

Pope Inno-
cent's Let-
ters. In the three hundred and fifty eighth, he recommended him-
self to the Prayers of the Abbots met together in the Chapter
General of *Cîteaux*, and desires them to excuse one of their
Brothers whom he employ'd to preach in *Sicily*.

In the three hundred and fifty ninth, he gave order to the Bi-
shop of *Ostia* to consecrate some Altars which they said were
not yet consecrated, in obedience to a Vision which a Priest
said he had seen, in which *St. Peter* appeared to him many
Times, and order'd him to give the Pope notice that there were
a great many Altars which wanted Consecration, and that he
was careful to have them consecrated. *Innocent* says at the
end of the Letter, That tho', according to the Caution of the
Apostle, we must not believe every Spirit, yet because in a
Matter of this Nature it is not likely that an Angel of Satan
would transform himself into an Angel of Light, it is better to
believe piously than to doubt rashly; and because the Thing is
otherwise good in it self, tho' it had not been revealed, he was
resolved to have it put in execution.

In the three hundred and sixtieth, he justifieth his Conduct
to those of *Milan*, in having excommunicated their Advocate
Passeguerre, for failing in that respect which was owing to the
Judgment of the Holy See.

In the three hundred and sixty first, he granted the Inhabi-
tants of *Montefascone* an Abatement of half the Tribute they
were to pay to the Pope, upon Condition they should maintain
some Troops of Horse and Foot for his Service.

In the three hundred and sixty second, he decided the Case
of a Man that was accused of Adultery by his Wife, thus;
That Judgment could not be given upon an Information that
was made *ipse non contestatus*, and all that could be done was
to excommunicate the Man for refusing to make his Appea-
rance.

In the three hundred and sixty third, he ordered the Goods
of a Church, which he had been alienated from it, to be resto-
red.

The three hundred and sixty fourth, is about a Difference
between two *Leys* Men for the Bishoprick of *Roffe*: He sends
back his Judgment of it to the Archbishops of *Armagh* and *Cas-
sil*, and to the Bishop of *Laum*. The three hundred and sixty
fifth, is a Confirmation of the Election of the Bishop of *Lagb-
in* in the same Country. And by the three hundred and sixty
sixth, he order'd a Lord of this Country not to oppose this
Bishop in taking Possession of his Bishoprick, but to take care
about the Restitution of those Goods which had been taken
from his Church.

The three hundred and sixty fifth, is a Confirmation of the
ancient Customs of the Society of *St. Agathus*.

In the three hundred and sixty eighth, he decided a conside-
rable Affair about the Chancellorship of the Church of *Milan*.
The Pope had given it to a Subdeacon, a Canon of that
Church, and had directed the Mandate for it to the Archbi-
shop of *Milan*: He received it, and sent word back again, that
he had not given it him, because he had need of the Revenues
of it. The next Day he changed his Note, and declared that
he had given it above ten Months before to *Henry of Lam-
gane*; straight the Archbishop was cited to *Rome* before the
Pope, and having sent his Attorney with Witnesses to *Rome*,
he proved that the Chancellor being dead in the Month of *Ja-
nuary*, he had by the Application of his Friends secretly in his
Chamber given his Place to this *Henry*, they having promised
to let him enjoy the Revenues; that he had invested him in it
by giving him the Book, and had received his Oath of Fide-
lity, but had not indeed given him the Patent till after having re-
ceived the Pope's Mandate. This Donation was incumber'd
with many Difficulties. 1. The Bargain made with his Kin-
dred was unwarrantable. 2. It was made privately. 3. The
Investiture was performed with an extraordinary Ceremony.
4. 'Twas maintained, that the Chancellorship being a spiritual
Benefice, could not be conferred after such a Manner. 5. That
he on whom it was conferred, not being an ordinary Canon,
was not capable of it. The Pope appointed Commissioners
upon the Place, to inform about these Matters, and interdict
the Chancellor the right of enjoying it. Upon this he applied
himself to the Pope, desiring to have all Things restored him;
alleging, that the Patent had been given him before the Re-
ceipt of the Mandate. As to the Form of the Concession, he
denied that by maintaining that there was no Simony in keep-
ing of the Income, as well because the Office of Chancellor
is not spiritual, nor has any spiritual Functions annexed to it,
as because there was no buying or selling in the Case, and that
the Fruits which he had given up had been separated from the
Office, and kept back by the Archbishop before this Donation;
that as for the rest, he was capable of the Office, being a Ca-
non of the Church of *Milan*, and having a Voice in the Chap-
ter, and a Place in the Choir. That lastly, he had had no
Hand in the Bargain which they said his Friends had made, but
had been purely and simply put into the Chancellorship. Upon
these Allegations, the Pope judges that the Archbishop was in
the Fault. 1. In giving different Answers. 2. In not pro-
viding a Person more capable. 3. Because he ought not to be-
stow a Benefice upon any one, and keep the Income of it to
himself, nor to make a Bargain to keep them before he will
confer the Benefice. For his Punishment, he deprived him of

the Privilege of conferring the first Prebend vacant in his
Church. And as for the Chancellorship, how great a mind *Pope Inno-*
foever he had, if he could do it with Justice, to give it to the *cent's Let-*
Subdeacon whom he had provided, yet he declared he had not *ters.*
found *Henry* in a Fault sufficient to deserve being turned out,
because he had made no Bargain: And besides, it was not
proved that the Chancellor had any spiritual Functions incum-
bent on him; the proposing the Ordainers and the examining
of them, and the putting the Abbots and Abbesses in Posses-
sion, which was customary for the Chancellors to do, belong-
ing properly to the Archdeacons, and being done by the Chan-
cellors only by the Commission of the Bishops. He took off
also the Interdict which his Commissaries had pronounced a-
gainst him, and judged that the Trouble of taking two jour-
neys to *Rome* was Punishment sufficient.

The three hundred and sixty ninth, is an Order directed to
the Magistrates and Inhabitants of *Castellane*, to take the Oath
of Fidelity to those whom he had sent on his part to receive it.

By the three hundred and seventieth, he order'd the Arch-
bishop of *Canterbury* to retake those Goods which had been
alienated from his Church, and confirmed the Re-union which
he had already of some that had been alienated.

In the three hundred and seventy first, he confirmed the De-
claration of *Richard King of England*, importing, that the Sub-
vention and Help which had been granted him by the Clergy
of *England* should be no Hurt or Prejudice to the Ecclesiasti-
cal Immunity.

By the three hundred and seventy second, he approved of
the Donation which the Archbishop of *Londen* had made to
the Church of *Roschild*, on Condition that he should enjoy it
during his Life.

In the three hundred and seventy third, he confirmed the
Foundation of six Prebends which the Bishop of *Arhusen* had
had made in his Church.

The three hundred and seventy fourth, is written to the
Archbishop of *Upsal* about the *Pallium* which he sent him.

In the three hundred and seventy fifth, he takes those of *Pe-
rusie* into his Protection, and confirms their Privileges.

In the three hundred and seventy sixth, he forbids the Cler-
gymen whom he had made his Commissaries to do justice in
Lombardy, to exact any Money of the Parties, or to make any
Bargain with them for their Salaries.

By the three hundred and seventy seventh, he commissioned
the Bishop of *Narni* to prepare things for a hearing between the
Abbot of *Ferentillo* and some Noblemen.

In the three hundred and seventy eighth, he took into the
Possession of the Holy See two *Italian* Marquesses.

The three hundred and seventy ninth, is a Permission to one
who had made a Vow to be a Hospitaller to enter into the Or-
der of *St. Bennet*.

In the three hundred and eightieth, he declared a Marriage
null between a Man and a Woman, because the Woman had
before they were married been Godmother to a natural Son
which the Man had by another Woman.

In the three hundred and eighty first, he answer'd divers
Questions which had been proposed to him by the Archbishop
of *Drontheim*: As, Whether an Altar, upon which one that
was excommunicated had celebrated the Office, ought to be
consecrated anew? If one might communicate with an ex-
communicated Person, who had given surety to obey the
Church in that which it commanded him, tho' he had not yet
received Absolution? Who those were that might communi-
cate with excommunicated Persons? What Punishment those
deserve who do it? What is to be thought of those Priests that
stir up others to the Combate, and are Commanders of Na-
vys, tho' they do not fight themselves? The Pope resolves
these Questions in the following manner: That the Altar
need not be consecrated anew, on which an excommunicated
Person hath celebrated: That we must not communicate with
an excommunicated Person before he hath received Absolu-
tion: That they who are excepted from not communicating
with them, are comprised in the Chapter *quoniam multos*:
That other Persons who communicate with such of them as
are accused, ought to be excommunicated themselves; and
those who communicate with a Person who hath been excom-
municated with his Accomplices, incur the Punishment of Ex-
communication: That those Priests mentioned in the Que-
stion ought to be deposed. He adds some Answers to other
Questions which were not demanded; namely, That such as
reign their Benefices to Laicks, and take them again out of
their Hands, ought to be turned out of them: That the Table
of an Altar which is consecrated, loses its Holiness if it be re-
moved out of the Place, or have a considerable Crack in it:
That one may mix Oil that is not consecrated with consecra-
ted: That such of the Clergy as are excommunicated, or were
ordained by such, ought to be deposed.

The three hundred and eighty second, is written to the
Archbishop of *Drontheim*, and to the Prelates of *Norway*, a-
gainst a Prince of that Country who tyrannized over the
Church. By the following, he desired the Kings of *Denmark*
and *Sweden* to take the Part of the Churches of *Norway* against
this Tyrant; and in the three hundred and eighty fourth, en-
joined the Archbishop of *Drontheim* to suspend the Bishop of
Berghes for favouring him. In

Pope Innocent's Letters. In the three hundred and eighty fifth, he determined, That a Clergyman who was guilty of Homicide, ought not to be put in again, tho' he was not punished with Death.

In the three hundred and eighty sixth, he warned the Abbot of *Monte Cassino*, who was Cardinal, to labour for the Reformation of his own Manners, and those of his Monastery.

In the three hundred and eighty seventh, he order'd the Magistrates of *Venice* to revoke an Order which they had given to a Lawyer never to appear more at the Court of *Venice*.

The three hundred and eighty eighth, is written for the Preservation of the Liberty and Possessions of the Churches of *Hungary*: And because some of them who had taken an Oath to defend the Church, thought to dispense with their keeping of it by appealing to the Holy See, the Pope by the following Letter declar'd, That this Appeal doth not hinder, but that they may be proceeded against as perjur'd Persons.

The three hundred and ninetieth, is a Letter of the Archbishop of *Regio's*, wherein he puts this Question to the Pope; Whether, when he was commissioned with the Archbishops of *Capua* and *Palermo*, to judge in the Suit between the Archbishops of *Montreal* and *Kossano* about the Tithes, and finding himself sick could not come, the other two could proceed in the Judgment of the Suit without him, and condemn the Archbishop in Prejudice to the Appeal which he had put into the Holy See after he was cited? The three hundred and ninety first, is the Archbishop of *Montreal's* Letter upon the same Subject. And by the next the Pope determined, That if the Case was really so as it had been made appear to him, the Commissioners had done ill to proceed to a Judgment in the Case, and that all that in Consequence of that Judgment had been taken from the Archbishop of *Montreal*, ought to be restored him.

By the three hundred and ninety third, he granted to the City of *Parma* the Right of the Recovery of those Sums which had been stolen from the Cardinal Legate passing through their Country, which they had reimbursed to him.

In the three hundred and ninety fourth, he order'd that the Religious of the Monastery of *Feltri* of the Order of *Citeaux*, should not bury where their Oblates did; and that they should give the fourth Part of whatsoever they left in their Will to the Churches wherein their Oblates lived: But this without prejudicing the Church's Rights, or the Customs of the Order of *Citeaux*.

By the three hundred and ninety fifth, he empower'd his Legate *Rainier* to reform all the Churches which he should pass through.

In the three hundred and ninety sixth, he order'd the Archbishop of *Aix* to accept the Resignation of the Bishop of *Frejus*, and put another Bishop in his Place.

In the three hundred and ninety seventh, he exhorted the Earl of *Toulouse* to undertake the War for the Assistance of the Holy Land.

By the three hundred and ninety eighth, he gave leave to the Cardinal *Foulques* to take Monks and Regular Canons, and employ them in preaching the Gospel in the East.

In the three hundred and ninety ninth, addressed to all the Prelates of *France*, he order'd Usurers to be punished, notwithstanding all Appeals whatsoever.

By the four hundredth Letter, he gave leave to the Archbishop of *Siponto* to turn a Collegiate Church into a Monastery of Regular Canons.

In the four hundred and first, after having compared the Spiritual and Pontifical Authority to the Light of the Sun, and the Temporal and Kingly Authority to that of the Moon, he exhorted the Governors of *Tuscany* to be faithful to the Holy See, and assured them of his Protection.

In the four hundred and second, he gives the Archbishop of *Naples* and the Chapter of *Aversa* till *Easter* to appear at *Rome* to have their Trial in a Difference between them.

In the four hundred and third, he ordered the Archpriest and the Clergy of the Church of *Borgo San Donnino* to obey the Bishop of *Parma*.

The four hundred and fourth, is written to his Commissioners about the Letters of the Pope being charged with an Error. He says, That he who made the Charge to put off the Judgment of the Suit, and then could not make it good, ought to lose his Cause.

The four hundred and fifth, is about the Validity of a Mandate for a Canonship in the Church of *St. Juvenca* of *Pavia*, granted by the Pope to a Person whom they pretended to be unworthy of it: The Pope commissions Judges to see him put in Possession if they could not prove his unworthiness.

In the four hundred and sixth, to the Archbishops of *Embrun*, *Arles*, and *Aix*, and their Suffragans, he recommended it to them to make some Order in their Provincial Councils for the Provision of some Relief for the Holy Land.

In the two next, he invited an Earl to go to that War.

The four hundred and ninth is written to a Legate who had raised Money for the Holy Land, about the use which he should make of it.

The four hundred and tenth is an Act whereby he acknowledges *Frederick* King of *Sicily*, upon Condition that he should pay Homage and Fealty to the Holy See, and likewise some Acknowledgment.

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In the two following, he regulates the Manner of choosing Bishops in the Kingdom of *Sicily*, according to what follows. The Episcopal See being vacant, the Chapter shall give Notice to the King of the Bishop's Death: It shall then proceed to an Election, and shall ask the Consent of the Prince for the Person it shall choose, who shall not be enthronized till the King have agreed to it, nor shall perform his Office till the Pope have confirmed him.

In the four hundred and thirteenth, he order'd all the Prelates of the Kingdom of *Sicily*, to obey his Legate.

The four hundred and fourteenth is written against a Clergyman who had Pluralities in the Church of *Naples*.

In the four hundred and fifteenth, he declared, That an Oath taken by a Person, always to observe judiciary Forms, doth not take place in such Causes where one is not obliged to observe those Forms.

In the four hundred and sixteenth, he forbade the Alienation of the Possessions of the Monasteries of *Naples*, without Leave of the Archbishop; and he declared in the next Letter, that the Archbishop of *Naples* might sell the Goods of the Church to pay its Debts.

In the four hundred and eighteenth, he order'd the Execution of a Mandate for a Canonship of *Poitiers*, which the Chapter of this Church would not obey.

In the four hundred and nineteenth, he confirmed the Primacy of the Archbishop of *Lunden*, over the Churches of the Kingdom of *Sweden*.

In the four hundred and twentieth, he order'd the Prelates of *Jutland*, to re-establish the Canonical Doctrine in their Country; and to put down that Custom which had been introduced, of paying but one Piece of Money, for Satisfaction for all Sorts of Crimes.

The four hundred and twenty first is a Mandate directed to the Archbishop of *Lunden*.

In the four hundred and twenty second, he confirmed that Custom of giving Estates to the Church, which was used in *Denmark*, by laying a little Piece of the Land upon the Altar, in the Presence of Witnesses.

In the four hundred and twenty third, he confirmed the Collation of the Provostship of *Strand* in *Denmark*; and in the following, order'd the Goods which had been taken from that Church, to be restored it.

By the four hundred and twenty fifth, he confirmed the Privileges and Donations of the Abby of *Sora*.

The four hundred and twenty sixth is an Act by which he takes the City of *Todi* into the Protection of the Holy See, and confirmed its Privileges.

In the four hundred and twenty seventh, he gave Judgment in a Difference between the Abby of *Calana*, and that of *Mont-sacre*, and declared, that the Abby and Religious of the former of these, should lay down all Pretensions to any Right they might have on that of *Mont-sacre*, on Condition that that should give them up a Church, and pay them every Year an Acknowledgment of Olives.

The three next are written about the Election of a Bishop of *Cambray*. It was said, that he whom the Chapter had chose, was crooked, and had married a Widow, by whom he had had a Son that succeeded him immediately in the Provostship of *St. Peter* of *Dunay*. The Pope wrote upon this to the Chapter, and commissions the Bishops of *Paris* and *Arras*, to examine if Matters were really so, and in case they were, he declares this Election null.

By the four hundred and thirty first, he nominated the Archbishop of *Senlis*, to defend the Privileges of the Abby of *Compeigne*.

In the five following Letters, he condemns the Undertaking of the Archbishop of *Canterbury*, who would build a Church, notwithstanding all the Pope's Commands to the contrary; and order'd, that he should restore to the Monastery of *Canterbury*, all that he had taken from it to endow this new Church with.

By the four hundred and thirty seventh, he takes *Almeric* King of *Jerusalem*, into the Protection of the Holy See.

By the four hundred and thirty eighth, he exhorted many Princes of the East, to assist the King of *Cyprus*, against the *Saracens*.

In the four hundred and thirty ninth, he order'd, that those who had been dispensed with, for performing their Vow of going to *Jerusalem* in Person, should pay a Sum of Money towards the defraying of the Charges of the Holy War.

In the four hundred and fortieth, he forbids the augmenting the Number of Canons in the Church of *Acre* in the East.

By the four hundred forty first, he puts the King and Kingdom of *Portugal*, under the Protection of the Holy See.

In the two next, he forbade the Chapter of *Auranches*, and the Archbishop of *Rouen*, to proceed against the Theological of the Church of *Auranches*, to the Prejudice of the Appeal which he had put in to the Holy See.

In the four hundred and forty fourth, he order'd the Archbishop of *Upsal*, to hinder Baltards being admitted into Orders, or any Ecclesiastical Preferment.

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By the four hundred and forty fifth, he impowered the Bishop of *Perigueux*, to make what Orders he should think fit for his Diocess and Abby, and to see them put in Execution, notwithstanding any Appeal. He order'd him by the next, to make the vagabond Monks return to their Monasteries.

In the four hundred and forty seventh, he wrote to the Archbishop of *Tours*, that only the Pope could give leave to Bishops to remove to another Bishoprick.

In the four hundred and forty eighth, he puts the King of *Portugal* in Mind of paying the Tribute which he owed the Holy See; and by the next, he order'd *Raimer* to oblige him to do it.

In the four hundred and fiftieth, he order'd the Archbishop of *Lunden*, to see that Men of no scandalous and ill Lives were employed in the Church, for receiving the Alms towards the War in the Holy Land.

In the four hundred and fifty first, he confirmed the Judgment given by the Bishop of *Lodi*, in favour of the Canons of *Novara*, against a private Person who pretended to a Prebend of that Church, belonging to him by a Mandate.

By the four hundred and fifty second, he accepted of the Resignation of the Bishop of *Urgel*; and by the next, he order'd the Chapter of that Church to proceed to the Election of a new Bishop; whom in the four hundred and fifty fourth he recommended to the Archbishop of *Tarragon*.

He determined, in the four hundred and fifty fifth, That a Religious Vow made before the Year of Probation is valid: But that the Abbots ought not to accept of it, and that that of a married Person ought not to be accepted, except the like wife to whom he is married, makes a Vow of perpetual Continence.

The four hundred and fifty sixth is written in favour of a Priest, who had had some forged Letters of the Pope's given him, and had made use of them, thinking them true. The Pope excused him upon account of his Ignorance, and order'd the Archbishop of *Siponto* to put him to no Trouble upon this Matter.

In the four hundred and fifty seventh, he gave leave to the Abbot and Religious of *St. Edmond*, to get their Church dedicated, and likewise to let such Crosses and Images as were not easily taken out remain in their Places.

In the four hundred and fifty eighth, he confirmed the Sentence given in favour of the Church of *St. Paul*, about the Privilege of having a Font, and Baptising, which was disputed by the Church of *St. Mary of Cervero*, near *Monte-Cusino*.

In the four hundred and fifty ninth, he forbids the Prior and Religious of *Durham*, to do any thing but with the Consent of the Bishop of that City, which was to them instead of an Abby.

In the next, he upholds the Bishop of *Durham*, in the Right of conferring such Benefices as the Patrons had left vacant.

By the four hundred and sixty first, he order'd the Bishop of *Cyena*, to take off the Censure pronounced against those of that City, on Condition they would take an Oath to submit to the Pope, in those Things for which they were interdicted.

In the four hundred and sixty second, he declared, That Licks could not, under any Pretence whatsoever, claim the Tithes of Churches.

In the four hundred and sixty third, he confirmed the Orders for the Chapter of *Arles*; and in the four hundred and sixty seventh, he forbids the receiving of any Canon into this Church, who doth not make Profession of the Order of *St. Augustin*.

By the four hundred and sixty fourth, he gave leave to the Archbishop of *Arles* to proceed against the Abbot of *St. Germain of Ev*, who would not obey him, and made no Scruple to admit those to divine Service whom he had interdicted, and to give them Ecclesiastical Barial.

By the four hundred and sixty fifth, he confirmed the Privileges of the Abby of *Compeigne*.

In the four hundred sixty and sixth, he ordered the Suffragans of the Archbishop of *Arles*, to be obedient to him.

In the four hundred and sixty eighth, he gave leave to the Bishop of *Chonad* in *Hungary*, to give Absolution in Cases reserved for the Holy See, to the sick and old of his Diocess, upon Condition, that as soon as they were well they should come to *Rome*.

In the four hundred and sixty ninth, he order'd this same Bishop to make such Deacons and Subdeacons as were married, to quit their Wives.

In the four hundred and seventieth, he confirmed the Institution of the Prebends created in the Church of *Durham*.

In the four hundred seventy first, he forbids Plurality of Livings.

In the four hundred and seventy second, and third, he forbids the Provost of the Church of *Arles*, to borrow anything without the Consent of his Chapter, and would have him give them an Account of what he received, and what he had laid out.

In the four hundred and seventy fourth, he order'd, that the Archbishop of *Arles* should have the Disposal of the Perfo-

nates of his Church; and in the four hundred and seventy sixth, he advises him to make a Reform in the Monastery of *St. Germain*.

In the four hundred and seventy seventh, he order'd the Execution of his Mandates for the Canonships in the Church of *Nainte*.

In the three next, he order'd *Peter of Corle*, famous for his Learning and Knowledge, to be put in Possession of a Prebendary, and the Archdeaconry of *Tora*, which had been given him by that Archbishop.

The four hundred and eighty first contains a Rule of the Order of Trinitarians, which he confirms.

By the four hundred and eighty second, he gave to the Provost of *Alba* the Privilege of presenting to the Custody of his Church.

In the four hundred and eighty third, he exhorted the Bishop of *Poitiers*, to reform the Churches of his Diocess, and gave him Power for that Purpose.

By the four hundred and eighty fourth, he confirmed the Privileges of the Abby of *St. Peter of Corbe*; and by the four hundred and eighty eighth and ninth Letters, defended them against the Bishop of *Tournay*.

The four hundred and eighty fifth is written to the King of *England*, in favour of the Monks of *Canterbury*, who had not been well dealt with by their Archbishop. He sends it in the next, to the Archbishop of *Rouen*, and the Bishop of *Ely*, that they might give it the King.

The four hundred and eighty seventh is a Letter of Exhortation to *Almeric King of Jerusalem*.

The four hundred and ninetieth, ninety first, second and third, are written about the Translation of *Maurice Bishop of Nantes*, to the Bishoprick of *Poitiers*, which the Pope permits and approves of.

In the four hundred and ninety fourth, he accepted of the Resignation of the Bishop of *Carcassonne*.

By the four hundred and ninety fifth, and sixth, he named Commissaries to defend the Privileges of the Church of *St. Martin of Tours*.

In the four hundred and ninety seventh, he order'd the Bishop of *Covenry* in *England*, to dispose of the Benefices of those Clergymen that were convicted of Simony, and to oblige those who were suspected of it, to clear themselves canonically.

The four hundred and ninety eighth is an Act by which *Guo* Earl of *Auvergne* gave a Castle to the Pope, and desired his Protection against the Bishop of *Clermont* his Brother, who ravaged his Lands with a Troop of *Biscayans*.

In the four hundred and ninety ninth, he commended the Design which the Archbishop of *Colocza* had of reforming a Monastery, and gives him leave to put regular Canons into it.

In the five hundredth, he wrote to the King of *Hungary*, to oblige the *Slavonians* to pay their Tithes to the Archbishop of *Colocza*.

In the five hundred and first, he determined, That no one ought to make a Promise of a Benefice before it is vacant.

In the five hundred and second, he gave Permission to the Bishop of *Tripoli*, to stay in that Diocess, although he was chosen to the Bishoprick of *Apamea*, and had been translated to that of *Tripoli*, without the Consent of the Holy See. In the next, he takes off the Suspension which had been pronounced against the Patriarch of *Antioch*, for having made this Removal without the Authority of the Holy See.

By the five hundred and fourth, he suspended the Bishop of *Langres*, accused by his Chapter of having wasted the Estate of his Church, for not making his Appearance at *Rome*, and commits the Examination of this Affair to the Bishop of *Paris*.

In the five hundred and fifth, he cited the Patriarch of *Jerusalem* to *Rome*, about some Differences between him and the Patriarch of *Antioch*.

By the five hundred and sixth, and five hundred and seventh, he confirmed the Sale of some Possessions, and a Translation made by the Templers of *Montpellier*.

The five hundred and eighth is written to the Bishop of *Syracuse*, and an Abbot of that Country, about the Crusade to oblige the Prelates and Ecclesiasticks of *Sicily*, to furnish out Sums towards the War in the Holy Land, in Proportion to their Revenues, and to imploy those of the vacant Churches.

In the five hundred and ninth, he exhorted this Bishop to labour for the Conversion of Apostates, and to use Censures against them.

In the five hundred and tenth, he order'd the Archbishop of *Colocza*, and two other Commissioners, to declare null the Elections of the Archbishops of *Otranto* and *Spalatro*, if they found that they had Correspondence with the Brother of the King of *Hungary*, who was excommunicated by the Pope.

In the five hundred and eleventh, he advised the Prelates of *Hungary*, not to excommunicate the Counsellors and Friends of the King, except it were upon some publick and necessary Account.

In the five hundred and twelfth, he forbids making any Imposition upon the Ecclesiasticks of the Patriarchate of *Antioch*.

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Pope Innocent's Letters.

In the five hundred and thirteenth, he declar'd, That such Witnesses as were to depose concerning the Exceptions of a Process, could not be understood, nor obliged to give Witnesses about the Principal, unless one of the Parties desired it.

In the five hundred and fourteenth he determined, That the Marriage of Infidels, with such as were of Kin to them, could not be dissolved when they turned Christians.

In the five hundred and fifteenth, he declared, That Patriarchs and Prelates had no Right of taking the first Trials of Clergymen who desired to be tried by their Bishop.

In the five hundred and sixteenth, he judges, That Persons who have quitted the Cities where they were settled to go and live in others, ought not to pay their Tithes to the Bishops of the Cities which they left, but to him of the Place which they removed to.

In the five hundred and seventeenth he declared, That a Man who hath taken the Habit of a Regular Canon, and has made the ordinary Vows, although he has for a long Time fail'd of performing them, ought to take his Habit again, and remain in the Monastery he belonged to.

The five hundred and eighteenth is Advice mixed with Reprimand to the Patriarch of *Jerusalem*, about his Carriage to the King and Queen of *Jerusalem*.

In the five hundred and nineteenth, he granted the Abbot of *Corbie* the Privilege of wearing a Ring.

In the five hundred and twentieth, he order'd the Bishop of *Coventry*, to recover the Goods which had been alienated by his Predecessors.

In the five hundred and twenty first he declared, That when the Patrons of a Church are in Dispute about the Right of Presentation, if their Suit be not ended within four Months after the Vacancy, the Bishop is to put in a Vicar.

In the five hundred and twenty second, he gave Order to the Archbishop of *Ale* to inform himself of the State of the Church of *Riez* and its Bishop, that he might know whether it was fitting to grant him the Petition which he made to quit his Bishoprick.

In the five hundred and twenty third, he declared null the Election of a Man to the Abby of *Luxen*, because he never had been Monk.

In the five hundred and twenty fourth he determin'd, That such as when they were sick made a Vow to their Priests of becoming Monks, although they receive not the Habit, yet are under the Obligation of the Vow.

By the four following, he appoints and recommends his Legates for the Kingdom of *Dalmatia*.

The five hundred and twenty ninth is a Mandate for a Prebend of *Tripoli*.

The five hundred and thirtieth is the Act of the Canonization of *St. Ilombonus*, addressed to the Clergy and People of *Cremona*.

In the five hundred and thirty first he declared, That an Abbot who had some forged Letters of the Pope's, without knowing of it, is not in Fault.

In the five hundred and second, having proved that a Man who is chosen to a Bishoprick, cannot be removed to another without Permission from the Holy See, because the Election is as it were a Chain which fastens a Man to a Church; yet, through the Abundance of his Power, he gives leave to a Man who had been consecrated Bishop of *Angers*, after having been chosen Bishop of *Auranches*, to possess the Bishoprick of *Angers*, and takes off the Suspension of the Archbishops of *Tours* and *Rouen*, who had consecrated him.

In the five hundred and thirty third, he decided a Difference between two Competitors to the Priory of *St. Savinus* in the Diocess of *Spoleto*, in favour of him who had been chosen by the Chapter, against him whom the Bishop had nominated.

The five hundred and thirty fourth is a Confirmation of the Possessions and Privileges of the Church of *Combra*.

In the five hundred and thirty fifth he determin'd, That the Pallium ought not to be given but to Archbishops whose Predecessors have enjoyed it.

By the five hundred and thirty sixth to the Archpriest and Canons of the Church of *St. Peter*, he gives them the Revenues of the Seals of Letters granted to such as came to *Rome* for Devotion.

By the five hundred and thirty seventh, and thirty eighth, he cites the Bishop of *Lesina* upon the Coasts of *Dalmatia*, who was called to the Archbishoprick of *Zara*, and some Canons of that Church, to give an Account of this Translation.

In the five hundred and thirty ninth, he forbids the *Venetians* to assist or furnish the *Saracens* with Arms.

In the five hundred and fortieth, he named Commissioners to judge the Persons who had cut off and taken away a Letter from the Register of his Predecessor *Alexander*, and afterwards had maimed it. The five hundred and forty ninth is upon the same Subject.

By the five hundred and forty second, he exhorts the Prior and Religious of *Grandmont*, to receive the Submission of a Prior

and Religious of a Monastery of their Order, which was in the Diocess of *Avignon*.

In the five hundred and forty third he declared, That a Person who had taken twenty Days for the Execution of a Sentence, or his Appeal from it, could not be admitted to appeal when this Term was past.

The five hundred and forty fourth is a Commission about a Difference between the Abbot of *Felduar*, and the Bishop of *five Churches*, concerning a Privilege.

In the five hundred and forty fifth, he confirmed the Judgment given by the Cardinal of *St. Laurence*, by which *Albert* Prior of *St. Laurence* of *Spello* was turned out.

The five hundred and forty sixth is a Commission to the Archbishop of *Strigonia*, and to two other Bishops, to examine into the Difference between the Bishop and Chapter of *Varadin*.

The five hundred and forty seventh, and five hundred forty and eighth, and five hundred fifty and seventh, are Confirmations of the Privileges of Monasteries.

By the five hundred and fiftieth, he appointed Commissioners for the Difference between the Bishop of *Coventry* and his Monks, about some Exemptions which had been granted them by the Predecessor of this Bishop.

By the five hundred and fifty second, he granted the Protection of the Holy See to the Monastery of *Cerfroy*, of the Order of the Trinity.

In the five hundred and fifty third, he commissions the Bishop of *Paris*, and *Peter* of *Corbeil*, to judge the Bishop of *Lan-gres*, who was accused by his Canons.

In the five hundred and fifty fourth, he explained the Difference between a general Interdict, and a particular Interdict; because when the Interdict is general, the Churches which have Privileges of the Holy See, cannot celebrate Divine Office, except with the Door shut, in a low Voice, and without ringing the Bells: Whereas in a particular Interdict, they pretended to a Privilege of doing it publicly. To avoid any Abuses that might arise from this Dispute, the Pope decides, that an Interdict is to be accounted general; not only when a whole Kingdom or Province, but likewise when a City or Castle are interdicted.

In the five hundred and fifty fifth, he recommended it to the Archbishop and Chapter of *Lisa*, to persuade the *Pisans* to enter into the general Peace of *Tuscany*.

In the five hundred and fifty sixth, he frees the King of *Navarre* from an Oath, which the Kings of *Castile* and *Aragon*, entering with an Army into his Kingdom, had forced him to take, of giving his Sister in Marriage to the latter of them, who was her Kinsman in the third Degree.

In the five hundred and fifty seventh, he order'd the Bishops of the Kingdom of *Sicily*, to stir themselves against *Marcovaldus*.

In the five hundred and fifty eighth, he exhorted those of *Capua*, to a vigorous Defence against the Troops of *Marcovaldus*. The three next are upon the same Subject.

In the five hundred and sixty second, third, fourth, and fifth, he declared the Cardinal of *St. Mary* his Legate and Vicar in *Sicily*, Guardian to *Frederick* the young King, and exhorts this Prince and his Subjects to follow his Counsels.

By the five hundred and sixty sixth, he entrusted the Archbishop of *Palermo*, with the Reform of a Monastery in his Country.

In the five hundred and sixty seventh, he exhorted the Knights of *St. John* of *Jerusalem*, to make use of the Methods of Justice, and not of Force, to right themselves in their Differences with the Templers.

In the five hundred and sixty eighth, and sixty ninth, he declared, That all Churches are bound to pay the Right of Procurator to the Legate of the Holy See, and none were exempt from it.

By the five hundred and seventieth, he gave his Approbation of the Rules of the Teutonic Order.

In the five hundred and seventy first, he order'd that the Bishop of *Passaw* should judge the Causes of those that were under his Jurisdiction.

In the five hundred and seventy second, he gave him Power to absolve the Incendiaries.

The five hundred and seventy third is the Judgment in a Suit about a Living.

In the five hundred and seventy fourth, he ordered the Bishop of *Hildesheim* to remain in the Church where he was, and forbids him to remove to that of *Wirtzburg*, of which he had taken the Title without the Permission of the Holy See.

In the five hundred and seventy fifth, he order'd an Earl to keep a strict Guard upon the Prisoners which he had taken of the Party of *Marcovaldus*.

The import of the five hundred and seventy sixth, to the Bishop of *Combra*, is, That those Clergymen who call themselves Canons of the Holy Cross, or other privileged Orders, and live in their own Diocess in a secular Habit, and receive the Sacraments of the Church, are obliged to pay all Episcopal Duties. This Letter, which is the last of the first Book, bears

Pope Innocent's Letters.

date the 17th of February in the Year one thousand one hundred and ninety nine.

Montieur *Buluze* has added some Letters or Pieces made in the first Year of the Pontificate of this Pope.

The two first are Oaths taken to Pope *Innocent*, the one by the Prefect of *Rome*, the other by Count *Ildebrandin*.

The third is the Decree for the Confirmation of a Treaty made between the Church of *Penna* in *Abruzzo*, and the Monastery of *St. Vis* of *Fourbe*.

The fourth, fifth, and sixth, are written in favour of the Monks of *Canterbury*, concerning the difference which they had with their Archbishop about a Chappel he was building. And the last, which is the five hundred and eighty third in all, is a Letter of these Monks to the Pope upon the same subject.

In the first Letter of the second Book, to the Magistrates and People of *Viterbo*, the Pope in general forbids all sorts of Persons, in any manner whatsoever, to receive, protect or favour the Hereticks, and declares all that shall so do infamous, unworthy of any Voice active or passive in Elections, to have forfeited their right of Succession, and to be incapable of all sorts of Offices. He adds, that those who converse with Hereticks, whom they know to be so, incur the danger of an *Anathema*, and order'd that the Estates of Hereticks should be confiscated.

In the second he determined, That the Marriage of a Girl which had been nullified, because it was contracted before she was marriageable, might be renewed with the consent of the Woman after she was come to that age.

The third is a Confirmation of the Privileges of the Abby of *Lunnon* in *Scotland*.

In the fourth he exhorted the Magistrates and People of the City of *Jesi*, to do all that was possible to bring the rest of the Marquissate of *Ancona* under the obedience of the Pope.

In the fifth, to the Bishop of *St. Andrew's* in *Scotland*, he order'd him to provide for vacant Churches if the Patrons did not provide within the time set by the Council of *Lateran*. In the twentieth Letter he gave the Archbishop of *Magdeburg* the same Orders.

In the next, written to the same Bishop, he gave him leave to build a new Church in his Diocess, because those which were already there were not proportioned to the number of his Diocesans which encrease every day.

By the seventh he declar'd null the alienation of the Fiefs and Estates of a Church which was made in the Form required by the Ecclesiastical Constitutions.

In the eighth he order'd the Patriarch of *Aquileia* to re-establish the Church of *Ceneda*.

By the ninth he recommended to the King of *Marock* the Religious of the Order of the Trinity, who employed one part of their Revenues to buy Pagan Slaves and exchange them for Christians.

In the tenth he approved of the Order made by the Chapter of *Yaintz*, by which the number of their Canons was fixed at forty.

In the eleventh he declares that a Regular Canon could not leave his Monastery to remove into another, without the leave of his Abbot.

In the twelfth he order'd that no one trouble the Camaldolites for Estates which they have had the possession of for forty Years.

In the thirteenth, to the Bishop of *Modena*, he order'd that the Appeal of such as are notorious Criminals, should not stop the Judgment of the Ordinary: because the Remedy of an Appeal was never intended to serve the Criminal, but to be a relief to such as were unjustly dealt with.

In the fourteenth he declar'd that excommunicated Incendiaries ought not to be allowed Christian burial; that this is a Case reserved to the Holy See, and that if they could not come to *Rome* no one else could give them Absolution, but upon condition of obeying whatsoever the Holy See should order them.

By the fifteenth and sixteenth he confirms a Judgment which had been given by the Cardinal whom he had appointed Commissary in the Case between the Bishop of *Spoletto*, and the Religious of the Monastery of *St. Peter*.

The seventeenth is a Confirmation of the Privileges and Possessions of the Bishoprick of *Achoury* in *Ireland*.

In the eighteenth he commanded the Dean and Chapter of *Auranches* to proceed to a new Election of a Bishop, because he whom they had chosen was not fit, and the Election besides had not been made in form.

The nineteenth is a Confirmation of the Privileges of the Abby of *St. Mary* of *Casanova*.

He settled by the twenty first the Deanery of *Magdeburg* upon him who had been chosen to it.

In the following he confirmed the Judgment given by the Archbishop of *Lyon* in favour of the Abbot and Religious of *St. Ruffin* of *Valence*.

The twenty third, twenty fourth, and twenty fifth, are written about the Treaty concluded between the King of *England* and the King of *France*, for which he expressed a great deal of joy.

In the twenty sixth he discharged the Chapter of *Trevisi* of

answering the demand of a Clergyman, who by virtue of a Mandate required their Provostship.

The twenty seventh, to the Magistrates and People of *Trevisi*, is full of Reprimands and Threatnings, for the Exorbitances and Crimes which they were guilty of.

In the twenty eighth, which is written to the King of *Aragon* about a difficulty which he had proposed to him, concerning an Oath which he had made of keeping the Money of the King his Father, which was counterfeited and diminished very much in its weight, he determin'd, That he ought not to suffer it to be any longer current in his Realm.

In the twenty ninth he order'd the Punishment of those who had counterfeited his Letters.

By the thirtieth he appointed Commissioners to examine into the Election of an Abbot.

The two following are Confirmations of the Privileges of two Monasteries.

The thirty third is a Letter of the Bishop and Magistrate of *Castellane*, who send their Tribute to the Pope, and desire his assistance.

In the thirty fourth he commanded the Archbishop of *Embrun* to declare the Bishop of *Vence* excommunicate, for not observing the Suspension which the Holy See had pronounced against him.

In the thirty fifth he order'd the Bishops of *Avignon* and *Tre-guier* to be no hindrance to the Provost and Canons of *Cisterion* opposing the forming of a Church of Templers.

In the thirty sixth he declar'd, That the Order made by the Chapter of *Bazas*, which fixed their number of Canons at 18, ought not to be observ'd if the Revenues of that Church were sufficient to maintain a greater number; and he commissioned the Archbishop of *Bordeaux*, the Bishop of *Agen*, and the Abbot of *Sauve Major* to inform of it, and to settle what number of Canons they thought fit therein.

The thirty seventh is the Judgment of a Process in favour of the Abbot of *St. Donatus* of *Scozula*. And the next is the Judgment of another Suit in favour of the Abbot of *Conches*.

By the thirty ninth he exhorteth the Abbot of *Lucedia* to procure a Peace between those of *Placentia* and those of *Parma*.

The fortieth, forty first, and forty second, are written about the Absolution which he would have given to the Earl of *Flanders*.

The forty third and forty fourth are written against the Earl of *Nevers*, who did not observe the Agreement which he had made with the Earl of *Flanders*.

In the forty fifth he took *Baldwin* Earl of *Flanders*, and the Princess *Mary* his Wife, into the Protection of the Holy See.

By the forty sixth, and forty seventh, he confirm'd the Judgment which had been given in a Case about a Prebend of *Cambray*.

In the forty eighth he determin'd, That when one doth not know the motives and circumstances of a Sentence, one ought to presume that it was just.

By the forty ninth he declar'd, That a Priest cannot celebrate Divine Office, nor administer the Sacrament of Penance, nor any other Sacrament in any Diocess, without the consent and permission of the Bishop; and that a Metropolitan cannot place a Priest in the Diocess of any of his Suffragans, without his agreeing to it.

In the fiftieth he determin'd, That though the Marriage between Infidels is dissolved when one of them is converted to the Faith, yet it is not the same thing in respect of those who were married while they were Believers, when one of them becomes an Heretick or Pagan.

The fifty first is a Mandate for a Canonship of *Orleans* in favour of *Peter* of *Corbeil*.

The fifty second is a Commission to the Bishop of *Nocera* for the re-establishment of a Monastery.

The fifty third is a Confirmation of the Privileges of the Order of *Calatrava*.

In the fifty fourth he wrote to the Chapter of *Hildesheim*, to nominate a new Bishop in the stead of him whom they had, who would remove to the Bishoprick of *Wurzburg*. In the next he committed the Execution of this Decree to the Abbots of *Corbie* in *Saxony*, and of *Herveden*, and to the Dean of *Paderborn*.

In the fifty sixth, he determin'd, That a Canon Regular of *St. Austin*, who had been made a Knight of the Hospital, had done well to return to his former Order; because it is not allowable to remove out of a stricter Order into a more remiss, as it is out of a remiss into a more strict.

By the fifty seventh, he exhorted the King of *England* to put the Archbishop of *York* into Possession of the Estate of his Church again, of which he had stript him, and to give him liberty of performing his Functions. The two next are upon the same Subject. And in the sixtieth, he declar'd, That all the Preferements made in the Archbishoprick of *York* without the Consent of that Archbishop, upon pretence of his being suspended, were nothing.

In

Pope Innocent's Letters. In the sixty first, he determin'd, That an excommunicate Person, who before he died acknowledged his fault, and designed to come to *Rome* to receive Absolution, ought not to be denied Ecclesiastical Burial. Here are the Words of his Answer, which may very well deserve your Attention. "The Judgment of God is always founded on infallible Truth, but the Judgment of the Church often depends upon an Opinion which may be under a mistake: Upon this Account, it sometimes happens that he who is bound before God, is free before the Church; and he that is free before God, is bound by an Ecclesiastical Sentence. The Chain wherewith the Sinner is bound before God, is loosened by a Remission of the Fault; but that wherewith he is bound in respect of the Church, is loosened only by Absolution from the Sentence; which appears in the Resurrection of *Lazarus*, whom our Saviour first raises again, and then orders the Apostles to untie him. So the Man, concerning whom he is talking, having promised with an Oath to obey the Church, and to give signs of his Penitence, might very well be absolved in the sight of God, but not having received Absolution, he is not so in respect of the Church. Yet the Church could and ought to remedy this, that is, because his Penitence was true by the plain marks he gave thereof where he lived, it could give him Absolution after his Death: And it signifies nothing that the Power of binding and unbinding was not granted the Church in respect of dead Men; so that it cannot bind or unbind any but what are upon the Earth, or, as it is written, cannot communicate with a Man that is dead, with whom it did not communicate while he was living; for although it did not communicate with him, yet it ought to have done it, it not being any ill will to Religion, but an inevitable accident which hindered him from receiving Absolution. And we read in the Canons that the Church has bound and unbound the dead." He order'd that this Absolution be desired of the Holy See, the case for which he was to be absolved being a reserved case; that it should be performed with a penitential Psalm, the Lord's Prayer, and the Prayer used upon that Occasion; and that his Heirs should make Satisfaction.

In the sixty second, he order'd a certain Lord to reserve a Treasure which had been found in a Country of the Patrimony of *St. Peter*, as belonging of right to the Holy See.

The sixty third, is written to the Archbishop of *Sens*, about the Dean of *Nevers*, whom having been suspected of Heresy, he sends back to him with Orders to re-establish him, after he had canonically cleared himself by the Witnesses of fourteen Priests.

In the sixty fourth, he confirm'd the Order made by the Bishop of *Ufina* in *Spain*, to have none but Regular Canons in his Church, and some other Constitutions which he had made.

In the sixty fifth, he wrote to the same Bishop, and determin'd that such of the Clergy as were notoriously scandalous in keeping Concubines, ought to be condemned without Witnesses or Accusers; but that such whose Crime was not so notorious but that it might admit of some doubt, could not be condemned but upon the Deposition of Witnesses, and not on simple Declarations.

In the sixty sixth, he declar'd, That those Laicks who keep any of the Clergy in Prison incur Excommunication, as well as those who give them ill Treatment. That such as communicate with an excommunicated Person, so as to partake of or contribute to his Crimes, cannot be absolved of the Excommunication which they incur, but by him who excommunicated the Person with whom they communicated, or by his Superior. But if they communicated with them only so as to eat or drink with them, or in any other manner without partaking of their Crimes, then they might be absolved by their own Bishop, or any other Priest. Lastly, he determin'd, that not only those who have contracted two valid Marriages, are to be accounted Bigamous, but those too who have contracted such as were nulled, because that although they were not in fact Bigamous for want of the Sacrament, yet the Intention of being so was the same, and there was a Fault committed besides: therefore he would not have a Dispensation granted such, as there is to other Bigamous Persons.

By the sixty seventh, he confirm'd the Dean of *Toledo* in his Benefice, and puts him under the Protection of the Holy See.

By the next, he confirm'd an Archdeacon in his Benefices.

The sixty ninth, is a Confirmation of the Establishment of the Abbey of *St. Michael* of the Order of *Premontre*.

In the seventieth, he order'd that the *Saracens* should be forced to pay their Tithes to the Parishes.

By the seventy first, he nam'd the Bishops of *Lincoln* and *Ely*, with the Abbot of *St. Edmund*, to make up the Difference between the Archbishop and Monks of *Canterbury*, or to give Judgment in it.

The 72d, 73d, 74th, 76th, 79th, 89th, 90th, 92d, 93d, 98th, 100th, 101st, 102d, 108th, 109th, 110th, 116th, 153d and 274th, are Confirmations of the Privileges of Monasteries.

By the seventy fifth, he order'd the Archbishop of *Compostella* to make use of Ecclesiastical Censures to oblige the King of

Leon to put away the Daughter of the King of *Castile*, whom he had married, tho' she was his Kin within the prohibited Degrees.

In the seventy seventh, to the Archbishop of *Tours*, he determin'd, That a Metropolitan who is infirm, or has any other reasonable Excuse, may commission another Bishop to consecrate his Suffragans.

In the seventy eighth, he order'd the Bishop of *Castellane* to take off the Interdict pronounced against the Inhabitants of his City; because they had submitted and rejected him whom they had chosen Governor of the City without the Consent of the Pope.

In the eightieth, he committed to the Abbot of *Ferte*, and to the Archdeacons of *Challons*, the ordering of the Difference between the Church of *Autun*, and the Monastery of *Baume*.

The eighty first, contains the Judgment in a Process between the Monastery of *St. Owen*, and that of *la Croix-Saint-Leufroy*. His Judgment is in favour of the latter, according to the first Sentence in this case, tho' there had been a second which seemed to contradict it.

The seven following Letters, contain a famous Sentence in favour of the Archbishop of *Tours* against the Church of *Dol*, by which the Bishop of *Dol* is declared his Suffragan; and hath the Pallium taken from him.

In the ninety first, after having first given his Judgment that the Monks of *Citeaux* had acted rashly in changing the Abbots of Regular Canons which were in the Islands of *Hieres*, into Monasteries of their Order, he nominated the Bishops of *Marseilles* and *Agde* to make a Reform among these Regular Canons.

The ninety fourth, is a Judgment in favour of the Templers against the Canons of *St. Quentin*.

In the ninety fifth, he nullifies the Election of a Bishop by the Chapter of *Gambray*; because he whom they had chosen was nothing but a simple Shaveling before the Election, and had had a Child too by a Widow.

In the ninety sixth and seventh, he warned the King of *Hungary* to restore to the Bishop and Church of *Vatz* the Possessions he had taken from them.

In the ninety ninth, he order'd his Legate in *France*, and the Bishop of *Paris*, to look into the Case of the Abbot of *St. Martin* of *Nevers*, who was accused of Heresy; and if he was found guilty, to depose him and shut him up in a Monastery.

In the hundred and third, he decides, That the Bishops of *Lisbon* and *Evora* are Suffragans to the Metropolis of *Compostella*, and not to that of *Brague*. In the hundred and fifth, he declar'd, That this Sentence doth doth not at all prejudice the Rights of the Archbishop of *Brague*. And in the hundred and sixth, he advised the Archbishops of *Brague* and *Compostella* to make up the Difference which they had about carrying the Cross, by agreeing that each of them should have it carried before him in the others Dioceses.

In the hundred and fourth, he wrote to the Archbishop of *Canterbury*, to hinder the Bishops exacting any thing for the Holy Chrism.

In the hundred and seventh, he declar'd null the Order of the Canons of *Tours*, who had given four Prebends to sixteen Persons, on Condition that four should be content with the Revenues of one Prebend among them, till the others were dead, so that he who died last should have the whole, as contrary to the Laws of the Church, which forbids Divisions or Successions in Benefices.

The hundred and eleventh, and twelfth, contain a Confirmation of the Election of the Bishop of *Placentia*.

The hundred and thirteenth, contains a Judgment of a Suit between the Provost of the Church of *Aquileia*, and the Chapter of that Church, about the disposing of the Revenues, wherein he gives the Cause to the Chapter.

In the hundred and fourteenth, to the Archbishop of *Canterbury*, he empower'd him to force all sorts of Persons to pay Tithes, notwithstanding any Appeal.

In the hundred and fifteenth, to the same Person, he order'd that the Churches should be freed from the new Pensions.

The hundred and seventeenth, is a Commission to the Bishop of *Tuy*, the Dean of *Zamora*, and the Prior of *St. Isidorus* of *Leon*, to enquire into a Suit between the Bishop of *Orense*, and the Abbot of *Cella-Nova*.

By the hundred and eighteenth, he upholds the Abbey and Religious of *Waltham*, in the Right of presenting to the Livings of their Church; In the hundred and nineteenth, he eases them from those excessive Rights of Procuration which the Archdeacons exacted of them, and nullifies the Censures which had been made use of to force them. By the two next Letters, and by the 126th, 127th, 128th, 129th, 131st, and 132d, he confirm'd the Rights and Privileges of this Monastery.

The hundred and twenty second, is a Letter by which he makes *Rainier* his Legate in the Provinces of *Embrun*, *Aix*, *Arles* and *Narbonne*. with Power to reform and settle the Monasteries and Churches, to give Judgment in such Causes as presented themselves, to absolve such as were excommunicated for having struck any of the Clergy, provided Homicide

did not follow upon it; to encounter the Hereticks, and to have them punished. By the next, he order'd the Archbishop's of these Provinces to acknowledge this Legate, and to obey and assist him.

By the hundred and twenty fourth, he order'd the Chapter of *Aquileia* to put the Provost of that Church in again.

In the hundred and twenty fifth, he upholds a Canon in the Possession of the Revenues of his Prebend.

The 133^d, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 143^d, 144th, 145th, 146th, 147th, 149th, 150th, 151st and 152^d, are written about the Accomodation of the Differences of the Church of *Compostella* and the Church of *Brague*, which was ended by an Agreement of the Parties, and about some other Things relating to the Church of *Compostella*.

The hundred and forty first, and second, are written against some Laicks of *Metz*, who had private Assemblies in contempt of the Church, and there had the Evangelists, the Epistles of *St. Paul*, the Morals of *Job* read in *French*, and took upon them to dogmatize and preach against the Priests.

The hundred and fifty fourth and fifth, contain a Confirmation of the Reform which the Religious of *Pontigny* had made in the Abby of *Caduin*.

In the hundred and fifty sixth, he gave Permission to the Bishop of *Ajissi* to accept of the offer which the Archpriest of *Peruje* had made, of clearing himself canonically of the Crime of Simony, by the Witnells of three Persons.

The hundred and fifty seventh, is a Confirmation of the Archdeaconship of *Cirenza* to him who had been presented to it.

By the hundred and fifty eighth, he takes the Church of *St. Michael* of *Travade*, under the Protection of the Holy See.

By the hundred and fifty ninth, he advertised the Suffragans of the Archbishoprick of *Cirenza*, that he would in a short Time send them a Metropolitan fit to fill the Place, and exhorted them to receive him with all due Respect; and by the next, he gives the same Notice to the Chapter of *Anglone*.

In the hundred and sixty first, he gives leave to the Archbishop of *Cirenza* to take his Friends into his Church.

The three following Letters, are concerning the Immunities of the Canons of *Matera* and *Cirenza*.

In the hundred and sixty fifth, he order'd that the Inhabitants of *Matera* should pay the whole Tithe to the Churches to which it belongs.

In the hundred and sixty sixth, he wrote to the Bishop of *Ajissi*, that he should not think that those whom he had excommunicated were absolved, or that they had any Letters of Absolution from the Holy See, or from its Commissaries.

The hundred and sixty seventh and eighth, are written about the Absolution of *Marcovaldus*, and contain the Oath that was taken by him on that Occasion. He did not observe it, and the Pope was forced to write against him again in the hundred and seventy ninth Letter.

In the hundred and sixty ninth, he determin'd, That the Bishops may absolve those who are excommunicated for striking any of the Clergy, when they cannot commodiously come to *Rome*, unless they had been excessively rude indeed.

The two following have nothing remarkable in them.

In the hundred and seventy second, he determin'd, That he who was chosen Abbot of *Gemblours*, and whose Election they had got confirmed by giving Money without his knowledge, was not at all in the Fault.

The hundred and seventy third, is the Judgment in a Suit about a Canon's Place of the Island in *Flanders*.

In the hundred and seventy fourth, he order'd the Clergy and People of *Regio* to receive their Archbishop.

By the hundred and seventy fifth, he forbids the *Aretins* to rebuild a Castle.

The hundred and seventy sixth, is a Letter written to the Pope by the King of *Dioclia* and *Dalmatia*, by which he recommends and submits himself to his Holiness, and desires him to write to the King of *Hungary* to drive the Hereticks out of his Kingdom. The next, is such a Letter from the Prince of *Servia*.

The hundred seventy eighth, is a Letter written by the Archbishop of *Dioclia* and *Antivari*, by which he thanks the Pope for the Pallium which he had sent him, and presents him with the Orders made by the Legates of the Holy See, and by the Prelates of *Dalmatia* against Simony, about the Celibacy of the Clergy, concerning the payment of Tithes, about the secrecy of Confession, against those that abused the Clergy, or dragg'd them before Civil Magistrates; about the Degrees of Affinity within which it is not allowable to marry; about the Clergy's being shaved for the Presentation to Benefices, and the Preservation of the Possessions of the Church; and lastly, a Prohibition from putting the Children of Priests or Bastards into Holy Orders, and from ordaining any one Priest under the Age of thirty.

The hundred and eightieth, is written by the Pope to the Archbishop of *Antivari* about the Bishop of *Soacino*, who, upon suspicion of Homicide, had quitted his Bishoprick; the Pope order'd that he be allowed wherewithal to maintain himself.

In the hundred and eighty first, he gave Notice to the Archbishop of *Canterbury*, that he ought not to allow the Secular Clergy to sit in the same place with the Monks at the Cathedral, or to go before them at a Procession.

By the hundred and eighty second, he takes an Earl and his Lands into the Protection of the Holy See.

The hundred and eighty third, to the Bishop of *Trevisi*, is written against such of the Clergy as did not wear Clergymens Habits, nor were shaved; he order'd him to suspend them, and forbid the Archdeacon to let them take any higher Orders.

The hundred and eighty fourth, is a Letter of *Frederick* King of *Sicily*, to the Inhabitants of *Montefiascone*, to make them obey the Sovereign Pontiff.

In the hundred and eighty fifth, he declar'd, That a Bishop elect, who has taken Possession before the Election was confirmed, ought to be turned out of that Bishoprick.

In the hundred and eighty sixth, he commissions the Bishop of *Fiesoli* to give Judgment in a Case that concerned a Monastery of *Camaldolites*.

In the hundred and eighty seventh, he order'd the Metropolitan and the Bishops of *Sicily* to redeem the Estates of the Kingdom of *Sicily* which they had alienated.

The hundred eighty eighth, is written to the Archbishop of *Magdeburg*, about the Divorce of the Duke of *Bohemia* from his Wife, pronounced by the Bishop of *Prague*, without any regard to the Appeal which this Princess had put in to the Holy See, in Consequence of which, this Duke had married the Sister of the King of *Hungary*; he order'd the Archbishop to enquire into the Truth of the Matter, and write him word of it.

The hundred and eighty ninth, is addressed to the Patriarch of *Jerusalem*, to the Bishop of *Lydda*, and to the Knights of *St. John* of *Jerusalem*, and of the Temple, to whom he recommends it with Wisdom and Fidelity to distribute the Alms which he had sent them, and to make him acquainted with the State of their Country.

In the hundred and ninetieth, he order'd the Chapter of *Capua* to proceed out of hand to the Election of a Bishop.

In the hundred and ninety first, he recommends to the People of *Saxony*, *Westphalia* and *Sclavonia*, the Assistance of the Bishop and Clergy of *Livonia* against the Pagans their Enemies.

In the hundred and ninety second, and two hundred fifty and eighth, he order'd the Bishop and People of *Civita* to obey the Earl of *Chieti*, and take him for their Protector.

The hundred and ninety third, is a Reprimand for the Chapter of *Fondi* which had made two faulty Elections, having chose Men who had not in them the Qualities requisite for a Bishop.

In the hundred and ninety fourth, he decided, That a Monk who had his Forefinger cut off, was incapable of saying Mass.

The hundred and ninety fifth, is a Mandate for a Canonship of *Poissiers*.

The hundred and ninety sixth, is a Commission to the Archbishop of *Brague* and two Monks, to judge in a Difference between the Bishop of *Conimbra* and the Templers.

By the hundred and ninety seventh, he exhorted the Prelates of *France*, to whom it is written, to do all that was in their Power to bring the King to obey the Holy See, and to put away his Concubine, to take his Wife again.

The two following, are Commissions about private Affairs.

By the two hundredth, he made the Archbishop of *Tarento* his Legate in *Sicily*.

In the two hundred and first, he empower'd *Conrade* Archbishop of *Mentz* to confer those Benefices, to which the Bishop of *Hildesheim* had presented, in the Bishoprick of *Wirtzburg*, upon whom he pleased, notwithstanding the Presentations of that Bishop.

In the two hundred and second, and two hundred and third, he order'd the Bishops and People of *Italy* to receive his Legate, and obey him.

In the two hundred and fourth, he commands the Archbishops of *Magdeburg*, *Mentz* and *Treves*, and their Suffragans, to publish Excommunication against the Bishop of *Hildesheim*, who would remove to the Bishoprick of *Wirtzburg* without leave from the Holy See.

In the two hundred and fifth, he exhorted an Earl of *Italy* to preserve that Fidelity which he had promised to the Holy See, and to observe the Peace.

In the two hundred and sixth, he advertised the Bishop of *Autun* to provide Maintenance for the *Jews* newly converted.

In the two hundred and seventh, he exhorted the Magistrates of *Viterbo* to observe that Peace which they had made with the *Romans*.

The two hundred and eighth, is a Letter of the Patriarch of *Constantinople* to the Pope, in answer to a Letter which he had written to him, wherein he tells him that the Name of Universal, which he had given to the Church of *Rome*, puzzled him, and he could not tell the meaning of it. He takes it

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it ill too that he should accuse the Eastern Churches of being Schismatics, since they professed the Faith of the Council of Nice, and believed that the Holy Spirit proceeded from the Substance of the Father. At the end of this Letter he praises the Emperor of Greece. Pope Innocent answers this Letter in the two hundred and ninth, and after having been pretty large upon the Primacy of St. Peter, which he proves to be by divine Right from many places of Scripture, he explains in what sense the Church of Rome might be styled Universal. He says, that one doth not mean by this Name all particular Churches, but this Name we give to a Church that hath all other Churches under it; that it is likewise called the Mother of other Churches, not because it is the ancientest, but because it has the Preeminence over all the rest. He tells him afterwards that he designs to call a general Council for the Reformation of Manners, and invites him to it to settle an Union and good Understanding between the two Churches. The Emperor Alexis too writ to the Pope the two hundred and tenth Letter about the Recovery of the Holy Land, and the Re-union of the two Churches, as of a very feasible thing. The Pope answer'd him in the two hundred and eleventh, and says much the same to him as to the Patriarch of Constantinople.

In the two hundred and twelfth, the Pope writ to his Vicar at Constantinople, not to suffer the Latin Priests to administer the Sacrament of Confirmation, which belonged to none but Bishops to do.

By the two hundred and thirteenth, he order'd all the Latin Priests which were at Constantinople to obey his Legate.

By the two hundred and fourteenth, and two hundred and fifteenth, he cites the Prior and Religious of *Sainte-Croix* in Spain, to appear about the Difference between them and the Bishop of *Conimbra*.

In the two hundred and sixteenth, he frees the Canons of *Wirtzburg* from the Oath which the Bishop of *Hildesheim* had made them take to pay a certain Sum of Money after his Death, to those as he would leave it to.

The two hundred and seventeenth, and two hundred and nineteenth, are Letters of the King of *Armenia* to the Pope; and the two hundred and eighteenth, and two hundred and twentieth, are the Pope's Answers to them.

By the two hundred and twenty first, he stirs up the People of *Sicily* to war against *Marcwaldus*.

The two hundred and twenty second to a private Person, is the Confirmation of a Prebend.

The two hundred and twenty third is a Commission to the Abbots of *Lucedra*, and St. Saviour of *Pavia*, for the Re-establishment of the Monastery of St. *Colombanus*. In the next he declar'd, That this Monastery shall still enjoy the Exemption from the Jurisdiction of the Bishop of *Bobio*, but not so as to be any Prejudice to the Rights of that Bishop.

In the two hundred and twenty fifth, he order'd the Punishment of the Man that had killed the Magistrate of *Benevento*.

In the two hundred and twenty sixth, he exhorted the *Saracens* of *Sicily* to be faithful to King *Frederick*, and not take the Part of *Marcwaldus*.

In the two hundred and twenty seventh, he determin'd, That a Priest who discovered to some Rogues a Person that they were looking for, and whom they afterwards killed, without knowing what they searched after him for, not being in any Fault, might have leave to celebrate Mass which he had been forbidden by the Bishop.

In the two hundred and twenty eighth, he order'd the Cardinal Bishop of *Verona*, to examine whether those that were accused of Heresy were really guilty; and that if he should find, after having questioned them, that they had no Errors in their Doctrine or Manners, he should declare them Catholics; and if they had, and were ready to renounce them, he should give them Absolution after having taken the ordinary Oath.

In the two hundred and twenty ninth he declared, That such as let their Lands under borrowed Names are obliged to pay the Tithes; and that Clergymen are not to be allowed to have any Women live with them except they be of their Kindred.

By the two hundred and thirtieth, he granted the Bishop of *Lagblin* in *Ireland*, not to be within the Power of any but the Pope's Excommunication; and in the next, allows him to turn out a Man that had gotten into the Archdeaconry of his Church, and to dispose as he thought fit of the Benefices of his Diocese.

In the two hundred and thirty second, he declared, That a Woman who had taken upon her a Vow of Chastity to avoid being married, but upon condition of marrying in her own House, and had afterwards married a Man by whom she had Children, ought to take her Religious Habit again, and observe her Vow.

In the two hundred and thirty third, he determined, That a Girl of not above seven Years of Age could not be engaged by any Promise of Marriage.

In the two hundred and thirty fourth, he order'd an Abbot to provide for the Subsistence of a Jew that was newly converted.

By the two hundred and thirty fifth, he appointed the Ab-

bots of *Citeaux*, *Morimond*, and *la Cresse*, to make strict Search after Hereticks.

In the two hundred and thirty sixth, he commissioned the Archbishop of *Naples*, and the Cardinal Legate in that Country, to inform against the Archbishop of *Benevento*.

In the two hundred and thirty seventh, he forbids the turning the Revenues of Abbies, which were intended for the Maintenance of Monks, and the keeping of the Poor, to other Uses.

In the two hundred and thirty eighth, he forbids all the Bishops of *Scotland* any ways meddling against an Abby which was immediately subject to the Holy See.

In the two hundred and thirty ninth, he judged that the Alienation of the Estate of a Monastery by the secular Authority is not to be minded.

In the two hundred and fortieth, he gave leave to the Provost of the Chapter of St. *Gaudentius* of *Novara*, to correct the Faults of the Canons.

In the two hundred and forty first he decided, That such Clerks as are under Interdiction, cannot be chosen to any Ecclesiastical Benefices.

In the two hundred and forty second he declared, That all Believers are bound to pay Tithes to their Parish, and that they cannot upon any Pretence whatsoever, exempt themselves from paying any Part thereof.

In the two hundred forty third, he order'd the Archbishop of *Canterbury*, and the Bishop of *London*, to pronounce a Sentence of Excommunication against all such as had a Hand in the Violences offered to an Abbot who was putting a Sentence of the Pope's in Execution.

In the two hundred and forty fourth he says, That one ought to provide against the Commissaries that are appointed, not by way of Appeal, but by challenging them.

By the two hundred and forty fifth, to the Prelates and People of *Sicily*, he appointed a Cardinal Legate in this Kingdom, and order'd them to obey him.

In the two hundred and forty sixth, to the Canons and Clergy of *Brinde*, he cites them to *Rome*, to give an account of the Rout which they had made to hinder him that had been chosen of taking Possession of the Bishoprick: The two hundred and forty seventh is upon the same Subject.

The three following Letters, and the two hundred and sixty third and sixty fourth, are Confirmations of private Men in their Livings.

In the two hundred and fifty first, he desired the King of *France* to send aid to the King of *Jerusalem* against the *Saracens*, and to write to the Emperor of *Constantinople*, to maintain a Peace with this Prince.

The two hundred fifty second is a Letter of *Leo* King of *Armenia*, complaining that the Earl of *Tripoli*, and the Great Masters of the Orders of the Templers, and St. *John* of *Jerusalem*, would dispossess the lawful Heir of the Prince of *Antioch*, and desiring the Pope to protect him, and send him some Assistance against the *Saracens*. The Pope makes Answer in the two hundred and fifty third Letter, that he will send to his Legates upon the Place, to judge in all these Differences, and that in the mean while he'll order the Earl of *Tripoli* not to meddle. By the two hundred and fifty fourth Letter, he order'd the Lords and People of *Armenia*, to assist their King in making War against the *Saracens*; and by the next he sends him the Standard of St. *Peter*, to encounter the Enemies of the Cross.

By the two hundred and fifty seventh, he revok'd a Judgment given by the Bishop of *Sidon* in *Syria*, who was commissioned by the Holy See against the Templers: And by the two hundred fifty ninth, he order'd the King of *England* to restore the Templers a Castle which belonged to them.

In the two hundred and sixtieth, he appointed Commissaries to inform of the Matters for which the Abbot of *Pomposia* was accused.

In the two hundred and sixty first, to the Bishop of *Rossano*, he answer'd divers Questions which this Bishop had proposed to him. 1. That the Kindred of a Woman might marry the Kindred of her Husband. 2. That although a Husband and Wife are Godfather and Godmother to a Child, yet they do not thereby contract any such Compaternity as can hinder them from living as Man and Wife. 3. That the Latin Priests might neither have Wives nor Concubines. 4. That he might force the Abbots and Priests to come to his Synod. 5. That the Chaplains of the Castle of *Rossano* had nothing to do to judge of the Validity or Invalidity of Marriages.

In the two hundred and sixty second, he gave some Lands to the Judge of the Archbishop of *Fermo*'s Temporal Jurisdiction, or his Theological.

In the two hundred and sixty fifth, he order'd, That a Clergyman who had gained a Commission about an Affair that had been decided before, by telling a false Story, should have no Advantage by this Commission.

In the two hundred and sixty sixth, he gave a Lord notice to receive the Legate which he sends him with all due Respect.

The two hundred and sixty seventh is a Mandate for a Canonship in the Church of *Brenil*.

In the two hundred sixty eighth, and two hundred and seventy second, he enjoins the Abbots of *Citeaux* and *Pre-*

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montre to give the fourth Part of the Estates of their Abbies towards the Holy War.

By the next two, he required of all the Bishops of *Europe*, Supplies of Men and Money for that War; and of all the Faithful the same, in the two hundred and seventy first.

In the two hundred and seventy third, he appointed the Archbishop of *Tyre* and the Bishop of *Sidon* his Commissaries to judge in a Suit between the Church of *Tripoli*, and the Knights of *St. John* of *Jerusalem*, about a Church.

The two hundred and seventy fifth and sixth are written about the Process concerning the Prebends of the Church of *Padua*.

The two hundred and seventy seventh is written about the Election of an Archbishop of *Capua* by two thirds of the Chapter, maugre the Opposition of the Pope's Legate and some Canons: The Pope found no Fault in the Form of the Election; and because he was not yet satisfied that the Person elected was thirty Years old, he puts off the Confirmation of the Election, and in the mean while till the thing was settled, appointed the elected Person, who was Subdeacon of *Rome*, to administer both Spirituals and Temporals.

The two hundred and seventy eighth is also written about the Removal of the excommunicated Bishop of *Hildesheim*, because he would without the Permission of the Holy See take the Bishoprick of *Wirtzburg*: The Pope gave Order to the Bishop of *Bamberg*, to inform whether he observed and was obedient to the Interdict, that he might know whether it was fit to pardon him.

By the two hundred and seventy ninth, he confirmed the Institution which the Bishop of *Amiens* had made of four Religious in a Church.

In the two hundred and eightieth, he advised the Lords and Magistrates of *Sicily*, to labour with his Legate to promote the Good of that Realm.

By the two hundred eighty first, he confirmed an Agreement made between the Templers of *Sclavonia*, and the Monastery of *St. Cosinus* and *St. Damienus* of the same Country.

In the two hundred and eighty second, he declared null a Resignation made for fear of the King of *England*.

In the two hundred and eighty third, he finished a Suit that had been depending at *Rome*, about the Election of the Bishop of *Sutri*.

The four following are the same with some before.

By the two hundred and eighty eighth, he confirmed the new Bishop of *Hildesheim*, who was chosen in the Place of him who would remove to *Wirtzburg*, and declared null all the Alienations that the latter had made of the Possessions of the Church of *Hildesheim*.

In the two hundred and eighty ninth, he empowered some Abbots in his Name to present to the vacant Prebends of the Archbishoprick of *Magdeburg*, which the Archbishop and Chapter had neglected to fill within the Time appointed by the Council of *Lateran*.

Monsieur *Baluze* takes notice after this Letter, that this second Book of the Register of Pope *Innocent's* Letters is not compleat; because *Koger* of *Hoveden* quotes a Letter of this Pope's of the Year 1199. about *Girardus* Bishop of *St. Davids*, which is not to be found among these; and he adds, for a Supplement, some Letters which he had taken from divers Places.

The first, which is the two hundred and ninetieth of this Book, is addressed to the Clergy of the Diocese of *Penna*, in the Province of *Abruzzo*, whom he orders to submit to the Jurisdiction and Justice of the Bishop, as well in what respects their Tithes and Incomes, as what concerns the Causes of Marriage and Penance.

The two hundred and ninety first is a Confirmation of the Privileges of the Church of *Volterra*.

The two hundred and ninety second is a Protection granted to a Priest.

In the two hundred and ninety third and fourth, he exhorted all the Princes of *Germany* to labour for the Peace of the Empire, and for an Accommodation between *Otto* and *Philip*.

By the two hundred and ninety fifth, he commits to the Bishop of *Vercelli*, and the Abbot of *Lucedra*, the Judgment of a Process between the Monks and Canons of *Milan*.

The two hundred and ninety sixth is a Confirmation of the Privileges of the Abbey of *Mariadura*.

By the two hundred and ninety seventh, he takes the Earl of *Montpellier* into his Protection, and tells him in the next, that he will send him Legates to labour for the destroying of Heresy.

The two hundredth and ninety ninth, and three hundredth, are written about the Removals of Bishops. He of the Isle of *Lefina* upon the Coasts of *Dalmatia*, had been required for the Archbishoprick of *Zara*, and before this Demand was admitted in the Court of *Rome*, he had forsaken his Bishoprick of *Lefina*, and had done his Duty in the Archbishoprick of *Zara*: The Chapter of *Lefina* had chosen in his Place the Bishop of *Spalatro*. The Pope puts off the Execution of the Matter till he was fully informed how Things were, and appoints Commissaries for that purpose.

The three hundred and first is the Confirmation of a Trea-

ty between the Archdeacon of *Paris*, and the Abbess of *Chelles*.

The three hundred and second is a Constitution which forbids using any Force to make the *Jews* be baptized, or doing them any Injury, or offering them any Violence.

By the three hundred and third, he granted Indulgences of forty Days to the Monastery of *Vezelay*, in which they say is preserved the Body of *St. Mary Magdalene*.

The three hundred and fourth is a Confirmation of the Privileges of the Church of *Placentia*.

The three hundred and fifth and last of the second Book, is a Letter to the Clergy of *Normandy*, exhorting them to contribute the fourth Part of their Revenue towards the carrying on of the Holy War.

Mr. *Baluze* not being able to recover the third and fourth Books of the Letters of Pope *Innocent*, has supply'd their Place with a very ancient Collection of the Decretals of this Pope, made by *Rainier*, Deacon and Monk of *Pomposa*: It contains many Letters of the first and second Books, and some of the following ranged under different Titles. We have already made an Extract of the first; and we have nothing left but to do the same with the latter. That which is in the first Title of this Collection is of that Number; it contains a Resolution of some Difficulties about the Expressions which are used in the Mysteries of the Holy Trinity and the Incarnation. Here he takes notice that the Terms of Father, Son, and Holy Ghost, signify the relative distinguishing Properties of the Divine Persons. He distinguishes in the Father three Particulars, his Innascibility, Paternity, and Emission. Then he examines in what Sense Jesus Christ may be called Man; and having scholastically discuss that Point, and given the Solutions of it which are given in the Schools, he remarks to the Archbishop of *Compostella*, to whom this Letter is written, that to answer in an Apostolical Manner, which is the plainest and best, one may say that Men in this World, cannot comprehend the true Nature of God, and have no proper Words to express it by, and therefore are forced to make use of Relative Terms.

The second Letter is a Writing given to the Ambassadors of *Philip* Duke of *Swabia*, by which he sets the Priesthood above the Imperial Dignity, and pretends that it belongs to the Pope to decide the Difference about the Empire; because it was he that brought the Eastern Empire into the West, and crowned the Emperors.

In the third, to the Emperor *Alexis Comnenus*, he also extols the Sacerdotal Dignity, and tells this Prince, that he should not suffer the Patriarch of *Constantinople* to sit at his Feet or on his left Hand.

The other Letters of this Collection are almost all in the first and second Book, and have nothing worth notice in them, except some under the fortieth Title about Divorces and Polygamy.

In the first Letter of the fifth Book, *Innocent* III. determined that such Nuns as have fought, or have beaten any of their Sisters, or of the Clergy, may receive Absolution of the Bishop who shall give it them in the Name of the Pope.

The second is a Confirmation of the Statutes and Privileges of the Order of *Grandmont*.

The third is a Law made between the Clergy and Laicks of that Order.

The fourth is written to the Pisans against *Marcowaldus*.

By the fifth he gave Judgment in divers Differences between the Bishop of *Spoletto*, and the Prior and Clergy of the Church of *St. Gregory* of that City.

In the sixth he approved of the Translation of the Bishop of *Imola* to the Archbishoprick of *Ravenna*.

In the seventh he determined that the Son of a Godfather could not marry the Daughter of the Godmother to the same Child, although he was born before they baptized the Child. That if these two Persons had married they ought to be parted, and that whosoever knew of any such thing ought to discover it.

In the eighth he wrote to the Cardinal Bishop of *Palestina* his Legate in *France*, to absolve *ad cautelam* the Archbishop of *Magdeburg*, whom he had excommunicated for not appearing at *Corbeil*, whither he had cited him, upon condition that he should promise to make his Appearance, or send his Deputy, if he had not appealed to the Holy See before Excommunication.

By the ninth he confirmed the Privileges of a Chapter of Regular Canons of the Diocese of *Magdeburg*, and by the next grants them the Privilege of eating Meat, because the Order of *St. Austin*, which they made profession of, did not oblige them to abridge themselves of it.

The eleventh Letter is to the Archbishop of *Sens*, to absolve the Bishop of *Nevers*.

By the twelfth he nominated Commissaries to judge the Archdeacon of *Chartres*, who was accused of Simony.

By the next he commissioned the Cardinal Bishop of *Palestina*, his Legate, with the Abbots of *Citeaux* and *Beaulieu*, of the Diocese of *Verdun*, to inform about the Matters wheteof the Bishop of *Toul* was accused by his Archdeacon.

In the fourteenth, he confirmed the Election of *Sifroy* to

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the Archbishoprick of *Mentz*, and rejected the demand of the Bishop of *Worms* his Competitor.

The following Letters have nothing in them worth taking notice of.

In the twenty second he declared that when those Persons, the Judgment of whose Causes he had committed to his Commissaries, could not safely come to the place appointed, they might then appeal to the Holy See, tho' the Letters of Commission excluded any Appeal.

The twenty third is written to the Bishop of *Worcester* against the Religious, who made use of Appeals to hinder the Bishop from visiting their Monastery, and to avoid correction. He order'd him to take a course with them for all their Appeal. He gave the same Order to the Bishop of *Verona* in the thirty second and thirty third Letters.

The twenty fourth and twenty seventh, are written to the Chapters of *Chalons* and *Angers*, about the Election of their Bishops.

In the twenty fifth and twenty sixth he nominated the Cardinal of *St. Praxedes* to be his Legate in the East, with him of *St. Marcellus*, and orders all the Faithful to obey them.

By the twenty eighth he acquainted the Chapter of *Prague* that he has absolved their Bishop.

The thirty fifth is addressed to the Archbishop of *Bourges*, the Bishop of *Nevers*, and the Abbot of *Cluni*, whom he commissioned to examine the Inhabitants of an Hospital who were accused of Heresy, and condemned by the Bishop of *Auxerre*, tho they had acquitted themselves at *Rome*.

The thirty sixth is written about a Difference in the Election of a Prior of the Church of *St. Austrillus* of *Bourges*, which he order'd the Thologal of *Orleans* to enquire into; and in case he should find the two Elections which had been made faulty, to make them proceed to a new Election in the ordinary forms.

By the thirty seventh and thirty eighth he recommended to the Prelates and Lords of *Sicily*, *Walter Earl of Braine*, whom he sends into *Sicily* with his Legates, and a Marshal, to carry on the War against *Marcowaldus*.

In the thirty ninth, to the Bishop of *Auxerre*, who had demanded of him, 1. Whether the Power which he had of disposing of the Estate of the Clergy that died intestate, extended it self to Canons as well as others; 2. Whether such as left their Estates to be disposed of at the will of another, might not be accounted to have died intestate: The Pope answer'd, That under that name of Clergy were comprehended Canons, and that it was not to be thought that those Persons made no Will who left other Persons Masters of their Estates.

The forty first is a Confirmation of the Privileges of the Bishop of *Siponto*.

The forty second is a Letter to the King of *Armenia*, complaining of the Templers promising to remain in unity with the Holy See, and desiring him to grant that neither he, nor his Subjects, nor his Country, nor the *Latins* which were in it, might be excommunicated or interdicted by any other than the Holy See. The Pope grants him his Request by the following Letter.

The forty fourth is a Letter of the Patriarch of *Armenia* to the Pope, desiring help of him. The Pope promises it him by the next, and exhorts him to keep the Churches of *Armenia* in union and submission to the Holy See.

The forty sixth is written to the Pope by another Archbishop of *Armenia*, who asks for a Pallium, which the Pope grants in the next Letter.

The forty eighth is written by the Pope to the Archbishop of *Rheims* about the Design of *Philip* King of *France* to get himself separated from his Wife. He tells him that it's fit the Queen should have Liberty to produce her Witnesses and Proofs as well as the King, and that he ought to advise the King not to demand what cannot be in justice granted. In the next, which is written to that Prince about this Affair, he talks with him about that which his Ambassadors had complained of, that he had had harder usage in this case than other Princes had received on the like occasions; seeing that King *Lewis* his Father, and the Emperor *Frederick*, and very lately *John* King of *England*, had been separated from their Wives by the Judgment of their Prelates and Estates, which the Holy See had without any scruple confirmed. The Pope answers, that they were his Legates who separated the Emperor *Frederick*, and that King *Lewis* and the King of *England* were parted by their Prelates, but that was because there had been no complaint made to the Holy See; which was the very Reason that the Judgment was not revoked, because no body protested against it: but the matter now in hand had been laid before the Holy See; Pope *Celestin* had revoked the Sentence of Divorce, and had sent his Legates into *France*, who might perhaps have put an end to the Affair, if he had not eluded their Judgment; that it was in the power of the Holy See, if it would go to the rigour of the business, not only to annul the Sentence, but likewise to use Censures against those that had given it, as Pope *Nicholas* had done against *Gontierus* Archbishop of *Cologne*, and *Tetgandus* Archbishop of *Treves*, for

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having divorced King *Lotharius* of *Tesberge*: that he had offered his Ambassadors to send two understanding Persons into his Kingdom to hear the Witnesses, and to go to *Denmark* if there was need, to receive the Queen's Evidence; to the end that they might give a true Judgment in the matter: that he was very willing if the Queen would consent, that he should choose two Persons out of his own Kingdom. In fine, he advises him to observe due form of Law in the Sentence, and to use his Queen well.

In the fiftieth he order'd his Legates in *Sicily* and his Marshal, to make up the Marriage of King *Frederick* with the Sister of the King of *Arragon*.

In the fifty first and fifty second, he forbids the Archbishop of *Bourges* to meddle in a business of separation which had been brought before the Holy See, and says, that an action against a Marriage which has for so long time remained firm, ought not to be easily admitted.

In the fifty third he gives Judgment in a difference about the Archdeaconry of *Richmond*, in favour of him who had been first chosen by the Archbishop of *York*. The fifty fourth is about the same business.

The three next concern particular Affairs of some Churches in *England*.

In the fifty eighth he takes off the suspension of the Archbishop of *Messina*.

By the fifty ninth he declared that the Desertors of the Order of *Citeaux* should not be received, tho' they had Letters of Re-establishment from the Holy See, except these Letters expressly said that it should be no prejudice to the Discipline of the Order.

The sixtieth contains three Collects, and three Prayers for the Feast of *St. Bernard*.

The three next have nothing remarkable.

By the sixty fourth and sixty fifth he forbids giving of Benefices to the Children or Nephews of the Patrons.

In the sixty sixth he checks the King of *England* for the Violences he had done to the Bishop of *Limoges*.

The three next are about the Election of a Bishop and two Abbots.

The seventieth is a Confirmation of a Treaty made between the Abbot and Monastery of *Dole* on one side, and *Andrew* of *Chavigny* Lord of *Chateauroux* on the other.

By the seventy first he confirm'd a certain Person's right to a Canonship.

By the seventy second he commissioned the Archbishop of *Arles*, and the Abbots of *St. Giles*, and of *Vailemagne*, to publish the Deposition of the Abbot of *St. William*, and to get another chosen.

The seventy third is written against the Canons of *Antoninus* of *Placentia*, who would not receive a Canon who had a Mandate from the Holy See for a Prebend of their Church.

The seventy fourth is written to the Archbishop of *Melfi* to excommunicate all that took the part of *Marcowaldus*.

By the seventy fifth he forbids turning a Church into a Monastery without the consent of the Bishop.

By the seventy sixth he granted the Monks that lived in the place whither *St. Bennet* retired, six *Livres* of Money every Year out of the Apostolick Chamber, beside the Subsistence which they had from the Monastery of *Sublac*.

In the seventy seventh he imposes this Penance upon a Soldier that had cut out a Bishop's Tongue; to go naked; with his Tongue tied with a string fastned about his neck, carrying Rods in hand; to present himself in this Posture at the Church door for fifteen days together, where he should have Discipline given him, fasting all this time only with Bread and Water; and then to go for the Holy Land, where he should carry Arms for three Years, and fast every Friday only with Bread and Water.

In the seventy eighth he imposes this Penance upon a Man who having been Prisoner among the *Saracens*, had killed his Wife and Daughter by the command of the *Saracen* Prince; and eaten of their Flesh; to abstain for the future from eating any meat; to fast every Friday on bread and water, and the Mondays and Wednesdays of *Advent* and *Lent*; to eat only one Meal all the other days of *Advent* and *Lent*, and on all Vigils; to go naked footed, with a woollen Coat, and a very short Scapulary, carrying a Staff a Cubit long in his hand, taking no more of any person than would just serve him that day, not remaining above two days in one place, never daring to enter into the Church without first having received Discipline, and to recite every day a hundred *Pater Nosters*, kneeling at every one of them; and after having observed this Penance for three years, to return to the Holy See to desire Absolution.

In the seventy ninth, to the Abbot and Chapter of *St. John* of *Sens*, he granted them the Privileges of not being interdicted or excommunicated but upon an evident and reasonable Account.

Hitherto the Letters of the fifth Book go on without any interruption, the rest of it is imperfect, many Omissions there are, but those that we have I present you with: namely,

The eighty second, which contains the Rules for the Reform of the Monastery of *Sublac*.
 The eighty fourth about the Affairs of *Sicily*, to Earl *Walter* Governour of *Puglia* or *Apuleia*.

The eighty ninth about the Death of *Marcwaldus*, at which he expresses a great deal of joy.

A Fragment of the ninety sixth, by which he annuls the Postulation of the Bishop of *Leitours* to the Archbishoprick of *Ausche*, because this Bishop was troubled with the Falling Sickness.

A Letter by which he checks the Bishop of *Penna* for several Irregularities.

The hundredth by which he commissioned the Abbot of *St. Columbus* of *Sens*, and the Theologal of *Orleans*, to confirm the League made between the Bishop of *Paris* and the Abbot of *St. Genevieve du Mont*, provided it had nothing in it which might derogate from the Authority of the Holy See, upon which the Church of *St. Genevieve* immediately depended.

The hundred and seventh to the Archbishop of *Besancon*, about some Persons in his Diocese who carried the Religious of *Citeaux* before secular Judges, and obliged them likewise to clear themselves by hot or cold Water, or by Duel. The Pope forbids all such usage of them for the time to come.

The hundred and fifth, which is a Letter of the King of *Bulgaria*, submitting himself to the Church of *Rome*. And the hundred and sixth, which is the Pope's Answer to him, wherein, after having recounted the usage which the Legates of Pope *Adrian* met with in *Bulgaria*, and how the Bulgarians had driven out the Roman Priests to take in the Greeks, which was the cause that the Holy See never sent any more Legates among them, he tells him that at his Request he would send a Legate into his Kingdom, there to act in his name. The hundred and seventeenth, which is a Letter of the Bishop of *Zagora* in *Bulgaria* upon the same Subject: And the hundred and nineteenth, which is the Pope's Answer to the Bishop.

The hundred and twenty first, which is an Answer to the Demand of *John* the old Archbishop of *Lions*, what Form Christ Jesus could make use of to transubstantiate the Bread and Wine into his Body and Blood, and why these words were added in the Canon of the Mass, *the Mystery of Faith*, which were not to be met with in any of the Evangelists? *Innocent* takes notice, 1. That not only these words, but those also, *Having lifted up his Eyes to Heaven*, and those of the *Eternal Testament* are not in the Evangelists, but that it is not to be thought that the Evangelists have omitted nothing, and that those omissions are to be supplied from other places of the Holy Scripture. 2. That some Persons have made use of those words, *The Mystery of Faith*, to maintain an Error, that the real Body of Christ was not in the Sacrament, but only the Appearance and Figure; that these Persons were deceived, because, altho we say that the Sacrament of the Altar is a Figure, we do not thereby deny that it is real, for the Death and Resurrection of Jesus Christ was an Example and Image too, and yet it was real; so that the reason why the Sacrament of the Altar is called *The Mystery of Faith* is, because we therein believe otherwise than we see: we see for example the Species of Bread and Wine, and we believe the reality of Flesh and Blood, and the virtue of Unity and Charity: that three things are to be distinguished in this Sacrament, the visible Form, Bread and Wine, the reality of the Body and Blood of Christ, and the virtue of Union and Charity; that the first is *Sacramentum & non Res*; the second, *Sacramentum & Res*; and the third, *Res & non Sacramentum*. 3. He maintains that the Apostles received from Jesus Christ, and delivered to the Church that Form of words which is in the Canon of the Mass. This Archbishop had put another Question to the Pope too; namely, Whether the Water which was mingled with the Wine in the Cup, was likewise turned into the Blood of Jesus Christ? The Pope answer'd, that it is the opinion of some, that as Blood and Water flowed from the side of Jesus Christ, being Figures of the Redemption and Regeneration of Man, so the Wine and Water in the Chalice are changed into these two things: That others believed that the Water being changed into Wine was transubstantiated into the Blood of Jesus Christ, which is contrary to the opinion of Philosophers, who say it may be separated from it: That in the third place it may be said that the Water is not turned into Blood, but remains mingled with the Accidents of the Wine, as new Wine doth when it is mixed with consecrated. He doth not condemn this opinion, but he rejects that of those Men who say that the Water is changed into the Phlegm of the Body of Jesus Christ; and embraces as most probable that opinion of the Water's being turned with the Wine into the Blood of Jesus Christ. The third Desire of this Archbishop, is to know how that change came to be made in the Secret of *St. Leo*: for where one reads *the Soul of thy Servant Leo, grant that this Offering may profit the Soul of thy Servant Leo*, there the new ones have it, *Lord grant that this Offering may profit us by the Intercession of St. Leo*, *Innocent* answers, that he doth not know by whom or when

this Change was made, but that it was not without reason, because seeing it is an injury to a Martyr to pray for him, all the Prayers therefore that are made for the Saints, ought to be applied to us, or to be understood in this sense, that we pray they may be glorified more and more upon Earth, although there are some that think that the Glory of the Saints may be augmented till the day of Judgment, and therefore the Church may pray for their Glorification. In fine, he leaves him to judge whether the Rule of *St. Austin* about Prayers for the dead may not be applied here.

The hundred and twenty second to the Emperor of *Constantinople*, who had written to the Pope, desiring him to hinder the Latins from invading his Estates; to give no Countenance to the Party of *Alexis* the Son of *Isaac* the Angel, who was gone to desire help of *Philip* Duke of *Suabia* to regain the Throne of his Father; and to not suffer *Philip* to be Emperor of the West. The Pope answers him that this *Alexis* had come to *Rome* to complain of his having deposed his Father and put out his Eyes, and kept him in Prison: That afterwards he went to *Philip* and other Christian Princes, promising them that if they would re-establish him he would assist them in the Conquest of the Holy Land; that he had been consulted about this too, but would give no answer till he had heard his Deputies, tho many had counselled him to favour the Design, because the Greek Church was not yet subject to the Holy See: that he was so far from favouring *Philip*, that he upheld *Otho* in his Pretensions: that he exhorted him in token of the respect which he had for him, to labour for a Peace.

The hundred and twenty eighth to *William* Earl of *Montpellier*, who had by the Archbishop of *Arles* desired the Pope to legitimate his Children. *Innocent* proves therein first of all that the Legitimation of the Holy See is valid, not only in what concerns the Spirituals, but the Temporals too: and because this Earl alleges the Example of the King of *France's* Children, which *Philip* had by a Wife whom he took after having left *Issemburga*, to obtain the same favour for those whom he had had by a Wife that was married in the same manner, *Innocent* tells him there is a great deal of difference; 1. Because the King of *France* by his lawful Wife had a Son who was presumptive Heir of the Crown, whereas he had no Son by his lawful Wife. 2. Because the King of *France* had no more from the Holy See than what concerned the Spirituals, whereas he desired it both for Spirituals and Temporals. 3. Because the King had not left his Wife till he was divorced by the Archbishop of *Rheims*, and had these lawful Issue by the other Wife before the Holy See forbid him to live with her, whereas he had observed no Form nor Law in the matter. 4. Because the King acknowledging no Superior in Temporals, had submitted himself to the Holy See in this case, though perhaps he could have given himself this Dispensation as to Temporals; but as for him who depended upon other Sovereigns, this Dispensation could not be granted him without encroaching upon their Right, and he could not grant it to himself. About the end he begins to establish the Power which he had not over the Temporality of *St. Peter's* Patrimony only, but over that of other States. And he concludes that he cannot grant his desire, unless he can prove to him that his Fault is less, or his Authority greater than it was thought.

The hundred and sixtieth to the King of *England*, wherein he reproaches him for having forsaken the Party of *Otho*.

The hundred and sixty seventh, to the Holy Soldiers, which is full of Reproaches too about the taking of *Zara* in *Dalmatia*, which the Venetians had attacked and taken by storm with the help of these Crosses, and had divided the Booty with them.

Monsieur Baluze has added to these Letters two Privileges granted by this Pope, the one to the Monastery of *St. Laurence* of *Aversa*, and the other to that of *St. Paul* and *St. Peter* of *Canterbury*, and some other Letters, which had never been printed, which serve to clear some of those in this Book; namely, the Letters and Acts about the Accommodation between the Bishop of *Paris*, and the Abbot of *St. Genevieve du Mont*, confirmed by the Abbot of *St. Columbus* of *Sens*, and by the Theologal of *Orleans*, in pursuance of a Letter of *Innocent's*, viz. the hundredth; and by the Pope himself in a private Letter which *Monsieur Baluze* speaks of; and the Act of the Legitimation of the Children of King *Philip* the Beautiful, of which he spoke in the hundred and twenty eighth Letter.

The fifth Book is followed by a Collection of Letters which concern the Contest for the Empire between *Philip* and *Otho*, with this Title; *The Register of Pope Innocent III. about the Affair of the Roman Empire*. There are to be found not only the Letters of the Pope upon that Subject, but those likewise of the two Contenders, and of those of their Parties. There are several considerable Circumstances of this History to be learnt there, and we may by them see the disposition of the Pope and Princes, and the different Motives which made them act on this or that side. At first the Pope seems to be neutral, and to desire nothing else but that the German Princes would agree and live in Peace. The first and second Letters.

Otho

Pope Innocent's Letters.

Otho writes him a very submissive Letter. The King of England, and other Princes which were for him, write to the Pope in his behalf. *The fourth, fifth, and following Letters.* Those who had chosen him give the Pope an Account of his Election, and desire his Confirmation of it. *The tenth Letter.* The Pope answers them in general Terms. *The eleventh Letter.* On the other Side, the Princes of Germany that were for Philip, demand of the Pope four Things; 1. That he would acknowledge Philip for King of Germany. 2. That he would do nothing against the Rights of the Empire. 3. That he would not refuse to crown him Emperor, when he should come to Rome for this Ceremony. 4. That he would not make War against Marcovaldus. *The fourteenth Letter.* The Pope answered them, that he is very sorry for the Differences in Germany, that he has no Design of entrenching upon the Privileges of the Empire; that he will give the Crown to him whose Election he shall find to have been according to Form; but that he cannot favour Marcovaldus, who is a Rebel against the King of Sicily, and who had seized upon the Lands of the Holy See. *The fifteenth Letter.* Philip Duke of Swabia likewise wrote to the Pope by Ambassadors that he sends him. *The seventeenth Letter.* And Philip King of France earnestly recommends his Affair. *The thirteenth Letter.* The Pope answers the Ambassadors in a full Consistory, that it belonged to the Holy See to give Judgment in this Difference. *The eighteenth.* Otho, who found himself the weakest of the two, writes very submissive Letters to the Pope, and makes Offers of Peace, and to yield to all that the Holy See should think fit to order. *The nineteenth and twentieth.* The Pope wrote a Letter to the Princes of Germany; having recounted what was said on one Side and the other, to maintain the Validity of each Election, he lays open to them the Mischiefs that this Division might produce, and exhorts them unanimously to choose one only Prince. In the mean while the Archbishop of Mentz, having called an Assembly at Andernach and at Coblenz, had there made the Princes promise that they would execute what should be ordered in the first Assembly that should be held. The Pope was angry that this was done without his having a Hand in it, and wrote thereof to the Archbishop in the twenty second Letter.

Hitherto the Pope had not declared himself, but now seeing that there was a Necessity of doing it, he weighs the Reasons and Interests that the Holy See might have, and finds that it is most for its Advantage to declare for Otho. He himself has told us his Motives in his Memoir, Intituled, *The Deliberation of Pope Innocent upon the three Competitors for the Empire; Frederick, Philip, and Otho.* He examines the Matter by three Principles: *Quid liceat; quid deceat; quid expediat.* He says, that it seems to him *quod non liceat* to reject the Election of Frederick, which was the first that the Princes of Germany made; *quod non deceat*, because he was put by his Father under the Protection of the Holy See; *quod non expediat*, because there was Reason to fear that when he should become powerful, and see that the Holy See had baulk'd him of the Empire, he should cast its Authority out of Sicily, and not make to it the ordinary Submissions, that he might revenge himself upon that which had taken the Empire from him. But then he sets against this, that his Election had been gained by Force, and an Oath to maintain it had been taken by Violence; that he was elected at a Time when he was not capable of managing the Empire; and that supposing he had been chosen in a Time that the Empire had been vacant in, yet *non decet*, because it is not reasonable that he who is under the Tutorage of others, should command and govern them: That *non expedit*, because the Kingdom of Sicily would by this means be united to the Empire, and there was Reason to fear that the King of Sicily being become so powerful, would not do Homage to the Holy See. For the Election of Philip he alleges, *quod non liceat* to reject it, because it had been made by the greatest Number: *non deceat*, for fear he should think that the Holy See minded only to revenge the Injuries done it: *Non expedit*, because he was the most powerful. Then against his Election he says, *quod non liceat* to approve it, because he had been excommunicated, and elected while he was excommunicated; which is so true, that he would since have gotten his Absolution, which was nevertheless not given him in due Form, because he was a Favourer of Marcovaldus, because he had taken an Oath to Frederick, and in the mean while acted contrary to this Oath: *Quod deceat* to oppose him in it, because else it would seem as if the Empire was hereditary, when one Brother succeeded another: *Quod expedit*, because he is a Persecutor, and of a persecuting Race. Against Otho, *quod non liceat* to acknowledge him, because he was chosen by the least Number: *Quod non deceat*, for fear it should seem to be out of Partiality: *Quod non expedit*, because his Party seemed to be the weakest. For this Prince, because *sanior pars consentit*; because he is the most proper; because God will assist him. The Conclusion is to counsel the Princes of Germany to agree upon one Person, and to advise them to declare for Otho. *The twenty ninth Letter.* After having made this Resolution, he wrote a Letter to the Archbishop of Cologne, and his Suffragans, and to the Princes of Germa-

ny, wherein he tells them that it belongs principally and finally to the Holy See to decide all Differences that should arise about the Empire, that they might be made up: Principally, because 'twas that See that translated the Greek Empire to the Latins; and finally, because 'tis that that gives the Imperial Crown: That he had waited to see whether the two Contenders would agree; but since that was not done, he had sent the Cardinal of Palestrina his Legate into Germany, with Philip a Notary, and had order'd Octavian Bishop of Ostia his Legate in France to repair thither, if he could, and see what was to be done. *The thirtieth Letter.* He wrote the same thing to the Prelates and Princes of Germany. *The thirty first.* In fine, he declar'd openly for Otho, acknowledging him to be King of Germany lawfully elected, made a Declaration of it to the Princes of Germany, and order'd them to obey him. *The thirty second, and following Letters.* He wrote likewise to the King of France, to draw him to the same Side with himself, and to the King of England to keep him firm on it. *The forty seventh, and forty ninth Letters.*

The Princes of Philip's Party, astonished at what the Legate had done, complained of the Court of Rome's meddling in the Election of an Emperor, any more than the Emperor did in the Election of a Pope, which he might pretend to a Right of doing. They said that the Cardinal of Palestrina could not do as he had done, either in Quality of an Elector, for that did not belong to him; or of a Judge, because he had given Judgment in the Absence of one of the Parties; and because he had no Power to judge in this Matter. *The sixty first Letter.* The Pope answer'd, That he acknowledges that the Right of choosing a King who is afterwards to be made Emperor, lies in the Hands of the German Princes, but that he hath a Right to see what this Person is, because he is to consecrate and confirm him: That his Legate had acted the Part neither of an Elector nor of a Judge, but of a Deunciator, by declaring that Duke Philip was unworthy, and Otho worthy of the Empire: That the Election of Philip was disorderly, &c. *The sixty second Letter.* Philip King of France complains of the Election of Otho, and tells the Pope that if he still protected him, he would take his own Measures, and assures him he had no Reason to fear any thing from Philip. *The sixty third Letter.* The Pope answer'd, That he had no Design to do any thing that might be a Prejudice to France: That he had a greater Affection for the King of France and his Subjects, than for all other Kings and States, *Ut ipse in ejus exaltatione exaltari credimus Apostolicam sedem, & in ejus depressione, quod absit, ipsam deprimi crederemus.* Then he gave the Reasons why he put by Philip; 1. Because he is of a Family that had been Enemies to the Holy See. 2. Because he is excommunicated. 3. Because one cannot trust him. But as for Otho, he assures him that he had engaged him to follow his Counsels in respect of France: That he is of Kin to Lewis the Son of the King of France: That it is none of his Interest to defend the English, and that he had not assisted them: That if he should take any Measures against France, the Holy See would straight oppose him: *Usque adeo enim Regni Francorum diligimus libertatem, ut non solummodo contra eum, sed contra omnem hominem qui illud molestare presumeret, pro ejus immunitate staremus, & ejus defenderemus pro viribus dignitatem.* He exhorts him to leave in Peace, and touches upon some other Reasons of State, which should keep him from opposing the Empire of Otho. *The sixty fourth Letter.* The Pope wrote moreover many other Letters to the Princes and Prelates of Germany, in favour of Otho, who had taken an Oath to obey the Church of Rome, and to restore it all the Lands which belonged to it, and among others the Exarchate of Ravenna, the Marquisate of Ancona, the Duchy of Spoleto, the Lands of the Countess Mathilda, &c. *The seventy seventh Letter.* The Party of Otho growing every Day weaker and weaker, the Pope exhorts the two Parties to come to a Treaty, that there might be a Peace. *The seventy ninth.* Otho to get him on his Side, promises to make a Peace with the King of France. *The eighty first Letter.* The Report goes that the Pope's a going to leave him. He complains thereof. The Pope assures him that he has not changed his Sentiments; that he had sent no Letters against him, and that those which went about were forged. *The eighty fifth and following Letters.* On the contrary he excommunicated the Bishops that were against Otho, and exhorts all the Ecclesiastick and secular Princes of Germany to be on Otho's Side. Philip, whose Party was very much strengthened, thought that he might at last perhaps gain the Pope; he wrote him a Letter to justify his Conduct, in which he says that his Design at first was to keep the Empire for his Nephew Frederick: That the Electors refused to confer it on him: That he received the Empire whether he would or no, without any looking after it, or caring for it: That some Malecontents, corrupted by the King of England's Gold, had chosen Otho: That Liupold had been Canonically chosen Archbishop of Mentz. And he ends his Letter with Promises of Obedience, and Submission, and Respect, protesting that it is a Falshood that he was excommunicated by the Pope his Predecessor; that all he wished was to be as certain of not being excom-

communicated out of the Church Triumphant, as he was of not being so out of the Church Militant.

Within a while after, Things looked towards a Peace; the Pope sends *Hugolin* Cardinal Bishop of *Ostia*, and *Leo* Cardinal of the Holy Cross, in quality of his Legates into *Germany*, to conclude it. They received *Philip's* Oath of obeying the Pope in all Things for which he had been excommunicated, and gave him Absolution after he had taken it. They obliged him to set *Bruno* of *Cologne* at Liberty, to turn out *Lupold*, and put *Sifroy* into Possession of the Archbishoprick of *Mentz*. They made him disband his Army, and enter into a Truce for a Year. *The hundred and forty second Letter*. *Philip* was killed not long after. You may see the Circumstances of his Death in *the hundred and fifty second Letter* of Cardinal *Hugolin*. *Otho* is afraid that some Body would dispute the Empire with him: The Pope promises stoutly to maintain him in it, and to hinder any one from rising up against him. *The hundred and fifty third Letter*. He wrote upon the same Subject to the Princes of *Germany*. *Otho* desires him to write in his behalf, and the Pope doth it, and exhorts the King of *France* too to make Peace with him. To strengthen him still more, he empowered *Hugolin* to grant a Dispensation for his marrying the Daughter of *Philip*. He writes him a pretty Letter about the Union which there ought to be between the Sacerdotal Power and the Imperial: That they are the two Swords which ought to assist one another, and recommends his Legates to him. *The hundred and seventy ninth Letter*. In fine, *Otho* being come into *Italy* to receive the Imperial Crown, takes an Oath to the Pope, whereby he consents to the Liberty of Elections, allows of Appeals; renounces all Pretence to the Revenues of vacant Churches, leaves the ordering of all spiritual Affairs to the Pope, promises to exterminate Heresy, and to render to the Church of *Rome* all its Lands; and particularly the Marquisate of *Ancona*; the Duchy of *Spoletto*, the Exarchate of *Ravenna*, the Estates of the Countess of *Masbilda*, &c. and promises Assistance and Obedience to the Pope. This Oath was taken in the Year 1209. at *Spire*, the twenty first of *March*: *The hundred and eighty ninth Letter*: And was confirmed by *the hundred and ninety second*.

We do not think fit to enter upon the rest of the Letters contained in the rest of the Books of *Innocent's* Register, which are about an Infinity of private Actions and Affairs, the Recital of which would be more tedious than useful. There you may find a great many Privileges granted or confirmed to

many *Kobies*; many Confirmations of the Elections of Bishops; divers Suits brought before the Holy See, and Judgment given in them, or else they returned to the Commissaries; Mandates for Livings; Letters to animate the Christians to relieve the Holy Land, or to set the Catholics about the exterminating all Hereticks; Advice to Princes and Bishops; Questions about Marriages and Divorces, and particularly about that of *Philip* King of *France*, and that of *Peter* King of *Arragon*; and the Decision of some Questions in the Canon Law. There are some too about the Regal Right as well in *France* as *England*, of which we shall speak in their Place. The greatest Part of these Letters are written in a formal and practical Style. This Pope had a wonderful Insight into Affairs, and a very particular Knack of hitting the Joins of the Business in a few Words, and of setting off the Reasons both on one Side and the other in their full Force; which he did with so much Impartiality, that as the Author of his Life takes notice, one can hardly discover which Side he inclines to till he pronounces Sentence.

He composed many other Works both before and after his being Pope. Here's a Catalogue of them. A Treatise of despising the World, or of the Misery of Man's Estate; in three Books: A Work for Piety much like that of the Imitation of Christ, of which there have been many Editions, as at *Paris* in 1482, and 1594. at *Venice* in 1538. at *Antwerp* in 1540. and at *Cologne* in 1681. A Treatise of the Mysteries of the Mass, divided into six Books, printed likewise by it self at *Leipsick* in 1534. and at *Antwerp* in 1540. A Commentary upon the seven penitential Psalms, printed at *Antwerp* in 1550, at *Venice* in 1578, and at *Cologne* the same Year. Three Prayers in Honour of the Saints. Sermons for the whole Year, and for the Saints Days, with four Discourses for the Consecration of the Pope. A Treatise of Almsgiving. A Treatise in the Praise of Charity. Hymns or Procs in Honour of Jesus Christ and the Virgin, and Prayers upon the Passion of Jesus Christ. Two Discourses to the second General Council of *Lateran*. The Acts and Canons of this Council. All his Works were printed with two Books of Letters in Folio, at *Cologne* in 1552, and in 1575. These Works are full of Piety and Spirituality. The Book of the Contempt of the World may be very useful, and contains very lively Draughts of the Estate and Misery of Man. The Books of the Mysteries of the Mass are full of Mystical Reflections upon the Ceremonies of the Mass. The Style of the Sermons is close, full of Divisions, Antitheses, Allegories, and many Passages of Holy Scripture.

C H A P. III.

The History and Writings of the Popes who have been of the Holy See, from the Death of Innocent to the End of the Century.

POPE Innocent dying at *Perusa* the sixteenth of July 1216. *Cencius Sabellius*, the Son of *Almerick* a *Roman*, who had been made Cardinal Deacon by *Celestin* the 3d. and Cardinal Priest by the Title of St. *John* and St. *Paul* by *Innocent* the 3d. was elected Pope the eighteenth of the same Month, and took the Name of *Honorius* the Third. He exhorted the *German* Princes who had taken upon them the Holy War, to make a Voyage beyond Sea, and order'd solemn Processions for the Success of the Expedition: But for all that it had not the Success that one could have wished; for the Christians were forced at last to give up *Damietta* which they had taken at the Beginning of the Expedition, and to throw up the Design. The Pope also caused War to be made upon the Moors of *Spain*, and the *Albigenses* of *Thoulouse*, and earnestly exhorted *Philip Augustus* King of *France*, and *Lewis* the eighth his Son, to exterminate them. He died the eighteenth of April 1227.

The Registers of this Pope's Letters, and of those of many of his Successors, are in the *Vatican* Library, but were never yet published entire: *Rinaldus* has inserted almost all of them in his Continuation of the Annals of *Baronius*, and particularly those that have any thing to do with the History. Some of them too may be found in *Bzovius*, and many in the History of the *Minor* Brothers composed by *Vaddingus*, who has put all that concern his Order together at the End of every Volume of his History. There are some of them inserted in the Bullaries, particularly those which concern the Institution or Confirmation of Religious Orders; and their Statutes; the Canonization of Saints; the Crusades against the *Saracens* and Hereticks; the Establishment, Laws and Privileges of the Inquisition; the Erection of Universities, &c. There are some too in the last Collection of the Councils; but the most considerable things in these Letters about the Canon Law, were put together in the ancient Collecti-

ons of the Decretals of the Popes under different Titles, according to the Order which *Justinian* has observed in his Codes. There are five famous Collections of these Decretals before that of *Gregory* the Ninth, which is in the Body of the Law.

The first, which was made a little while after the Collection of *Gratian*, was composed by *Bernard* Provost of *Parva*, and Bishop of *Fayence*, who collected the Constitutions of the Popes since *Gratian*, and particularly those of *Alexander* the Third, and *Lucius* the Third, and ends at *Celestin* the Third.

Some time after three Persons undertook to make a Collection of the Decretals of the Popes which were omitted by *Bernard*, or written since his time: *Gilbert*, *Alanus*, and *John Gallus* of *Volterra*. That of the last was the largest and best, and it is that which is counted for the second. It contains some Letters of the Popes omitted by *Bernard*, those of *Celestin* the Third, and the first of *Innocent* the Third. 'Tis thought that *Alanus's* is that which is inserted among the Councils after the third General Council of *Lateran*.

The third Collection was begun by *Bernard* of *Compostella*, but the *Romans* being offended that a Stranger should meddle with that Work, desired Pope *Innocent* to have it done by his Order. *Peter* of *Benevento*, Deacon and Secretary to the Pope, was chosen out for the Business, and composed it out of the twelve first Books of this Pope's Letters, and it was published in the Pope's Name.

The fourth Collection was made five Years after, by the Order of the same Pope. It contains the Canons of the fourth General Council of *Lateran*, and the other Decretals made since that Council. These four ancient Collections with their Commentators, have been presented to the publick by *Antonius Augustinus*, and printed at *Paris* by *Cramoisy* in 1621.

The fifth Collection is composed of the Letters of *Honorius* the third, of whom we are speaking, who caused it to be made and presented to himself by *Tancredus* Archdeacon of *Bologna*, whom he commanded to receive it, and get it received as well in Schools as Ecclesiastical Tribunals. This was published by *Ciro* Professor of the Canon Law, and Chancellor of the University of *Tholouse*, and printed in that City with learned Comments in the Year 1645.

Monsieur du Chesne had the Manuscript Register of *Honorius* the third, some of whose Letters he published in the Fifth Tome of the Historians of *France*. We find three Letters of this Pope in the Collection of the Councils, in the last of which he abolishes the Avows of Churches. There are three more too in the same place about the Primacy of *Toledo*, and three more which concern the Order of *Minor* Brothers in the Collection of *Vaddingus*. *Monsieur Baluze* too has given us some in the second Tome of his Miscellany Works. Lastly, we find ten Bulls of this Pope in the last Bullary, of which the first is a Confirmation of the Laws of the Emperor *Frederick*, and the others contain the Confirmation of the Laws of the Emperor *Frederick*, and the others contain the Confirmation of the Rules of divers religious Orders, and particularly those of the *Minor* Brothers, and the *Carmelites*, and of the Privileges of *Citeaux*, and the Canonization of *St. Laurence* Archbishop of *Dublin*.

Cardinal Hugolin succeeded *Honorius* the third, and took the Name of *Gregory* the ninth; he was of *Anagnia*, descended of the illustrious Family of the Earls of *Signi*. He had been made Cardinal Bishop of *Ostia* by *Innocent* the third, and Chief of the Embassy for the *Crusade* under that Pope, and under his Successor *Honorius* the third; an Employ which gained him a great deal of Credit and Authority: So that it was no Wonder that the first thing he did after his Election, was to press the Emperor *Frederick* and the rest of the *Crosses*, to go for the Holy Land, and that he used the Sword of Excommunication against this Emperor for putting of his Voyage. We shall not here repeat what we have before spoken of his Dealings with the Emperor, which were at last the Cause of his Death, that fell out on the 30th of September 1241.

The Letters of this Pope are much better written than the greatest part of the Letters of any of the Popes of that time.

There are a great many about his Differences with *Frederick*; others against Hereticks; some to *St. Louis* King of *France*, and the Queen his Mother about the Differences of that Prince with the King of *England*; against the *Albigenses*, and in favour of some Bishops of *France*. This is the Subject of one and thirty Letters of this Pope, which are in the Collection of the Councils. There are ninety seven of his in *Vaddingus*, and a great Number besides in the Ecclesiastical History of *Rainaldus*, who has amass'd them almost all together. The great Bullary furnishes us with a Dozen, among which are the Bulls of the Canonization of *St. Francis*, of *St. Anthony* of *Padua*, of *St. Dominick*, and of *St. Elizabeth*. *Father Dachery* has published thirteen of them in the third Tome of his *Spicilegium*. Lastly, there are many Fragments of his Decretal Letters in the Collection of five Books of Decretals which he had made by *Raimundus* of *Pennafort*, and which he approved of, forbidding the Use of any other Collection in the Schools and Ecclesiastical Tribunals, or the making of any other without an express Order from the Holy See.

Thirty Days after the Death of *Gregory* the ninth, *Godfrey* of *Chaftillon* a *Frenchman*, Cardinal of *St. Sabina*, was by his singular Piety and compleat Learning recommended to the Popedom, and took the Name of *Celestin* the fourth: But he enjoyed it but eighteen Days, at the End of which he died, overloaded with old Age and Infirmities, so that we must not wonder we have no Letters of his.

After his Death the Holy See was vacant for about nineteen Months, and then *Sinibaud* Cardinal of the Title of *St. Laurence*, was chosen Pope the 24th of June in the Year 1243. and took the Name of *Innocent* the fourth, and was consecrated at *Anagnia* the 28th of the same Month. He lived in the Holy See three Years and some Months, and so has left us many Letters written during his Popedom. There are nineteen of them in the Collection of Councils, without counting those four that are in the General Council of *Lions*. In the tenth, to his Legate in *Cyprus*, he resolves divers Questions concerning some Contests between the Bishops of the *Greek* and *Latin* Way in that Kingdom; and he there determines, 1. That the *Greeks* ought to observe the Custom of the *Roman* Church in the Unctions of Baptism. 2. That yet it may be allowed them to anoint the whole Body of the Baptized. 3. That it signifies nothing whether they use hot or cold Water in Baptism. 4. That none but Bishops have Right to anoint the Forehead of the Baptized with Holy Chrism. 5. That every Bishop might consecrate the Holy Chrism: That if the *Greeks* had a mind to follow their own Way, according to which the Bishops are to consecrate it with their Archbishop, and the Archbishop with the Patriarch, they might be easily allowed it. 6. That Priests ought not to give Un-

ction to Penitents instead of Satisfaction. 7. But that extrem Unction ought to be given to sick People: 8. That the *Greeks* might make use of hot Water or cold as they pleased in the Sacrifice of the Altar, provided they thought one might consecrate as well with the one as the other: 9. That they ought not to be allowed to keep the Eucharist a Year, but that it ought to be renewed every five Days. 10. That the *Greeks* might be left to use their own Ceremonies in the Mass, provided they used the same Form of Consecration that *Jesus Christ* did, and did not stay till past the None Hour. 11. That the Priests may call the Hours as they please, and are used, but that they should not celebrate when they had not said *Mattins*. 12. That the Priests ought to be examined to see whether they are fit and capable of reading the Office, and celebrating the Mass. 13. That every Priest should offer the Sacrifice in a Chalice of Gold, or Silver, or Tin, with a white clean Linen Corporal, and upon an Altar decently set forth. 14. That Women are by no means to be suffered to serve at the Altar. 15. That though the *Greeks* would do better if they fasted every Day of the *Lent*, yet they might be left to the Way they were used to. 16. That married Priests who had the Care of Souls, ought not to be hindered from taking the Confessions of their Parishioners, and imposing Penances on them. 17. That for all that it shall be free for the Bishops to settle and appoint Priests in their Diocesses to take the Confessions of Penitents, to enjoy Penances, and to act in their Name. 18. That Fornication *Soluti cum soluta* is a deadly Sin. 19. That the *Greeks* should be obliged to give the seven Orders, although they had hitherto neglected it, still omitting the three lower ones. 20. That the *Greeks* ought not to condemn all third and fourth Marriages. 21. That nevertheless Priests should not give their Blessing upon second Marriages. 22. That they should not marry, so as they did, within the fourth Degree of Kindred and Affinity. 23. That those *Greeks*, who acknowledged that the Souls of those who died without being wholly cleansed from their Sin, might exist after Death, and be eased by the Prayers of the Living, were obliged to call this Place where they are, Purgatory. 24. That those who die in a State of deadly Sin shall be damned for ever. 25. That the Souls of Infants who are baptized, and of just Men who have no more Satisfaction to make, go directly at their Death to an eternal Country. 26. That Abbots and Monks should observe the Rules of the Holy Fathers. The thirteenth Letter is a Confirmation of the Laws made by the Emperor *Frederick* against Hereticks: And the eighteenth forbids excommunicating or interdicting the Estates of the King of *France* without particular Orders from the Holy See. *Rainaldus* recounts many other Letters of this Pope in his Annals. There are sixteen of them in the great Bullary, of which some are the same with those in the Collection of the Councils; and the others are Confirmations or Privileges of Orders, and the Canonizations of Saints. *Father Vaddingus* has got together 98 which concern his Order. This Pope died the seventh of December 1254.

His Successor was *Rainaud* of *Anagnia* of the Family of the Earls of *Signi*, a Kinsman of *Innocent* the third's, and *Gregory* the ninth's, the latter of which had made him Cardinal. He was elected on the 21st of the same Month December, and consecrated on *Christmas* Day, taking the Name of *Alexander* the fourth. He was six Years five Months and three Days in the Holy See, and writ in this time many Letters. There are no more than three of them in the last Collection of Councils, but there are a great many in *Rainaldus*, twenty four in the Great Bullary, which are most of them for the Confirmation or Settlement of Orders, or for the Establishment of the Inquisition, and the Persecution of Hereticks; a Constitution for the Island of *Cyprus*, which is in the Addition to the eleventh Tome of the Councils; and a hundred and twenty four Letters in favour of the Order of *Minor* Brothers, which are in *Vaddingus*. There are six Letters more of this Pope to *St. Louis* in the sixth Tome of *Father Luke Dachery's Spicilegium*, in which he declares that the Chappels of the King cannot be interdicted, nor any part of his Estates, without a special Order of the Holy See; and gives leave to the King and Noblemen to put those of the Clergy into Prison as were guilty of enormous and notorious Crimes; and declares such of the Clergy, as meddle in Merchandise or Business, strip of their Privileges. This is confirmed by two Letters of *Clement* the fourth, which are related in the same place.

The Death of *Alexander* the fourth fell out upon the 24th of June in 1261. and was followed by a Vacancy of three Months and three Days, by reason there were but nine Cardinals, eight of which that were present at the Election could not agree with one another; so that at last they were forced to bring it to this, that they would look for one out of their own College: They cast their Eyes straight upon the Patriarch of *Jerusalem*, named *Simon Pantaleon*, a Native of *Troies* in *Champagne*, and of a very mean Extraction; but one whose Merit had raised him by Degrees to this Dignity, having first been Canon of *Troies*, then Archdeacon of *Laon* and *Leige*, and then Bishop of *Verdun*. He was chosen the 28th of Au-

The History and Writings of the Popes after Innocent, &c.
Urban the Fourth.
 gust, in the Year 1261, and taking the Name of *Urban* the Fourth, was put in Possession of the Holy See the 4th of September following.

This Pope instituted the Feast of the Holy Sacrament for the Honour of that Holy Mystery, and in Obedience to the Revelation which he heard many pious Persons had had concerning it, and particularly *St. Juliana of Leige*, and for the Satisfaction of many Christians who ardently desired this Institution. The Letter by which the Pope established it in the Year 1264. is preserved in the eleventh Tome of the Councils, and in the Great Bullary, and another Letter to a Religious Recluse of *Leige* named *Eve*. There are in the Bullary too, eight other Letters of this Pope's some of which are written in Favour of the Inquisitors, who, he declares, cannot be excommunicated by the Legates of the Holy See, and to whom he grants some other Privileges. There are some more of them too in *Rainaldus*; and *Vaddingus* has got together thirteen of them relating to his Order. Lastly, you may find in the last *Bibliotheca Patrum*, a Paraphrase upon the first Psalm attributed to this Pope, who died at *Perusa* the 3d of October in the Year 1264.

Clement the Fourth.
 Four Months after *Guy* the Gros a Frenchman, Cardinal Bishop of *St. Sabina*, who took upon him the Name of *Clement* the Fourth, was elected February the 5th, 1265. The first of his Letters is an authentic Proof of his Humility: It is written to a Kinsman of his, *Peter* the Gros of *St. Giles*, whom he tells that he was as much troubled for his being raised to be Pope, as others seem'd joyful; and that he ought not to be proud upon this, or seek hereupon a more advantageous Match for his Sister: That if he did so, he would not show him any kindness; but that if he would give her to the Son of that Cavalier to whom he had before designed to marry her, he would advance three hundred Tournoise Livres: That he did not mean any of his Kindred should fare better for it than if he had still been a simple Clergyman: and that he had given notice to one of them not to come from *Suza*, nor to make any Petitions to him for any one; nor, if any one offered him any Presents to do it, to take them. He writes all this to him secretly, and with a Charge not to speak of it: and that's the Reason, he tells him, that he doth not make use of a Bull, but of the Fisherman's Ring, of which the Popes make use when they write privately to any of their Friends: which is a plain Proof that this Letter was not the Effect of a vain Ostentation of Humility, but that they were his real Thoughts. This Letter we have in the Councils with two others, which are Confirmations of the Elections made to the Archbishoprick of *Salzburg*, and the Bishoprick of *Passau*. There are many other of this Pope's Letters in the Annals of *Rainaldus* and *Bzovius*, sixteen of his Bulls in the Great Bullary, which are either the Confirmations of Orders, or Canonizations, or Orders against Hereticks, and in Favour of the Inquisition. *Vaddingus* has collected thirty four of them which concern his Order. And *Father Luke Dachery* has given us five which concern the Kings of *France*, *Arragon*, *Sicily* and *England*, in the sixth, seventh and ninth Tomes of his *Spicilegium*. This Pope departed this Life October the 29th, 1268.

Gregory the Tenth.
 The Divisions and Intrigues of the Cardinals retarded the Election of a Pope for almost three Years. At last when they saw they could not agree otherwise, they agreed to refer it to six Cardinals, who chose on the 1st of September 1271, *Theobalde* Archdeacon of *Leige*, a Native of *Placentia*, who was then in *Syria* with an Army of Crosses. Their Choice was approved of by all the Cardinals, who wrote to him in very respectful Terms. When he had notice of his Election, he parted from *Syria*, arrived in *Italy* at the Beginning of January in 1272, and was consecrated at *Rome* the 27th of March, having taken the Name of *Gregory* the Tenth. He called and kept the second General Council of *Lyons* in the Year 1274. There is the Letter of the Indiction of this Council, and many other Letters of this Pope about the Re-union of the Greeks and Latins, in the Acts of this Council. There is another there too, written to the Bishop of *Leige*, who was deposed in this Council for his Incontinence. There are five more in the Great Bullary, and one against the Christians that turned Jews; and some which are preserved by *Rainaldus* and *Vaddingus*. This Pope died the 10th of January 1276. 'Twas he that first made that Law of shutting up the Cardinals after the Death of the Pope, in a Place called the Conclave, and of keeping them there till they had elected a Pope, to oblige them to make a quick Dispatch with the Election, and to prevent the Holy See's being so long vacant as it had been after the Death of his Predecessor. This Order was revoked by his Successor *Adrian V.* and *John XXI.* but having been renewed by *Celestin* the 5th, and *Boniface* the 8th, it has ever since been observed.

Innocent the Fifth.
 His Successors were not long in the Holy See; the first of them was *Peter* of *Tarentaise* of the Order of Preaching Friars, Cardinal Bishop of *Ostia*, who was elected the 21st of January the same Year, and took the Name of *Innocent* the 5th. He had studied and been Professor in the University of *Paris*, and his Merits hath raised him in 1271 to the Archbishoprick of *Lions*, and then to the Cardinalship. We have an Abridgement of Theology of his printed at *Paris* in 1551, and a Commentary upon the four Books of the Master of the Sen-

tences, printed at *Toulouse* 1562. *Trithemius* makes mention of a great many Commentaries of his upon the sacred Writings. He died the 22d of June the same Year. And *Cardinal Ottobon* a *Genovese*, who was chosen into his Place the 12th of July under the Name of *Adrian* the Fifth, died on the 18th of August at *Viterbo*, without Consecration.

Five and twenty Days after, *Peter* the Son of *Julian* a Portuguese, Cardinal Bishop of *Frescati*, succeeded him with the Name of *John* the 19th, according to us, or according to the common Account *John* the 21st. His Pontificate was of no long Date, for he was killed by the Fall of a Ceiling at *Viterbo* on the 20th of May the next Year. He was well skilled in Physick and Philosophy, and has left us some Books in these Sciences, and some Letters written while he was Pope. There's one of them to the King of *England* in the 10th Tome of the Councils, and many others mentioned by *Rainaldus*, and four by *Vaddingus*.

The twenty fifth of November the same Year, *John Cajetan* a Roman, of the Family of the *Ursino's* was chosen Pope, and named *Nicholas* the Third, by the Name of the Title of *St. Nicolas*, of which he was Cardinal. We have a good many of his Letters in *Rainaldus*, and there are two celebrated ones in the Great Bullary, one against the Jews, and the other against Hereticks. He made a famous Decretal too, by which he reserved to the Holy See the Demesne of all Things that should be granted to the Order of *Minor Friars*; leaving them only the *Usus fructus*, which was repealed by the *Extravagante ad Condisorem* of *John* the 22d. *Vaddingus* relates likewise five Letters of this Pope, who died the 22d of August in 1280.

The Troubles raised by the Intrigues of the *Ursins* and *Hannibauds* put off the Election of a Pope till the 22d of February the next Year: when *Simon* of *Brie*, Cardinal of *St. Cecilia*, who before had been Treasurer of the Church of *St. Martin* of *Tours*, was elected; and having been consecrated the 25d of March, took, in Memory of his former Preferment, the Name of *Martin* the Second, commonly called the Fourth. He gave a Token of his Humility at the Beginning of his Popedom, by sending back his Brother, who upon Notice of his Preferment was come to *Rome* to meet him, and giving him but just what was necessary for his Journey; saying, That what he had did not belong to himself but the Church, and that he ought not to make use of it for the enriching his Kindred. He shewed his Acknowledgements to the Church of *St. Martin* of *Tours*, by confirming its Privileges, and granted the Order of *Minor Friars* the power of preaching and confessing. These are the Subjects of those two Letters of the Pope which are in the Councils. He condemned *Michael Palaeologus* the Greek Emperor, who had broken the Treaty of Union with the Roman Church, in the Council of *Lyons*, and the Letter of his Condemnation is in the Bullary. There are other Letters of this Pope's to be seen in *Rainaldus* and *Vaddingus*. He died the 25th of March in the Year 1285.

Honorius the Fourth, whose Name before was *James Sabel-li*, Cardinal Deacon of the Title of *St. Mary of Cosmedin*, was chosen in his Place the second of April 1285. and consecrated the twentieth of May following. He lived but two Years after his Election, in which Time he writ many Letters recorded by *Rainaldus*, *Bzovius* and *Vaddingus*. There are two considerable ones in the Bullary, by one of which he condemns a new Order of Mendicants erected under the Name of *Apostolick*, and by the other declares that the Sons and Grandsons of such as have been punished for Heresy, are not capable of any Living or Ecclesiastical Order.

After the Death of *Honorius* the fourth, which happened April the 3d 1287, the Holy See was vacant till the 22d of April 1288. when it was filled by *Jerom* of *Ascalon*, Cardinal of the Title of *St. Pudenciana*, of the Order of Preaching Friars, who took the Name of *Nicholas* the Fourth. He made many Statutes in Favour of those of his own Order, and was a great Encourager of learned Men. He wrote Commentaries upon the Holy Scriptures, and upon the Master of the Sentences, with many Sermons, Works which we have quite lost. His Letters, which are very numerous, compose three Manuscript Volumes in the Vatican Library; *Rainaldus*, *Bzovius* and *Vaddingus* afford us a great many of them, and we meet with six in the Bullary: the first against the Jews; the second an Approbation of the third Order of *St. Francis*; the third a Confirmation of the Declaration of *Gregory* the Ninth about the Order of *Cluny*; the fourth the Institution of an Hospital; the fifth about the Recovery of the Holy Land; and the last a Privilege for the Order of *Mercy*. He died at *Rome* the 14th of April in the Year 1292.

His Death was following by a Vacancy of two Years three Months and ten Days: but at last the Cardinals, after not being able for so long Time to come to an Agreement, resolved upon *Peter* of *Mourrhon*, an Hermit of *Puglia*, the Founder of a new Congregation, which took the Name of *Celestines*, from the Name of *Celestin* the Fifth, which was given this Pope. But this good Monk, who accepted of the Dignity with much Unwillingness, let himself be easily perfwaded by Cardinal *Benedictus Cajetan* to quit it for a quiet Life; so that he was but a very little while upon the Ho-

ly See, having been chosen Pope the 10th of July 1294, and having voluntarily resigned the Dignity the 12th of December the same Year. He renewed Gregory the Tenth's Constitution of shutting up the Cardinals in a Conclave till they had elected a Pope, to hinder the Holy See's remaining so long vacant as it had done before his Election. He made another Constitution likewise, that Popes might have the Freedom of resigning the Popedom when they pleased, which might as well have been let alone, no Pope since him having followed his Example, as no Pope before him ever set it him. He solemnly gave his Approbation of the Order of *Celestines*; which is recorded in the Great Bullary. There are some little Pieces

attributed to him, which are nothing but Collections of Passages out of the Holy Scripture, the Fathers, the Popes and the Canonists, upon divers Heads; they were printed in his Name, and published by *Celestin Telera* of *Siponto*: but there's no more Certainty of these being the Genuine Works of *Celestin* the Fifth, than there is that the six Letters and Prayers published by the same Author are his; all which have nothing in them worth taking notice of. *Benedict Cajetan*, who got him to resign, got himself chosen in his Place under the Name of *Boniface VIII*. We shall have Occasion to speak of this Pope in the next Century;

C H A P. IV.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

THE great Number of Authors which wrote in the Thirteenth Century of the Church, seems to promise a great Variety of very diverting Matters. And therefore no doubt it will be a Surprize to find nothing in this Chapter almost but just the Names, the Employments, and the Time of the greatest Part of the Authors, with a simple Catalogue of their Writings. But if one considers the Nature of the Works, and the Manner of their Composition, he must confess that we have used them as we ought, seeing the Extracts that might have been made of them would have been neither useful nor pleasant: and therefore we shall content our selves in making some general Reflections upon the different Sorts of Subjects which busied the Authors of the Thirteenth Age, and upon the Manner of their writing.

The most considerable are the Commentaries upon the four Books of Sentences of *Peter Lombard* Bishop of *Paris*, whose Work was then such in Request, that it was the only Divinity that was taught or learnt in the Schools. But instead of pursuing his Method, and solving the Questions which he has proposed by Passages out of the Fathers, they make use of nothing almost but Philosophical Principles, and Metaphysical Niceties: they don't think it enough to explain the Text of the Book of the Master of the Sentences, but they must take his Questions, and handle them after a different Manner. So that this cannot so properly be called a Commentary as another Work. They have added many other Questions to those of the Master of the Sentences, which are either inserted in the Commentaries, or are treated of in separate Pieces, which are commonly called *Quodlibetick* Questions. Some Divines finding themselves too much straitened in the Method of the Master of the Sentences, and being willing to give themselves more Scope, left off following his Model, and made a new one of their own in their Works, to which they commonly gave the Name of *A Sum of Theology*. There they bear about an infinite Number of Theological or Philosophical Questions, they set out the Reasons on one Side and the other, and most commonly decide the Question by Philosophical Reasonings and Testimonies, making use very often of the Authority of *Aristotle*, and now and then of that of the Fathers, whose Passages they commonly get upon Trust out of the Master of the Sentences, *Gratian*, or the ordinary Gloss; so that their Quotations are very often nothing to the Purpose, because they are taken upon the Credit of another body, because they never had Recourse to the Original it self, and because they very much wanted Criticks. The Style of these Works is ordinarily dry and barbarous, and seldom wants Obscurity.

Their manner of delivering the Word of God to the People had got a tang of this Scholastical Method: the Sermons were full of Divisions, and Distinctions upon Distinctions, and pitiful mean Comparisons; it's very rare to find any Points of Morality explained in their full Extent, set in their true Light, founded upon solid Principles, and enforced with Eloquence: But if they do meddle with them, 'tis only to propose them drily, to explain them after the common rate, and to strengthen them with some Passages of Scripture brought in to prove what their natural sense will not bear.

The Commentaries upon the Holy Scripture are of two sorts; the one called *Postilles*, are short Notes, for the most part giving Grammatical Explications of the Words, and taking notice of every little Trifle; the other larger, composed of Allegories and mystical Thoughts.

Some of their spiritual Works about Piety, tho' plain, yet are pretty solid; but then again some of them are so mystical that they are not intelligible.

The Authors that wrote about the Rights and Ceremonies of the Church have made it their business to find out, or else to invent some mystical Reasons for them, with which they have stuffed their Works.

The Collections of and Commentaries upon the Decretals of the Popes, took up the time of those that studied the Ca-

non Law. And they have in this Labyrinth of the Laws found work enough for to exercise their Pens, and matter enough to fill great Volumes.

Ancient History, especially that of the Church; lay extremely neglected in this Age: yet some of its Authors have pretended to give us Abridgments and immethodical Collections of Universal History. Many of them have made particular Chronicles of their own Churches or Monastery, which they filled with things that did not deserve notice: Others have writ the History of the Crusades of their Times, or Relations of the Journeys into *Palestine*; and these are the most considerable of all the Historians of that time. The Lives of the Saints are rather Panegyrics than Historical Narrations.

I shan't speak of the prodigious multitude of Commentaries upon *Aristotle*, and the many other Works in Philosophy; in which the greatest Men of this Age very uselessly spent their Time and Pains: because, besides that these Matters do not belong to my Business, no body now makes any Account of these Books, which are no more look'd after or made use of, except it be to make the Shelves of great Libraries groan again under the weight of their numerous Volumes.

Joachim, a Native of *Calabria*, a Monk of the Order of *Joachim*. *Citeaux* in the Monastery of *San Bucchino*, in the Diocese of *Angione*, now in *Lucania*, afterwards Abbot of *Curiaco* in *Calabria*, and at last Abbot of *Flora* in his own Country, the Founder and Institutor of that Congregation, flourished from the Year 1181, to the Year 1200, which some will have to be that of his Death; but it is more probable that he lived some Years in the Thirteenth Century. He had while he lived the Reputation of Sanctity, and likewise of having the Gift of Prophecy. He composed some mystical Commentaries upon the Holy Scriptures, in which he has inserted divers Prophecies of Things which he thought must happen in that State in which he saw the Church in his Time. Some of his Predictions chanced to prove true, and others false, as it generally happens to that Sort of Prognosticators; but they always gave him Occasion of reprehending the Irregularities of the Age he lived in with more Freedom, and of representing the Consequences of them. His Works which were printed at *Venice* in 1519, are these.

The Harmony of the Old and New Testament, in three Books: A Work which he undertook by Order of the Popes *Lucius* the Third, and *Urban* the Third, and which he completed under the Pontificate of *Clement* the Third, who approved his Work: A Commentary upon the Prophet *Jeremiah*: A Commentary upon *Isaiah*: Commentaries upon some Chapters of the Prophets *Nabum*, *Habukkuk*, *Zechariah* and *Malachi*: A Commentary upon the Revelation of *St. John*: The Psalter for ten Strings, in which he treats of the Trinity, and of the Distinction of the three Divine Persons: *Tribemius* makes mention of the following ones too; A Commentary upon the Prophet *Daniel*: Another Commentary upon the Gospel of *St. John*: A Book dedicated to the Emperor *Henry VI*. A Treatise of the seven Seals: Prophecies about fifteen Popes: A Prediction concerning the Times to come: Some Treatises against the Jews; but he omits his Work against the Master of the Sentences.

In this last Treatise the Abbot *Joachim* opposes that which the Master of the Sentences had asserted in his fifth Distinction, in the first Book: That the Divine Essence is in such sort common to the Three Persons, that it is neither begotten, nor begetting, nor proceeding; so that one cannot say that the Father begot the Essence, nor that the Essence begot the Son, &c. 'Tis his Opinion that, admitting this Principle, we must grant four Things in God; namely, the Three Persons, and the Essence distinct from them: and that is the Reason he engages on this Side to maintain that there is nothing in the Deity which is Father, Son, and Holy Ghost, although he agrees that the Father, Son, and Holy Ghost, are of one and the same Essence, Substance and Nature; so that one may very well say that the Three Persons are the same Essence, but

not that the same Essence is the Three Persons. He seems too to grant that this Essence is a real and proper Unity, but to consider it as only a Collective and Metaphorical Unity; because he makes Use of such Passages of Scripture to explain it as the Word Unity is taken in this Sense in; as where it is written that all Believers have but one Heart, that they are but one Body, that they are but one, &c. Yet there's no reason hereupon to believe that this Abbot was an Arian; but it is more probable that all his Error consisted in his way of expressing himself: but as for the rest, it is very hard to know or guess what his real Sentiments of the Thing were, and perhaps it was more than he knew himself. However it was, the matter remain'd undecided from the Pontificate of Alexander III. until that of Innocent III. who gave it for the Master of the Sentences against Abbot Joachim in the fourth General Lateran Council, but without any Disgrace to the Memory of that Abbot, who submitted his Doctrine to the Judgment of the Holy See, and declared he would never have any other Sentiments than those of the Church of Rome; without which this might have done no small Hurt to the Abbot and Order of *Flora*, of which he was the Institutor. Upon this it was that Honorius III. having heard that under colour of this Condemnation the Abbot and Religious of this Monastery were taxed with Heresy, he writes to a Bishop of *Lucania*, who both did it himself, and allowed it in his Diocessans likewise, forbidding him either to do or suffer it for the future.

As for the Gift of Prophecy which is commonly attributed to the Abbot Joachim, William of Paris, St. Thomas Aquinas, and Trithemius, take notice that it was not really the Spirit of Prophecy, but that being a Man of deep Penetration, and great Knowledge, he would by Conjectures foretel Things to come, though he was often enough out in his Predictions. Trithemius mentions the Predictions of this Abbot about fifteen Popes; those which have been printed so many Times are the same which Trithemius saw. An Explication of a Book of St. Cyril about the great Tribulations is ascribed to him, but that is a supposititious Piece. We have none of the other Prophecies of this Abbot that Trithemius speaks of. Roger of Hoveden relates, that when Richard King of England was in Sicily in 1190, he would have entertained this Abbot Joachim, who told him a great many Predictions, to which this Author gives the name of Fables.

John Beletha, Doctor of Paris, is placed by Henry de Guna and Trithemius, among the Authors which flourished at the beginning of this Age. He has left us a Treatise of Divine Offices, printed at Antwerp in 1553, and in 1570, at Dillinghen in 1572, at Lyons in 1574, and at many other places. Trithemius assures that he was likewise the Author of some Sermons.

Peter Chanter of the Church of Paris, who flourished and taught about the same time in the University of Paris, has composed a Book, called, *The Word abridged*: A Work of great Renown among the Authors of the next Centuries, of which a part which was written against the Proprietary Monks hath been printed. He likewise made another Book, intituled, *A Grammar for Divines*, very necessary for the understanding of the Holy Scriptures: He composed a Treatise of Distinctions: A Piece about some Miracles: Three Books of Sacraments: and Sermons, of which Trithemius makes mention. In Libraries are to be seen some Glosses of his upon the Books of the Bible, and a Collection of Cases of Conscience.

Gilbert or Gilberts, whose Surname was Martin, taken by him upon the Account of a particular Respect he had for that Saint, and because he had lived some while in the Monastery of St. Martin of Tours, was Monk of Gemblours, whence he was called to the Abby of St. Florin, and afterwards chosen Abbot of Gemblours in the Year 1194. But ten Years after he resigned this Abby, and retired into the Monastery of Villiers, from whence he took a Journey to Tours, and at last returned to die at Gemblours very old, after having been Priest 63 Years. He has written many pious Letters to divers Persons: A History in Verse of the Life and Miracles of St. Martin, dedicated to Philip Archbishop of Cologne: Eleven Letters to the same Archbishop, and others to Hervetus Abbot of Marmoustier, and to the Religious of that Monastery; and some others to St. Hildegardus and other Persons. All these Letters have never been printed; but Father Mabillon who had the sight of them in Manuscript, has given us an Extract of them in his second Tome of *Analeceta*, with a Letter of Hervardus Archdeacon of Leige to a Canon of Laon, desiring him, in Gilbert's name, to make a Poem in Honour of St. Martin, as he had in Honour of St. Servatus.

One of the first Schoolmen of the Thirteenth Century, is William of Segnelay, Bishop of Auxerre, who had been Professor of the University of Paris, and was translated by Honorius III. to the Bishoprick of Paris. He died at St. Cloud 23d of November 1223, and was interred in the Abby of Pontigny. He composed a Sum of Theology, and a Work about Divine Offices. The last hath not yet seen the light: The Sum of Theology has been printed at Paris in 1500, and once since.

Robert of Corceon an Englishman, who was made Cardinal by Innocent the Third, flourished about the Beginning of

this Century, and held a Council in Quality of a Legate in 1212 at Paris: He was one of the neatest Divines of his time, and composed a Sum of Theology, which may be seen in Manuscript in the Library of St. Victor of Paris, and is quoted by Monsieur De Launoy, and other Authors.

Alanus of Lisle in Flanders, flourished in the University of Paris, where for a long time he taught Divinity from the Beginning of his Age, till towards the End. He was called the Universal Doctor, because he was equally excellent in Divinity, Philosophy and Poetry. He wrote many Works both in Prose and in Verse: those that are printed are, A Commentary upon the Song of Songs to the Praise of the Virgin, printed at Paris in 1540: A Sum of the Art of Preaching: A Penitential with this Title, *The Corrector*: A Work upon the Parables, which has been printed a great many Times: A Book of Sentences or memorable Sayings: A Work in Verse about an honest and perfect Man in all Sorts of Virtue, intituled, *Anticlodianus*, printed at Basil in 1536, and at Antwerp in 1621: A Piece with this Title, *The Complaint of Nature against the Vice of Sodomy*: Two Books against the *Albigenses* and *Vandois*: Eleven Sermons: Six Books of the Wings of the Cherubims, falsely ascribed to St. Bonaventure: Two Profes, one upon the Incarnation, and the other upon the weakness of Human Nature. All these Works were collected by Charles Vissch, and printed at Antwerp in 1653, to which in 1656 he added two more Books of this same Author against the *Albigenses*, *Vandois*, *Jews* and *Pagans*. There's a Manuscript Work of this Author's too, which is a Sum of Moral Theology, intituled, *After how many Manners*, because he there discourses in a Alphabetical Order, in how many Manners Things may be taken well or ill. This is plainly that Work which Trithemius calls the Sum of Virtues and Vices. Trithemius mentions likewise a Treatise upon the Sentences: A Treatise called, *The Eye of the Scripture*: A Treatise of Learning: Two Commentaries upon the five Books of *Moses*; About Mystical Equivoques; Of the Nature of Animals: A Book of Letters and Commentaries upon many Books of the Holy Scripture, all composed by Alanus. You must take care not to confound this with the Alanus Bishop of Auxerre who lived in the Century before, and there is Reason to doubt whether this were ever a Citeaux Monk as the former was. The Commentary upon the Prophecies of Merlin, and the Treatise of the Philosophers Stone, the former printed at Frankfurt 1608, the latter at Leyden 1600, under the Name of Alanus, are two forged Pieces.

Simon a Priest of Tournay taught Divinity too about the Beginning of this Age with no small Reputation in the Schools of Paris. Henry de Gand, and Trithemius take Notice that tying himself up to the Doctrine of Aristotle, he has fallen into some Errors: We have none of his Works printed, but they may be found in Manuscript in Libraries. These are the most considerable of them: A Theological Sum upon the Sentences: Divers Questions: An Exposition of the Athanasian Creed: A Commentary upon Boethius's Book of the Trinity, and of Institutions upon the Holy Scripture. The English claim this Author for their Countryman, and accordingly a great many of his Works are to be found in England.

Peter of Corbeil, Doctor in Divinity of the Faculty of Paris, was Professor there a great while with great Reputation. He had for his Scholar Lotharius, Son of the Earl of Signi, afterwards Pope with the Name of Innocent III. who in one of his Letters counts it an Honour to have studied under him, and in Acknowledgment gets him the Archdeaconry of York, and some Time after the Bishoprick of Cambridge, and at last the Archbishop of Sens, which he entered upon in the Year 1200. He died the third of June in 1222. His Sum of Theology is not printed, whereof the late Monsieur De Launoy had a Manuscript. This Archbishop had a great Name in his Time. He wrote a Commentary upon the Epistles of St. Paul, and upon many other Books of the Holy Scripture; with Sermons and divers Treatises.

Abraham a Regular Canon of St. Victor of Paris, and afterwards Abbot of Spinkerbac in the Diocess of Treves, flourished at the Beginning of this Century. He has left us fifty Sermons upon the Feasts of the Year, printed at Cologne in 1554, by the Care of Daniel of Silinga Abbot of Spinkerbac.

Wernerus Abbot of St. Blaize in the dark-Forest of the Diocess of Constance, flourished about the Year 1210. He made a Collection of Sermons composed of divers Passages of the Fathers, which are called by the Name of *Postillar* Sermons: they were printed at Basil in 1549.

Tagenon Dean of Pavia, who flourished about the Beginning of this Age, has wrote a History of the Expedition of the Emperor Frederick Barbarossa in Palestine, published by Freherus in his Collection of the German Historians.

There's an Anonymous Historian too of the same Time in the fifth Tome of the Antiquities of Canisius, who wrote upon the same Subject.

The Expedition of Richard King of England in Palestine, was wrote by Walter Bishop of Lincoln, and afterwards Archbishop of Rouen; by William the Pilgrim an Englishman and

The Lives
and Writings
of the
Authors
that flourished
in the West in
the Thirteenth
Century.
Alanus.

Simon.

Peter.

Abraham.

Tagenon.

Anonym.

William.

Richard.

by Richard Canon of London, who accompanied him in the Voyage.

Albert Patriarch of Jerusalem, Resident at Acre, after the taking of that City by the Saracens, made about the Beginning of this Century an Order for the Carmelites of Syria, published by the Bollandists in the Month of April.

Dodechin a German Priest of the Church of Logenstein, and afterwards Abbot of St. Disibode, flourished about the Year 1200. He wrote at the Desire of Canon Abbot of St. Disibode, a Relation of the Voyage which he had made into the Holy Land, and continued on the Chronicle of *Marianus Scotus* to the Year 1200.

Andreas Sylvius Monk, and at last Abbot of Marchiennes in the Diocese of Tournay, composed about the Year 1200, at the Desire of Peter Bishop of Arras, a short History of the Kings of France of the Race of the Merovingians, printed at Douay in 1633. He likewise wrote two Books of Miracles of St. *Rictruda*, published by the Continuers of *Bollandus* to the 12th of May.

Baldwin Earl of Flanders, and Emperor of Constantinople, has writ a long circular Letter, being a Relation of the taking of Constantinople by the Latins in 1204; wherein he takes Care to forget nothing that may render the Greeks odious. It is to be met with in the Annals of *Rainaldus*, and in a Collection of some Pieces by *Aubert de la Mire*.

Geoffrey Lord of Villehardwin near Troyes in Champagne, composed in French the History of the taking of Constantinople by the Latins, where he himself assisted: It is written in an old Style, but after a noble and impartial Manner.

Gonthier a Monk in the Monastery of Paris in the Diocese of Basil, who flourished about the Beginning of this Century, has left us the History of the taking of Constantinople by the Latins, the Circumstances of which he had from Abbot *Martin* an Eye-witness. It was published by *Canisius* in the first Tome of his Antiquities.

Arnold Provost of the Church of Hildesheim, and afterwards Abbot of Lubeck, flourished in the Reigns of the Emperors *Philip* and *Otho IV*. He is the Author of the Continuation of the Chronicle of the Slavonians made by *Helmoldus* from the Year 1171, to the Year 1209. This Work was printed at Lubeck in 1659, larger than in the first Edition of *Helmoldus* at Frankfort in 1556, which contains only the nine first Chapters. Yet this wants the four last Chapters, which have been published by *Meibomius* with the *Opuscula Historica*, and printed at Helmstadt in 1660. *Vossius's* Remarks upon this Author is, that he is to be credited in what relates to the History of the Slavonians, but not in what he has written of the Histories of Italy, Sicily, and Greece.

Gervais, surnamed of Tilbury, from the Name of the Town where he was born, which is in England upon the Thames, of the Family of Henry II. King of England, and Great Marshal of the Kingdom of Arles, flourished much about the Year 1210, and wrote divers Historical Works: among others, An Universal History of the Kingdoms of the West with the Title of *Otia Imperialia*: An History of England, and some others which are kept up in Libraries, out of which there's no great Likelihood of their quickly being set free.

Walter Mapes an Englishman, distinguished himself by his Wit under Henry II. John, and Richard Kings of England. Though he was Canon of Salisbury, Chanter of Lincoln, and afterwards Archdeacon of Oxford; yet he could not forbear making Satyrical Verses upon the Popes, Cardinals, and other Ecclesiasticks, wherein he very freely censures their Irregularities. You may see these Poetical Pieces themselves in the first Tome of the memorable Lessons of *Volfius*, and a Catalogue of them here; The Revelation of Priest *Goliath*: Four Pieces against disorderly Ecclesiasticks: and one against the Irregularities of the Court of Rome.

Wilbrandus of Oldenburg, Canon of Hildesheim, in the Year 1211, made a Voyage into the Holy Land, whereof he has given us a Relation, a Part of which was published by *Allatus* in his Collection of Pieces, printed at Cologne in 1653. *Allatus* commends this Author for a learned and curious Man; his Style is close and Historical, but he does not make use of many barbarous Words.

Robert and Hugh a Regular Canon of the Order of Premonstre in the Monastery of St. *Marianus* of Auxerre, composed a Chronology from the Beginning of the World to the Year 1212, the Time of his Death. It was published by *Nicholaus Camuzatus* Canon of Tours, and printed at Troies in 1608, with a Continuation of it by *Hugh* Canon Regular of the same Monastery.

Lambert of Liege a Benedictine Monk of St. Laurence of Duitz, is thought most probably to have flourished at the Beginning of this Age. He wrote the Life of *Herbert* Archbishop of Cologne; some Hymns, and some Epigrams.

About the same Time the Life of St. *William* Abbot of Roschild, who died in 1202, was wrote by an Anonymous Author.

Peter a Monk of the Valleys of Cernay, of the Order of Vol. II.

Citeaux in the Diocese of Paris, accompanied his Abbot *Guy*, afterwards Bishop of Carcassonne, in his Voyage to Langue-dock to encounter the *Albigenses*, he being one of the 12 Abbots appointed by *Innocent III*. for this purpose. *Peter* by the Order of *Innocent III*. has wrote a History of the *Albigenses*, printed at Troies in 1615, and in the Library of *Citeaux*, published by Father *Tissier*. We shall have occasion to talk of him when we come to the History of the *Albigenses*.

About the same Time *William* of Puilaurent wrote a Chronicle of the Heresy of the *Albigenses*, printed at Thoulouse in 1622, and among *Duchesne's* French Historians.

John of Oxford, Dean of Salisbury, flourished about the Beginning of this Century, and wrote a History of England, and a Relation of his Voyage into Sicily.

About the same Time with him lived *John* Abbot of Fordeham, Confessor to *John* King of England. He wrote the Life of St. *Wolfrick*, the Actions of King *John*, and a Chronicle of Scotland.

About the Year 1214, *Joceline* Brakelonde an English Monk of the Monastery of *Usk*, composed a Chronicle of his Monastery; a Treatise of the Election of *Hugh*, and the Life of St. *Robert*, Martyr.

John Gray Bishop of Norwich much about the same Time *John* Gray wrote a Chronicle, as did *Adam* of Barking.

Hugh White, a Benedictine Monk of Peterborough, has wrote a History of his own Monastery, and of the Foundation of the Church of Mercy.

Prepositivus a famous Divine of Paris, flourished about the Year 1225. He composed a Sum of Scholastical Divinity, vus. which has not yet been printed, but is very common in Manuscript in Libraries. St. *Thomas* sometimes quotes it in his Sum.

Cesaire Monk of the Order of *Citeaux* in the Monastery of *Heisterback*, into which he was entred in 1199, and was afterwards made Prior of that of *Villiers* in *Brabant*, composed a great Work in 12 Books, Dialogue-wise, in imitation of St. *Gregory*; containing an Account of the Miracles and Visions that happened in his Time, particularly in Germany. He assures us in the Preface that none of it is his own Invention, but all he wrote he had from others. But yet he is not to be excus'd for his too easily crediting those who did not deserve it, and upon their Relation heaping together as he has done in this Work a great many idle and forged Stories. He likewise composed in 1226, three Books of the Life and Passion of St. *Engelbert* Archbishop of *Cologne*: and Homilies upon the Sundays and Holidays of the whole Year. These Works have been printed, viz. His History of Miracles at *Cologne* in 1591, and in Father *Tissier's* first Tome of the Writers of the Order of *Citeaux*. The Life of St. *Engelbert* in the Month November of *Surius*, and at *Cologne* in 1633, with the Notes of *Gelenius*; and the Homilies published by *Andrew Coppenstein*, with the Title of *A Collection of Moral Discourses*, printed at *Cologne* in 1615. He also was the Author of other Sermons and other Works, whereof there is a Catalogue in a Letter of his which *Andrew Coppenstein* has published at the Beginning of the Collection.

Stephen of Langton, tho' an Englishman, after having gone through the Course of his Studies at Paris, was chosen Chancellor of that University, and Canon of *Beauvais*, where he for a good while professed Divinity, explaining the Holy Scripture with no small Reputation. He was afterwards made Dean of *Rheims*, and at last sent for to Rome by *Innocent III*. who made him Cardinal. The Archbishoprick of *Canterbury* falling, he was chosen by some of the Canons; and consecrated by the Pope at *Viterbo* the 17th of June in 1206; but *John* King of England would not acknowledge him, as not having been chosen by the best and wisest part of the Chapter, nor suffer him to enter into Possession of the Church. *Stephen* straight has Recourse to Ecclesiastical Censures, and interdicts the Kingdom of England: The King did not think himself obliged to submit to the Interdict; but at last the poor Condition of his Affairs having forced him to yield to the Pope, he was likewise obliged to acknowledge *Stephen* for Archbishop. This Prelate was not long faithful to him, but took part with *Lewis* Son of *Philip* King of France, and remain'd his Friend till the Death of *John*, after which he found a way to get himself for a Sum of Money discharged from the Crime of Rebellion. He died the 9th of July 1228, in his House in the Plain of *Slindon*, in the County of *Sussex*.

There are in the Libraries of England and other Places, a great Number of Manuscript Commentaries of this Author upon the Holy Scripture, but there are not any of them printed: We have only his History of the Translation of the Body of St. *Thomas* at the End of that Archbishop's Letters, printed at *Brussels* in 1682. The letter which he wrote to King *John*, and that Prince's Answer, in the third Tome of Father *Dachery's* *Spicilegium*; and eighty eight Orders made in the Council which he held at *Oxford* in 1222, of which we shall have Occasion to speak.

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Alexan-

Alexander Neckham, an Englishman, Native of Hertford, after having studied in England, perfected himself in the Academies of France and Italy, and returning into his own Country, was made a Regular Canon of St. Austin at Exeter, and afterwards Abbot of the Monastery in that City in 1215. and died 1227. He is the Author of divers Works which have not yet seen the Light, lying buried in the Obscurity of some English Libraries; among others, A Commentary upon the four Gospels: An Exposition of Ecclesiastes: A Commentary upon the Song of Songs: The Praises of the Divine Wisdom: A Treatise of the Nature of things: The Clearing of a Library, which contains an Explanation of many Places of the Holy Scripture.

Helinand a Monk of the Abby of Froimont, of the Order of Cîteaux in the Diocese of Beauvais, flourished about the Beginning of this Century, and died in 1227. He composed a Chronological History from the Beginning of the World, to the Year 1204. the four last Books of which were published by Father Tiffier in the 8th Tome of his Library of the Writers of the Order of Cîteaux, with some Sermons, and a Letter to Walter an Apostate Monk, about the Recovery of a Man fallen into that Condition. He has likewise written the Martyrdom of St. Gereon, and his Companions related by Surius, in the tenth of October. The Verses upon Death, published by Loisel, are ascribed to him. In the Library of Longpont there's a Manuscript Treatise of this Author's upon the Apocalypse, and in other Libraries a Treatise in Praise of a Monastical Life, and another of the Government of Princes. Trithemius and others speak well of this Author; but for all that there is more of Labour in his History than of Judgment: For 'tis nothing but a Collection from other Authors made without any Discretion. His other Works are but little worth.

About the same time flourished *Conrade* of Lichtenau Abbot of Ursburg in the Diocese of Augsburg, who composed a Chronicle from Belus King of Assyria, to the Year 1229. taken from divers Authors: It contains many remarkable things about the History of Germany in his time, and the foregoing Centuries. He was made Abbot of Ursburg in 1215. and died in 1240.

St. Francis born in the Year 1182, at Assisi, Founder of the Order of Minor Friars, or Minims, died in 1226. He not only by his Example taught us Humility, Patience, Submission and Freedom from the Cares of the World, but likewise by his Writings which are the Picture of his Virtues. Here's a Catalogue of those that were published under the Name of this Saint by Father de la Haye, and printed at Paris in 1641. with the Works of St. Antony of Padua: Sixteen Letters, Advice to those of his Order, containing twenty seven Chapters: An Exhortation to Humility, Obedience and Patience: A Treatise of the Virtues of the Virgin, and of every Soul: A little Piece of true and perfect Joy: An Explanation of the Lord's Prayer: The Praise of the Lord God Most High, eleven Prayers: His Will: Two Orders for his Religious: A Rule for the Monasteries: The Statute of the third Order: Twenty eight Conferences: The Office of the Passion: Three Songs upon the Love of God; of Apothegems; of familiar Discourses; of Parables and Examples; of Benedictions; of Oracles and common Sentences: There are likewise seven Sermons, giving the Reasons for the establishing of this Order of Minor Brothers, and a little Treatise of the ten Perfections of a true Religious, and of a real Christian.

St. Antony, surnamed of Padua, because he died in 1231, in that City, was born at Lisbon in Portugal. After having professed Divinity at Toulouse, Bologn, and Padua, he became St. Francis's Disciple, and entered into his Order. He applied himself particularly to Preaching, and was in his Time accounted a very neat Preacher, tho' his Sermons seem to us now very plain and empty. They have been printed at Paris in 1521, at Venice in 1575. and since at Paris again in 1641. by the Care of Father de la Haye, who has also presented us with a mystical Exposition of this Author upon the Holy Scriptures, and five Books of moral Concordances upon the Bible: And lastly, Father Pazi has added a Supplement of some Sermons upon the Saints and other Matters, which he got printed at Avignon in 1684.

Riccerus an Italian of the Marquisate of Ancona, one of the Companions of St. Francis of Assisi, has wrote a little Treatise to teach the Means of coming easily to the Knowledge of the Truth. It was printed at Louvain in 1554.

Roderick Ximenes of Navarre was raised in 1208. to the Archbishoprick of Toledo. The next Year he perswaded Alphonsus King of Arragon, to establish the Academy of Palen-za, which in 1239 was translated to Salamanca. He went in 1215 to Rome, where he made a fine Discourse in the Council of the Lateran. He died in 1245. He wrote nine Books of the History of Spain, from the coming of Hercules into that Country, to the Year 1243; published by Father Andrew Scot in the second Part of his Hispania Illustris: A History of the Ostrogoths from the Year 453, to 555. A History of the Huns and Vandals to the same time: The History of the Ara-

bians from 570, to 1150. A History of the Romans from Janus to the Year 708, which are to be found in the Place above mentioned. Justus Lipsius gives him the Character of a good Author for his time. His Tomb is in a Monastery of the Order of Cîteaux in Arragon, call'd Horta, with this Inscription: Mater Navarra, Nutrix Castella, Schola Parisius, Sedes Toletum, Hortus Mansoleum, Requies Cœlum.

Henry Earl of Kalwa Abbot of Richenou, wrote about the Year 1220, the Life of St. Pirminius first Abbot of that Monastery, and afterwards Bishop of Meaux or Metz.

About the same Year Conrade Prior of Schur in Bavaria, wrote the History of his Monastery, and the Lives of his Abbots.

Eckerard Dean of St. Gall, wrote about the same time the Life of St. Notgerus of Begue, which is to be seen in the sixth Tome of the Antiquities of Canisius.

William Monk of St. Denis in France, is put by Trithemius among the Authors that flourished under the Reign of Frederick II. about the Year 1220. He ascribes to him three Books of History, and many Letters.

Rigord Physician and Historiographer of Philip Augustus King of France, composed the History of that Prince under the Reign of Lewis VIII. his Son, to whom it is dedicated: It was printed at Francfort in the Year 1596. with the Philippiad of William the Britain, which is likewise the Life of Philip Augustus in Verse, and the History of St. Lewis and Philip the Hardy, by William of Nangis, a Monk of St. Dennis, who flourished about the Beginning of the next Century.

Fabian Hugelin of the Order of Minor Brothers, wrote about the Year 1230, the Life of St. Francis and his Companions, printed at Cologne in 1623.

Conrade Abbot of Everback of the Order of Cîteaux, wrote a Treatise of the Origin of that Order, divided into six Books, published by Father Tiffier, in the first Tome of his Library of the Writers of the Order of Cîteaux. It is thought this Author wrote about the Year 1230.

John Gall Abbot of Fontenelle hath left us the Life of St. Vulfran Archbishop of Sens, related by Surius in the 20th of March. He flourished about the Year 1230.

Albert Prior of the Monastery of Mont des Vignes at Pavia, wrote about the Year 1230. the Lives of St. Beatrix, St. Aldegonda, and St. Amandus.

About the same time two Anonymous Authors wrote, on the Life of the blessed Joseph Herman of the Order of Premonstre, recorded by Surius in the 7th of April; and the other that of St. Antony of Padua, recorded by the same Surius in the 13th of June.

In the second Tome of Father Luke Dachery's Spicilegium, there are five Letters of Maurice Archbishop of Rouen, the three last of which are the Interdict which he pronounced against his Diocese, because King St. Lewis had seized upon the Revenues of his Archbishoprick. It is remarkable that he interdicts all Chappels and Churches which the King had in his Diocese, except that where the King and Queen should assist in Person: This Archbishop died the next Year.

William Abbot of Andres in the Diocese of Terouane, wrote a Chronicle of his Monastery from the Year 1082, to the Year 1234. which may be seen in the ninth Tome of Father Luke Dachery's Spicilegium.

John Algrin of Abbeville, a Parisian Divine, Chanter of Abbeville, and Dean of Amiens, was made Archbishop of Be-sanson in 1225. and nominated Cardinal Bishop by the Title of St. Sabina in 1227. by Gregory the ninth, who had been before acquainted with him in the University of Paris, and had sent him into Spain to preach the Crusade, and afterwards to the Emperor Frederick II. to treat of a Peace with him. He died in 1236. and had while he lived the Reputation of a good Preacher, and made Sermons upon the Sunday and Holidays of the Year, in which, after he has in a few Words explained the Meaning of the Text, he makes a long Discourse full of such a vast Quantity of Scripture, that one can scarce imagine how he could collect it all or get it by Heart. This is what Henry of Gand, and Trithemius say of him. They may be met with in Libraries, but no Body has thought them worth publishing. They have printed nothing but his Notes upon the Song of Songs, at Paris in 1521, with the Commentary of St. Thomas of Cîteaux upon the same.

Jordain, born at Borterge in Saxony, in the Diocese of Mentz, entered himself into the Order of Preaching Brothers (or Jacobines) in the Year 1220, and succeeded St. Dominick in the Generalate of his Order in 1222. He composed a History of the Beginning of this Order of Preachers: Some Letters of Advice to his Religious; and many Sermons. The first of these Works hath been printed at Rome with the Notes of Massens, and Bzovius hath given us the Circular Letter which he wrote upon the Translation of the Body of St. Dominick. You must take Care not to confound him with another Jordain, of Saxony too, surnamed, of Quedelimbouurg, a Hermit of St. Austin, of whom we shall speak hereafter. To the former of these is ascribed likewise a Treatise intituled, The Crown of the Virgin Mary: But there is no Likelihood that that belongs to either of these Jordains.

Walter

Walter Cornu Son of *Simon Cornu*, Lord of *Ville-Neuve* near *Montereau-saut-Tonne*, Dean of the Church of *Paris*, and made Archbishop of *Sens* in 1223. was chosen by Saint *Louis* with *Bernard* Bishop of *Annecy*, to go in the Year 1239. to receive the Crown of Thorns of our Lord, which he had recovered out of the Hands of the *Venetians*, to whom it had been engaged by *Baldwin II.* Emperor of *Constantinople*. He hath wrote the Relation of this History, printed among *Duchess's French Historians*.

The same History was likewise written by *Gerard* a Monk of *St. Quintin* of *Lisle*, who also composed the Life and Office of *St. Elizabeth* of *Thuringen*. *Henry of Gand* speaks of this Author.

Hugh, a Regular Canon of the Order of *Premontre* in the Abby of *Floreff* in the Diocess of *Namur* wrote about the Year 1230. by order of his Abbot, the Life of *St. Ivetta*, a Widow and Recluse of *Huy*, that died in 1227. published by *Bollandus* in the 13th of January, and those of *St. Ida* of *Nivelle*, and of *St. Ida* of *Laurve*, two Nuns of a Monastery of the Order of *Citeaux* in *Brabant*.

Conrade of *Marpurg* a Religious, a German of the Order of Preaching Friars. wrote about the Year 1230. a History of the Life and Miracles of *St. Elizabeth* Princess of *Thuringen*, whose Confessor he had been, dedicated to Pope *Gregory IX.* published by *Allatus* in his Collection of pieces, printed at *Cologn* in 1653.

Philip of *Greve*, Professor and Chancellor of the University of *Paris*, flourished about the Year 1230. He composed 300 Sermons upon the Psalms of *David*, which were printed at *Paris* in 1523, and at *Bresse* in 1600. They were mightily lookt upon in their time, and the Preachers made a common Use of them to that degree, that there was a Sum made out of them which is in Manuscript in *Monsieur Colbert's Library*: In the Libraries of *England* are likewise to be seen two Commentaries of this Author, one upon *Job*, and the other upon the Gospels.

Thomas de *Celano*, of the Order of *Minor Friars*, composed about the Year 1235, a Book of the Life and Miracles of *St. Francis*, approved by *Gregory IX.*

We have already spoken in the foregoing Century of *James* of *Vitry*, and his History of the East and West: All that we are to observe now is, that besides this Work, and the two Letters there mentioned, he composed Sermons upon all the Epistles and Gospels of the Year; upon the Feasts, and upon the different Estates of Men, part of which were printed at *Antwerp* in 1575. and that he likewise wrote the Life of *St. Mary of Oignes* related by *Surin* in the twenty third of June.

Luke Deacon of the Church of *Tuy* in *Spain*, after having travelled into *Italy*, *Greece*, and *Palestine*, and gained the Friendship of Cardinal *Hugolin*, afterwards Pope, under the Name of *Gregory IX.* was at last made Bishop of that Church. He composed three Books of Controversies against the *Albigenses*, printed at *Ingolstadt* in 1612. and in the last *Bibliotheca Patrum*; and a History of *Spain* from the Beginning of the World to the Year 1274. of the *Spanish Era*, that is according to our account 1236. into which he inserts the Chronicle of *St. Isidore*, which he continues down to his time, and makes divers Additions to and Alterations in. Lastly, he is the Author of *St. Isidore's Life*, related in *Bollandus* in the 4th of April, and in the second *Benedictine Age* of Father *Mabillon*. He was no more than Deacon when he wrote his Chronicle, which plainly shews he was not made Bishop till after 1236. but how long he remained so, or when he died we cannot tell. We shall have occasion to speak of this Author's Works against the *Albigenses*, when we treat of those Hereticks.

Godfrey Monk of *St. Pantalon* of *Cologn*, composed an Historical Chronicle from the Year 1162. to the Year 1237. which is in the Collection of the German Writers by *Freberius*.

Edmond Rich born at *Abington* in *England*, after having gone through his Studies at *Oxford*, gave himself wholly to Divinity and Preaching, and taught Philosophy with Applause in the University of *Oxford*. He was then made Canon of *Salisbury*, and lastly Archbishop of *Canterbury* in 1234. by the Recommendation of *Gregory IX.* When he came to this Dignity he thought it was his Duty vigorously to check the Irregularities of the Courtiers; which procured him the Hatred of them; and of King *Henry* the third to that Degree, that he was fain to get himself to *Rome* for Security from them. He did not there meet with all the Satisfaction he could desire, and so returning into his own Country, he went into a voluntary Exile some while after, and in 1240 retired to the Monastery of *Pontigny* in *France*, and two Years after into the House of Regular Canons at *Soisy*, where he died on the 16th of November 1246. He was canonized the next Year by *Innocent IV.* He wrote a Treatise of Piety, Intituled, *The Mirror of the Church*, printed in the *Bibliotheca Patrum*. He treats therein of a spiritual Life, and of the Perfection of a Christian; of the Articles of the Creed; of the seven Sacraments; of the seven mortal Sins; of the seven Beatitudes; of the

seven Gifts of the Holy Spirit; of the four Cardinal Virtues; of the seven Works of Mercy; of the seven Petitions in the Lord's Prayer; of the Mysteries of our Lord; of the God-head, and of the Trinity; of the different Degrees of Contemplation; of the Love of our Neighbour, and of Humility. He speaks of all these things without entring upon any Controversy, in a very edifying way, and proper to instruct ordinary Believers. *Linwood* has given us twelve Ecclesiastical Constitutions of this Archbishop.

Robert Grosseteste or *Grosstead*, born at *Stratbrook* in the County of *Suffolk*, after having studied at *Oxford* and *Paris*, was made Archdeacon of *Leicester*, and in the Year 1235, succeeded *Hugh* of *Velles* in his Bishoprick of *Lincoln*. He stoutly opposed the Designs of the Court of *Rome*, and of the Monks about the Jurisdiction of Ordinaries, and had a considerable Dispute with *Innocent* the fourth, about a Mandate which that Pope had granted to a young Italian named *Frederick* of *Lavania*, his Nephew, who was under Age, for the first Canon's Place that should be vacant in the Church of *Lincoln*. This Mandate was directed to the Archdeacon of *Canterbury*, and to *Innocent* the Pope's Secretary in *England*, who sent to *Lincoln* and gave notice of it to *Robert*, who by a Letter answered them, that he would with all Submission and Respect obey the Orders of the Holy See; but that he would oppose whatsoever was contrary to Orders that were truly Apostolick, and that no one could account those Apostolick Orders, which were contrary to the Doctrine of Jesus Christ and his Apostles, as the things contained in the Letter to him manifestly were: First, Because the Clause *non obstante* which was in this Letter, and many others of the like Nature, was an Inundation of Uncertainty, Boldness and Temerity, and an Inlet to Falshood and Deceit. Secondly, That there was no greater Crime in the World, setting aside that of *Lucifer* and *Antichrist*, nor any thing more contrary to the Doctrine of the Gospel and of the Apostles; nothing more displeasing to Christ Jesus, more detestable and abominable, than destroying Souls by robbing them of the Care of their Pastors; which is done when such People receive the Incomes appointed for the Subsistence and Maintenance of Pastors, as are not capable of executing their Offices; that it was impossible that the Apostolick See, which had received all Power of Jesus Christ for Edification and not for Destruction, should order so horrid and pernicious a thing to human kind, because this would be a manifest Abuse of its Power; that therefore one is so far from being obliged to obey such Commands as these, that it is one's Duty to oppose them, tho' they were published by an Angel from Heaven, and it is really an Act of Obedience not to receive them; and therefore that the Commissaries of the Holy See could do nothing herein against him. In one Word he concludes, 'That the Power of the Holy See being given only for Edification and not Destruction; and the things hereby ordered tending manifestly to Destruction; and not Edification, it was impossible they should be granted by the Holy Sec.' This Letter of *Robert's*, related by *Matthew Paris*, being carried to *Rome*, put the Pope in such a Passion, that he could not forbear expressing himself in very hard terms, if we may believe the above mentioned Author, who makes him speak thus; 'What a dotting, old, deaf, impertinent Fellow is this, that dares thus rashly and unpudently call my Conduct in question: By *St. Peter* and *St. Paul*, were it not for the Respect I have for his Ingenuity, I would so utterly confound him, that he should become the Talk and Astonishment, and Example of all the World, and should be lookt upon as a Prodigy. Is not his Master the King of *England*, who can with the least Sign of ours cast him into Prison, and cover him with Shame and Infamy, Our Vassal, or rather Our Slave? But the Cardinals, (says the same Author) represented to him how unfitting it was to act any thing against this Bishop; that what he said was true; and could not be refuted; that he was a true Catholick, and a very holy Man; that he had more Piety and Religion than the best of them; that he was of so exemplary a Life, that there was not a Prelate of greater Merit than he; that all the Churches of *England* and *France* could bear witness to this; that the Truth of his Letter, which was already no Secret, might raise the Court of *Rome* a great many Enemies; that he had the Name of a great Philosopher, a Man well read in *Greek* and *Latin*, zealous for the Truth, and had professed Divinity, and preached it with no small Reputation; that his Life was blameless, and that he was a Persecutor of *Simoniacs*. Upon these Accounts they advised the Pope to let it pass, and make as if he had never seen the Letter. But another *English* Historian, named *Henry* of *Knighthon*, says, that the Bishop was excommunicated: But let it be how it will, he remained steady to his Opinion, and died in it on the 9th of October 1253. giving this Character of it to Master *John* of *St. Giles* a *Dominican*, that it was a Heresy and an Opinion contrary to Holy Scripture, to think that the Cure of Souls might be entrusted with a Child; or that the Vices of the great ones were not openly to be reproved.

He composed many Discourses, in which with a great deal of Liberty, he checks the Vices and Disorders of the Clergy: And some Letters which Mr. Brown has taken Care to have printed in the second Volume of *Fasciculus rerum expectandarum*, printed at London in 1690. There was likewise printed at London in 1652, a Work of this Author's about legal Observations. He made a Commentary upon the Works of St. Dionysius the Areopagite, whereof that which belongs to the Book of mystical Divinity was printed at Strasburg in 1502. He likewise translated into Latin the Testament of the twelve Patriarchs, printed at Paris in 1549. and in the *Bibliotheca Patrum*. In the Libraries of England there are many other Works of this Author to be met with; among the rest, A Treatise about Confession; another upon Marriage; a Work of the Pastoral Care; Constitutions about Penance: A Work of Piety with this Title, *The Moral Eye*; another with this, *The Doctrine of the Heart*: A Book of Meditations: A Treatise upon the Articles of Faith; Another upon the Precepts of the Decalogue, &c. Letters and Sermons, not to speak of his profane Works, as his *Abridgment of the Sphere*, printed at Venice in 1508. and his Commentary upon Aristotle's Analytics, printed likewise at Venice in 1504. 1537, and 1552. By what we have said of the Life and Writings of this Author, it is plain enough what his Genius and Character was, and that he had great Learning and Knowledge joined with an ardent Piety, and a Zeal for the Heat of it, perhaps hardly excusable.

William
of Paris.

William a Native of Auvergne, chosen Bishop of Paris in 1228, died in 1240. is one of the most considerable Authors of this Age for true Knowledge and solid Parts. He has sufficiently shewed them both in his Works, by keeping close to that which regards Piety, and the Conduct of human Life, without running out upon Questions of meer Speculation. This is the Scope to which his Principles tend, and the Design which he proposed to himself in the greatest Part of his Works.

The first of which is a Treatise, intituled, *Of Faith and Laws*, in which after having shewn that the Knowledge of true Religion is the most excellent of all Knowledge, and the most useful; he demonstrates Faith to be the Foundation of all Religion, which consists in the Belief of those things which God hath revealed to us, although they be not evident. Then he discovers the Causes of Error and Impiety, which are, 1. The Ignorance of the true Extent of human Knowledge. 2. The Distance of it from the things which we ought to believe. 3. The Subtlety of those Things. 4. Their Height. 5. The Folly of Men who would fain by the natural Force of their Parts comprehend that which is incomprehensible. 6. The Want of Proofs. 7. The Neglect of begging Help and necessary Assistance of God. Then he distinguishes two Sorts of Articles of Faith; namely, those which he calls Radical and Primitive, which are the Belief of the Existence of a God, and the Trinity of Persons; and those which he calls consequential and derivative, which comprehend all the Articles of Christian Faith which God has revealed to his Church. Then he passes on to Laws, and after having spoken of the Law of Nature, he with some Largeness treats of the Law and Commandments of God in the Old Testament. He refutes by the by the Laws and Religion of Mahomet, and sets upon Opinion of those that hold, that any one may be saved in his own Law and his own Religion; he stoutly encounters the different Sorts of Idolatry, and passing on to what concerns the Christian Religion, he shows the Necessity of a new Law, and what the Spirit and Worship therein required is. This Treatise is followed by a long Work upon the Virtues, in which after having spoken of natural Virtues, he shows that they are not sufficient for Salvation, and according to the Principles of St. Austin, demonstrates that the real and true Virtues are the Gifts of God, and the Effects of Grace and Charity. He treats in particular of the Virtues and Passions, of the Union of Virtues, and of the Increases and Decreases incident to them.

The second Part of his Treatise of Virtues is intituled, *Of Manners*. He there brings in all the Virtues one after another, each of them making a Panegyrick upon them, and describing their Advantages and Effects.

The third Part is of Vices and Sins, where he treats largely of Original Sin.

This is followed by a Treatise of Temptations, and of the Means of resisting them; another of Merit, and the Rewards of good Works in this Life; another of the Rewards of the Saints, wherein he treats of their State and Blessedness; and another of the Immortality of the Soul, which he proves by Philosophical Arguments. The Proof of this brings him necessarily to talk of the Soul of Beasts, which he will have to be material, because its Original is from, and its Operations depend upon Matter, and because it is destroyed with the Body.

All these Treatises are one Work, and are tied one to another by Transitions.

That of Divine Rhetorick or Prayer is a separate Treatise, and full of very solid Precepts and Maxims about that Duty; the Disposition of Mind requisite thereto; the Manner in which it ought to be performed, and the wonderful Effects of it.

The Treatises of this Author upon the Sacraments are not near so scholastical as those of the other Authors of this time upon the same Matters. The greatest Part of what he meddles with have some Relation either to Morality or Practice, and for the Resolution of the Questions which he handles, he makes use of Principles fetch'd from the Holy Scripture, the Fathers, the Usage of the Church, and Morality.

The next Treatise about the Causes of the Incarnation of Jesus Christ, the Matter necessarily requiring it, is more scholastical.

That is followed by a Treatise of Penance, which is wholly moral. and abounds with very useful Rules:

The great Work of the Universe is a General Treatise of universal Knowledge, divided into two Parts, each of which is again subdivided into three others. In the first he treats of the Principles of this World, of its Creation, and of created Beings, of its Duration, of Eternity, of Judgment, of the Happiness of the Saints, and the Pains of the Damned, and of God's Providence in governing the World, which is the Subject of the third Part of this first Book. His Discourse in the second is of the spiritual World; of the Angels, of the Devils, of Souls; of their Natures, Operations, Names, Divisions, and Apparitions, &c. All these Works mentioned, are in the first Tome of the last Edition, and had been printed before in the Venetian one of 1591.

The second Tome consists of four Treatises of this Bishop's, newly published by Monsieur Le Feron Canon of Chartres, and Doctor of the Sorbonne, from a Manuscript of the Church of Chartres.

The first is a Treatise of the Trinity, and of the Divine Attributes, quoted by him in his Treatise of the Universe.

The second is a Treatise of the Soul, wherein he discourses of its Existence, its Nature, and Qualities, and the Differences of a Man's Soul from a Beast's: He makes no doubt that this is mortal; and yet he does not scruple to call it spiritual, though it depend upon Matter both as to its Existence and Operations. He confutes the Opinion of those that think the Souls of Beasts only Accidents, that is, that they consist only in a certain Disposition of Particles of Matter. He discusses many other Questions about the Nature and Operations of the Soul. These two Treatises are more scholastical than any other of the Bishops, and therefore there is Reason to doubt whether they belong to him or no, especially that of the Soul, where the Stile and Doctrine about the Nature of the Soul of Beasts do not agree with those of the Treatise of the Soul in the first Volume.

This is not the Case of the third Treatise which is about Penance, for that is nothing but the latter Part of the Treatise about Penitence in the former Tome, in which he discourses of Confession and Satisfaction.

The last of the four Treatises is about the Collation of Benefices. He therein treats of the Call of those that are to enjoy Livings, of the Sincerity wherewith they ought to enter on them, of the Duty of Pastors, and other Beneficiaries, and of the Plurality of Benefices. He declaims against the Neglect and Irregularities of the Beneficiaries of his time, against such as entered upon the Ministry without a Call, who considered Livings only as Places, and looked after nothing but the Revenues of them; and against the Collators, who out of a temporal and carnal Prospect gave them to such as were unfit for them: He shows that their Duty is to make use of the Power which they have of conferring Ecclesiastical Dignities, to the Honour and Good of the Church, by putting in Persons capable of performing all the Duties of them, such as should be of Age to acquit themselves in their Station, whose Life should be blameless, and who designed to live regularly and like Clergymen. He compares a Canonical to a Monastical Life, and shows that the Canons are no less obliged to lead a Life conformable to their Station, than Monks are to observe the Rules of their Order; and that as an Abby is to be accounted vacant when possessed by a false or secular Monk, so likewise a Canon's Place should be accounted vacant when enjoyed by a Man that lives not like a Clergyman; that it was the Intention of the Founders that only such should enjoy the Incomes of the Church as were Men of a spotless Life, and those who possessed them and yet lived disorderly, were Usurpers and enjoyed them against Right and Justice. As for Pluralities he says, that only the Doubt whether they were lawful or not, should be sufficient to deter People that had any Care for their Conscience, from venturing upon more Cures than one, because our Salvation is not to be risk'd, and because in a doubtful Case one is obliged to take the safest Side. He then opposes it with many Arguments, 1. Because those who defend the Affirmative speak for their Interest, whereas those who maintain the Negative, put themselves out of a Capacity of ever after enjoying more Livings than one. 2. Because he who labours not according to the Apostle, is not worthy to eat; therefore he who labours not doubly and triply ought not to eat doubly and triply; that is, to have two or three different Livings, which demand two or three different Services. 3. Because it is the Intention of the Founders

of Prebends that there should be as many Prebendaries as Titles, for which Reason there can be no one allowed to have two Prebends in one Church, and if not in one Church, much more not in two, where the Distance of the Places renders a Man less capable of satisfying his Duty. 4. Because this Plurality of Benefices in the same Person, took away a great many Members from the Church, and deprived it of a great Number of Ministers. 5. Because it is not Charity, but Covetousness and Ambition that made Men desire more Benefices than one. 6. He says that it is as impossible that a Man should have two Benefices, as that the same Member should assist two Bodies at once, or the same Tree be planted in two Places. He answers an Objection that came naturally in his Way: Namely, that seeing there are Livings, the Revenues of which are far more considerable than those of others, it seemed as allowable to have many little ones with a small Revenue, as one great Living which was worth ten or twelve others: He says that this I thought proceeds from a false Opinion that one is in Livings only to look upon the Revenue, without regarding the Charge and Offices; for every Living, tho' of never so small Revenues, having a particular Office which the Person that enjoys it is obliged to perform, it is irregular to have any more Persons in it than one; that the Livings which are not sufficient to maintain one Man, either do not require a particular Service, or if they do, the Revenue of them is augmented by the Addition of some other: That if any one shall alledge that there are some Livings which do not require Residence, he is deceived; because all Benefices do by their Establishment and Foundation oblige to Residence, and that the contrary is nothing but an evil Custom introduced by the Wickedness of the Clergy. Lastly he says, that if any one pleads against him the Dispensations of the Pope; he answers, That those are things above him, and that if any one thoroughly considered them he would find them to signify nothing; that whatever Virtue the Dispensations which the Pope granted certain Persons to enjoy more Livings than one might have, yet he could not dispense with their Covetousness, with their Ambition and Greediness; he could not grant them Indulgences for their Vices, or give leave for such Irregularities, nor was it his Intention that the temporal Estate of the Church, appointed for the Entertainment of God's Servants, and dedicated to the Lord to be employed in his Service, should ever be perverted to the Nourishment and Maintenance of wicked Men. 'Twas upon these Reasons that William of Paris founded that Order which he got passed within a while after he was Bishop by the Doctors of the Faculty of Paris, that it should not be allowable to enjoy more than one Living, when that was sufficient for the Provision and Maintenance of one Person, which it was supposed then to be when the Revenue amounted to fifteen Paris Livres.

The Sermons ascribed to William of Paris make another Part of the second Volume of his Works: But there's some Reason to doubt whether they are really his, or not rather William Perrault's, a Religious of the Order of preaching Friars of Lyons, with whose Name they are to be seen in some Manuscripts, and were printed at Paris in 1494. at Lyons in 1567, and at Cologne in 1629. tho' in many other Manuscripts, and in the Tubingen Edition of 1499, and the Paris one of 1638. they have the Name of William Bishop of Paris affixed to them: But it is most likely that they by Right belong to the former. 1. Because they are not in the other's Style, but in a more dry, concise and compact one. 2. Because the Author of them quotes the Fathers, and particularly St. Austin; oftener. 3. Because they are quoted with the Name of William of Lyons, by William a Dominican of Paris, who lived three hundred Years ago, in a Postille upon the Epistles and Gospels of the Year, printed at Paris in 1509. and at Strasburg in 1513, and 1521. 4. Because all those that speak of William Perrault ascribe these Sermons to him. 5. Because they are full of Passages and Thoughts out of the Holy Scripture, the Character which Gerson gives of the Works of William Perrault.

The Dialogues of the seven Sacraments, printed at Leipsick in 1512. and at Lyons in 1567. under the Name of William of Paris, are not certainly his; because the Author himself tells us, That he took Part of his Work from St. Thomas and Peter of Tarentaise, which makes me think that it is William the Dominican of Paris's, of whom we spoke before.

William of Paris was the Author of many more Books which Trithemius mentions, and particularly of Commentaries upon the Psalms, upon the Proverbs, upon Ecclesiastes, upon the Gospel of St. Matthew, and upon the Song of Songs, or Letters and other Treatises: The Commentaries upon the Song of Songs, and upon the Proverbs may be seen in Manuscript in the Library of the Abby of Longpont, in the Diocese of Soissons, as Oudin tells us, who also would have the Commentary upon St. Matthew, printed in the Edition of St. Anselm's Works at Cologne in 1630. under the Name of that Saint, to be William of Paris's, notwithstanding that Father Gerberon ascribes them to one Herveus a Monk of the City of Dol; and indeed the Author of this Commentary in the sixth Chapter, quotes a Treatise which he had written of the Virtues and Vices, and William of Paris seems to refer to this Commentary in his Treatise upon the Man-

ners in the tenth Chapter: Besides, that in the Catalogue of Herveus's Writings made by the Monks of his Monastery, in the Circular Letter about his Death, there's no Mention of this Commentary upon St. Matthew; so that what Father Gerberon says of the Commentaries attributed to St. Anselm, is to be understood only of the Comment upon St. Paul's Epistles.

The Style of this Author is plain, intelligible, natural, and not near so barbarous as that of the greatest Part of the Schoolmen of his time; yet it hath nothing of a fine Delicacy in it: He doth not run out upon Metaphysical Notions near so much as the other Divines of his time, and particularly keeps close to what concerns Morality, Discipline and Piety. He sometimes confutes Aristotle; and makes use of the Principles and Arguments of Plato. He very well understood the Opinions of the profane Philosophers; thoroughly read and digested the Holy Scripture, but he was but meanly versed in the Fathers: We took notice before that his Works were printed at Venice, in 1591, and some Years ago there was a new Edition of them printed at Orleans in 1674: which is that that we have here all along followed.

Vincent, surnamed of Beauvais, because he lived in that City, was a Burgundian, and a Religious of the Order of Preaching Friars. He undertook in the Reign of St. Louis, who was at the Expence of it, a Sort of Encyclopædia of Science in a great Work, intitled, *The Mirror*. It is divided into four Parts, which are four quite distinct Works: *The Doctrinal*, which comprehends the Principles of all Sciences, beginning at Grammar, and ending at Divinity: *The Historical*, containing an Universal History from the Beginning of the World to the Year 1244. *The Natural*, which treats of natural Things, as of Plants, Birds, &c. and *The Moral*, which treats of the Passions, of Law and Grace, of the Virtues and of the Vices. These Works are nothing but a Collection out of divers Authors, as he acknowledges in his Preface. The last of them is almost Word for Word the same with the second Second of Thomas Aquinas's Sum, which is very hard to be reconciled with the Chronology of these two Authors; for St. Thomas not dying before 1274. and his Sum being one of his last Pieces, it is not easy to imagine how Vincent of Beauvais, who is supposed to have died in 1256. should have copied from it: The Criticks divide upon the Resolution of this Difficulty; some say that perhaps Vincent did not die till 1264. and St. Thomas might before that have composed his second Second, which might have been communicated to Vincent: Others say that this Book of Morals is not the Work of Vincent; but that this Author not having meddled with them, or what he wrote therein being lost, some Body put in these Extracts of St. Thomas to make Vincent's Works complete. These Opinions are not very probable; for first, almost all Authors that have spoken of Vincent of Beauvais, make him die in 1256. and if one should suppose that he lived till 1264. it is pretty hard to imagine how he should copy a Work which was then neither published nor finished. Besides, it cannot be thought that Vincent of Beauvais did not compose a moral Treatise, because he in his Preface tells us, that this is one of the Parts of his Work, and because the old Authors, such as Henry of Gand and Trithemius, make mention of this very one, which begins with the very Words that are related by Trithemius, for the Beginning of Vincent of Beauvais's Work of Morality. But then on the other Side, it appears that the Sum of St. Thomas is all in the same Style, and he quotes the second Second in his other Works; whereas the Work of Vincent of Beauvais is a Rhapsody taken from different Authors; and it is likewise said that he quotes the Sum of St. Thomas in his Natural Treatise. These are the Difficulties that occur, and the Conjectures that are brought on each Side, upon which I shall leave the Reader to make what Reflections he shall think fit; not seeing any thing sufficient to determine me on one side or other.

The entire Work of Vincent of Beauvais is a vast Collection that sheweth the laborious Diligence of the Author; more than his Judgment and Palate. His Historical Mirror was printed separately at Nuremberg in 1473. and at Mentz in 1474. The Moral Part at Nuremberg in 1485. and at Venice in 1493. The Doctrinal at Nuremberg in 1486. and all the four Parts at Basil in 1481. at Venice in 1484. and in 1591. and at Douay in 1524. with the Title of, *The Library of the World*. Trithemius mentions some other Works of Vincent of Beauvais; namely, a Treatise of Grace; or of the Redemption of Jesus Christ: A Discourse in Praise of the Virgin, and another in Praise of St. John the Evangelist: A Treatise about the Instruction of Kings Sons, and a Consolatory Letter to St. Louis upon the Death of one of his Friends, and some other Letters. These two last pieces were printed at Basil in 1481.

Raimond of Pennafort or Rochfort, born in 1175 at Barcelona, studied in the University of Bologna, and after having taken his Degrees, did there teach the Canon Law. He was afterwards recalled to Barcelona by his Bishop, and made by him Canon and Provost of his Cathedral. He left this Dignity in 1218, to enter into the Order of preaching Friars, and was in a short time after chosen by John Algrin Cardinal of St. Sabina Legate in Spain, to accompany him in his Embas-

fy. Pope Gregory the Ninth being acquainted with his Merit, invited him to Rome, made use of him in his Affairs, and made him his Chaplain, his Penitentiary, and his Confessor. He refused the Archbishoprick of Tarragon, but being obliged to return by the Advice of his Physicians to Barcelona, he was chosen third General of his Order in 1238. and resigned that Dignity within two Years to live a simple Monk. He was nevertheless industrious for the rooting out the Vandois and Saracens, perswading James I. King of Arragon, to set up the Inquisition in his Realm. He died in 1275. being a hundred Years old. He was canonized by Clement VIII. in 1601. 'Tis he that was the Author of that Collection of five Books of Decretals which is in the Body of the Law, which he made by the Order and with the Approbation of Pope Gregory the IX. who recommended it to the Doctors and Students of the University of Bologna, in his own Name, to serve them for a Rule in their Schools, and a Law in their Judgments. He likewise made a Sum of Cases of Conscience, which was printed at Rome in 1603. It is divided into three Parts: In the first he treats of Sins committed against God: In the second, of those against our Neighbour: In the third, of Irregularity, of Hindrances to the taking of Holy Orders, Dispensations, Canonical Purgations, Sentences, Penances, and Absolutions; to which is joined a Treatise in reference to Matrimony. The greatest Part of these Cases he decides by the Authority of the Holy Scriptures, the Canons, the Decretals, or the Fathers, and very rarely by their own Evidence. An Example which all that wrote after him upon these Matters ought to have followed. Some Authors take notice of a Treatise of his about the Visitation of Diocesses and the Care of Souls; and another of War and Duelling; and another concerning the Means of trading without Injustice. But these we have none of.

Giles of Assisy, a Companion of St. Francis, is Author of a little Piece, intituled, *Words of Gold*, printed at Antwerp in 1534. and of many other little Works which are no where but in Manuscript. He died in 1262.

Alexander, surnamed of Hales, from the Place where he was born, which is in Gloucestershire in England, after having gone through the Course of his Studies in his own Country, came to the University of Paris, where he followed Divinity, and the Canon Law, and gained such a Reputation in them, that he was surnamed the Irrefragable Doctor, and the Fountain of Life. In 1222. he entered into the Order of Friars Minims, and made Paris the Place of his Residence, where he died in 1245. on the 27th of August.

By the Order of Innocent IV. he made a Commentary upon the four Books of Sentences, or a very subtle Sum of Divinity, which hath been printed at Nuremberg in 1482, at Basle in 1502, at Venice in 1575, and 1576, and at Cologne in 1622. for we must not make two distinct Works of his Commentary, and of his Sum, as some have done: It is one and the same Work, as is plain in the Manuscript of the Library of St. Victor, where it is, with the Text of the Master of the Sentences, and this Title, *A Sum and Commentary upon the Master of the Sentences*: So that the Commentary upon the Sentences printed at Lyons in the Year 1515. with Alexander of Hales's Name to it, is not really that Author's. And I doubt too whether the Sum of the Virtues, printed at Paris in 1509. or the Treatise intituled, *Destructorium Vidorum*, which was printed at Nuremberg in 1496, and at Venice in 1552. ought to be ascribed to him. It is certain that he composed a Pestille upon the whole Bible; but the Commentary upon the Psalms printed in his Name at Venice in 1496. in Right belongs to Hugh of St. Charus: And there's Reason to doubt whether the Commentary upon the Revelations published under the Name of Alexander of Hales, and printed at Paris in 1647. is really his. The Commentary upon Aristotle's Physicks belongs to Alexander of Alexandria, Doctor of Barcelona, who flourished about 1313. We can give no Judgment of the Commentaries upon the Prophets, upon the four Evangelists, and upon all the Epistles of St. Paul, which go under this Author's Name, and are to be met with in the Libraries of Milan and Oxford. We have lost the Commentary which he made upon the Statutes of the Minor Friars, and a Treatise of the Harmony of Divine and Human Law, which Trithemius mentions. Lastly, we have none of the Lives of St. Thomas of Canterbury, or of Richard King of England; nor have we a Treatise against Mahomet, which some Authors say he wrote: And indeed we have none of his Works left us, that we can certainly say are his, except his Sum, which discovers that he had more Subtlety than Skill in the Antiquities of the Church.

John of Rochelle of the Order of Minor Friars, a Companion of Alexander of Hales, if we may believe Trithemius, composed a Treatise upon the Sentences; a Sum of Virtues and Vices; and a Treatise of the Soul. Some Commentaries upon the Holy Scripture, and some Sermons are likewise ascribed to him.

Albert the great (so called because of his vast Learning) descended from the Lords of Bollstadt, was born at Lavingen in Suabia, according to some Authors in 1193. and according to others in 1205. In 1221. he entered himself into the Order of Preaching Friars, and having signalized himself by

by his profound Knowledge, upon the Death of Jordan General of his Order, he was chosen in 1236. to govern it in the Quality of Vicar, which he did two Years; and by many Votes was nominated General, as was also Hugh of St. Charus, but neither of them was chosen: Albert was made Provincial of his Order in Germany, and made his Abode at Cologne, where he taught Divinity with no small Reputation. Pope Alexander IV. chose him in 1260. for Bishop of Ratisbon; but he was soon weary of a Dignity which he never sought, and within three Years resigned his Bishoprick that he might retire into his Monastery at Cologne, where he died November 15. in the Year 1280.

There is no Author that hath more Works printed under his Name than this, for they make one and twenty Volumes in Folio, published at Lyons in 1651. We have nothing to say of what is in the six first, because they are only Logick and Physicks.

The five next are Commentaries upon the Holy Scripture, viz. the seventh, A Commentary upon the Psalms; the eighth, upon Jeremy, Baruc, Daniel, and the twelve Minor Prophets; the ninth, upon the Gospels of St. Matthew and St. Mark; the tenth, upon the Gospel of St. Luke; the eleventh, upon the Gospel of St. John and the Revelations.

The twelfth Tome contains Sermons for all the Year, and for the Saints; Prayers upon the Gospels of all the Sundays in the Year; two and thirty Sermons on the Eucharist which are among the Works of St. Thomas too; but, 'tis more likely, belongs to Albert: And a Discourse upon a Woman of Fortitude.

The thirteenth is Commentaries upon the Books ascribed to St. Dionysius the Areopagite, and an Abridgment of Divinity in seven Books.

The three next Volumes are Commentaries upon the four Books of the Master of the Sentences.

The seventeenth and eighteenth contain a Sum of Divinity.

The nineteenth is a Work, intituled, *A Sum of the Creatures*: In two Parts, the second of which is of Man.

These that have been mentioned are, no Body doubts, the Works of Albert the Great, but the twentieth Volume hath many in it which are doubtful, or forged: The first is not of that Number; it is a Discourse in Honour of the Virgin, with the Title of *Marialis*, upon these Words of the Gospel, *The Angel Gabriel was sent*, &c. But the twelve Books of the Praises of the Virgin which follow it are Richard's of St. Laurence, a Penitentiary of Rome, about the Year 1240. if we may credit the Manuscripts. And there's as much Reason to doubt whether the Bible of Mary, the Author of which applies to the Virgin whatsoever is contained in the Scripture, which had been printed at Cologne before, belongs to Albert the Great.

The twenty first contains some Works which are not without Suspicion: A Treatise of the Sacrifice of the Mass, and the Sacrament of the Eucharist: The Paradise of the Soul; or A Treatise of Virtues: And the Treatise of cleaving to God. It is not certain that these are really his.

St. Bonaventure, surnamed the Seraphick Doctor, was born at Bagnarea in Tuscany, in the Year 1221. He entered himself in 1243. into the Order of Minor Friars, and studied in the University of Paris, where he afterwards taught Divinity, and took his Doctor's Degree with St. Thomas Aquinas in 1255. The next Year he was chosen General of his Order, and reformed its Discipline, and regulated its Habit. 'Tis said that he introduced the Custom of making a Prayer to the Virgin after Compline, and of ringing the Bell to call the Faithful together, and that he was the Occasion of the Institution of Confreries, after the Example of that which he settled at Rome in 1270. 'Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope, after the Death of Clement IV. proposed to them the choosing of Theobald Archdeacon of Leige, who took the Name of Gregory X. This Pope in Acknowledgment made him Cardinal Bishop of Albany in 1274. some while before the second General Council of Lyons, at the first Session of which he assisted on the 7th of May, but died before it rose, on the 15th of July in the same Year. He was canonized by Sixtus the 4th in 1482.

See the Judgment that Gerson gives this Author and his Works in his Treatise about the Books which Monks ought to read: 'In my Opinion, says he, one of the best Authors that a Man can read is Eustachius, for so one may translate his Name of Bonaventure; he is the Man of all the Catholic Doctors, not to derogate from the rest, that seems to me the most proper and safe for the enlightning of the Judgment, and inflaming the Heart. To be convinced of this one need not read any more than two of his Works; I mean his Breviloquy and his Itinerary, which are written with so much Art and Brevity, that nothing can be beyond them; and though they are more difficult and scarce than his other Works, yet all Christians ought to search and examine them, Mystical Theology being proper for the Faithful. In another place (in his Book of the Examination of Doctrines) he says, 'That if any one should ask him which of the Doctors he thought most proper for the Instruction of the Faithful; his Answer should be, without detracting from the rest, St. Bonaventure: because he is solid, safe, pious, just and de-

The Lives and Writings of the Authors that flourished in the Thirteenth Century. devout, and keeps as far as he can from Niceties, not meddling with Logical or Physical Questions, which are alien to the Matter in Hand, disguised under Theological Expressions, as too many do: and because by clearing the Understanding, he sets off Religion and Piety in their true Colours; which is the Reason, adds he, that the indevout Schoolmen him by, though there is nothing more noble, more divine, more conducive to Salvation, and fitter for Divines than the Doctrine of this Author. *Trithemius* makes almost the same Judgment of him in these Words: 'St. Bonaventure wrote many very deep and devout Works: all his Expressions are full of heat, and inflame the Hearts of those that read him, as well as enlighten their Minds by a holy Light; for his Works surpass all those of the Doctors of his Time in their Usefulness, the Spirit of the Love of God, and of Christian Devotion shining through them: He is deep without Prolixity, subtile without Nicety, eloquent without Vanity; his Words are full of Spirit, yet not bombastick; which is the Reason that such as are touched with the Love of God read him with the more Safety, understand him with greater Ease, and remember him with the greater Profit. Many Authors teach Doctrine, and others preach Devotion, but there are very few to be met with who have joined these two Things together in their Writings: But in St. Bonaventure they are united, for his Devotion instructs in Doctrine, and his Doctrine inspires with Devotion: So that whoever desires both Knowledge and Devotion cannot do better than apply himself to the reading of his Works. Much of the same Opinion is St. Antoninus, who remarks, That such as desire Divine Knowledge more than Aristotelical Vanity, find his Works easy to be understood. Indeed the greatest Part of St. Bonaventure's Works are mystical and spiritual: they make eight Volumes, printed at Rome in 1588.

The first contains Commentaries upon some Books of the Old Testament, viz. A sort of Preface, intituled, *Principles of the Holy Scripture*: Thirty three Sermons upon the Six Days Work, or the Creation of the World: Explications or Postills upon the Psalms, upon *Ecclesiastes*, upon the Book of *Wisdom*, and upon the Lamentations of *Jeremy*.

The second Volume contains Commentaries upon the Gospels of St. Matthew, St. Luke, and St. John, with Conferences upon the last of them.

The third is Sermons of Time and of the Saints.

The fourth and fifth are Commentaries upon the four Books of the Master of the Sentences,

The sixth Tome contains the first and second Parts of his *Opuscula*, the Titles of which are, Of the reducing of Arts to Divinity: The Breviloquy: The Centiloquy: The Quiver: An Explanation of the Terms of Theology: An Abridgment of the Books of the Sentences: Four Books of Sentences in Verse: Of the four Cardinal Virtues: Of the seven Gifts of the Holy Spirit: Of the three Ternaries of Sins: Of the Resurrection from Sin to Grace: The Diet of Salvation: Of the Hierarchy of the Church. Those of the second Part are the Soliloquy: Meditations upon the Life of Jesus Christ: Of the seven Degrees of Contemplation: Of the five Feasts of the Child Jesus: The Office of the Passion, The Elogy of the Cross: The Wood of Life: The Mirror of the Praises of the Virgin: The Crown of the Virgin: The Compassion of the Virgin: The Nightingale of the Passion of our Lord, fitted to the seven hours: On the seven Words of our Saviour on the Cross: The Great Psalter of the Virgin: The Little Psalter on the Salutation of the Angel, and the *Salve Regina*.

The seventh Tome contains the third Part of his Moral *Opuscula*, which are, Of the ordering of a Christian Life: Of the Government of the Soul: The Mirror of the Soul: Of the ten Commandments: Of the Degrees of Virtues: The Itinerary of the Spirit of God: Of the seven Paths of Eternity: The Spur of Divine Love: The Fire of Love: The Art of loving: The Book of Spiritual Exercises: The Fasciculary: The five and twenty Memorials: The Confessional: Of the Manner of confessing: Of Purity of Conscience: Of the Priests Preparation for the Mass: An Explication of the Mass: Of the six Wings of the Cherubims, and the six Wings of the Seraphims.

The eighth Volume contains the *Opuscula* which concern the Religious, the Catalogue of which I shall set down: A Treatise of the threefold Estate of Religious: The Mirror of Discipline for Novices, which some call in Question: The twenty Steps of Novices: Of Advancement in Religion: Of the Contempt of the World: Of the Reformation of the Spirit: The little Alphabet of a good Monk, which is *Thomas à Kempis's*: Of the Perfection of a Religious Life: An Explanation of the Rule of the Minor Friars: Questions about this Rule: Why the Minor Friars preach: Of the Poverty of Jesus Christ: That Jesus Christ and his Apostles went barefoot: An Apology for Evangelical Poverty: A Treatise against the Reviler of the Order of St. Francis: An Apologetick against the Adversaries of the Order of Minor Friars: A Treatise intituled, *De non frequentandis questionibus*: Conferences to the Brothers of Toulouse which are not St. Bonaventures: A Treatise of the Reform of the Minor Friars, address'd to

the Provincials of the Order. In this Tome there is an Appendix containing, An Abridgment of Theology: Treatises upon the Essence, Invisibilty and Immensity of God, and a Work of Mystical Divinity.

The Life of St. Francis related by *Surius* in October: is likewise ascribed to St. Bonaventure.

St. Thomas of Aquino, surnamed the Angelical Doctor, of the House of the Earls of Aquino, descended from the Kings of Sicily and Arragon, was born in 1224 in the Castle of Aquino, which is in the Country of Lavoro in Italy. After having been educated in the Monastery of Monte-Cassino, he was sent to Naples, where he studied Humanity and Philosophy: He entered in 1241 into the Order of Preaching Friars, notwithstanding all his Mother could do, who laid hold on him and kept him close up in a Castle; but nothing could conquer his Resolution, for finding Means to escape out of his Confinement, wherein he was kept for two Years, he came to Paris in 1244, and from thence went to Cologne to study under Albert the Great: Returning again to Paris, he took the Doctor of Divinity's Cap in 1255. He went back into Italy in 1263, and after having gone through most of the Universities, teaching Scholastical Divinity, he settled at Naples, the Archbishoprick of which City offered him by Clement the IV. he refused. In 1274, Gregory the X. called him to the Council of Lyons, and parting from Naples on his Journey thither, he fell sick by the way in the Monastery of Fossa-Nova near Terracena, and there died, being fifty Years old, on the seventh of March the same Year.

The Number of St. Thomas's Works is prodigious: They make seventeen Volumes in Folio, and were printed at Venice in 1490, at Nuremberg in 1496, at Rome in 1570, at Venice in 1594, and at Cologne in 1612. The five first Tomes are Commentaries upon the Works of Aristotle: The sixth and seventh, a Commentary upon the four Books of the Sentences: The eighth, Theological Questions; namely, ten Questions about the Power of God, sixteen Questions about Evil, one Question about spiritual Creatures, another about the Soul; a Question of the Union of the Word; a Question of Virtue in general; a Question of Charity, another of brotherly Correction: A Question of Hope, another of the Cardinal Virtues, and nine and twenty of Truth; and twelve Quodlibetick Questions. The ninth contains the Sum of the Catholick Faith against the Gentiles, divided into four Books: The tenth, eleventh, and twelfth, are a Sum of Divinity, with the Commentaries of Cardinal Cajetan: The thirteenth is composed of many Commentaries upon the Old Testament: namely, A Commentary upon the Book of Job: A literal and mystical Explanation of the five first Psalms: An Exposition upon the Song of Songs, which they say he dictated upon his death-bed to the Monks of Fossa-Nova: Commentaries upon the Prophecies of Isaiah and Jeremiah, and on the Lamentations, which the best Criticks think rather belongs to the English Thomas than this. The fourteenth Volume contains Commentaries upon the Gospels of St. Matthew and St. John, but that upon St. Matthew was made by Peter Scaliger, Dominican of Verona. That upon St. John was put into Method by Rinaldo a Companion of St. Thomas; from an Explanation which he heard of it from the Mouth of St. Thomas. The fifteenth is a Chain upon the four Gospels taken from the Fathers, and presented to Pope Urban IV. The sixteenth contains a Commentary upon the Epistles of St. Paul; and Sermons. The seventeenth Volume contains divers little Pieces of Divinity; namely, A Treatise against the Errors of the Greeks, to Pope Urban IV. An Abridgment of Divinity, to Rinaldo a Monk of his Order, which some with a great deal of Probability ascribed to Ulric of Strasburg: An Explanation of some Articles against the Greeks, Armenians, and Saracens, addressed to the Chanter of Antioch: A Treatise of the two Precepts of Charity, and of the ten Commandments of the Law: An Explanation of the Lord's Prayer: An Explication of the Salutation of the Angel: An Answer about the hundred and eight Articles taken out of the Works of Peter of Tarentaise, to John of Verceil, General of the Order of Preaching Friars, which is commonly thought to be none of St. Thomas's: Another Answer addressed to the same Person, about the forty two Articles: An Answer about six and thirty Articles, to the Reader of Venice: Another Answer about six Articles, to the Reader of Besançon: A Treatise about the difference between the Divine Word, and the Human Word: A Treatise about the Nature and Origin of the Word of the Understanding: A Treatise about separate Substances, or of the Nature of Angels: A Treatise of the Unity of the Understanding, against the Averroists, who held that all Men have but one Understanding: A Work against such as dissuade Men from entering themselves into a Religious Order: A Treatise of the Perfection of a spiritual Life: A Treatise, intituled, *Against those that oppose the Worship of God and Religion*, wherein he defends the Orders of Mendicants against the Books of William of Holy Love: Four Books of the Government of Princes, which cannot be St. Thomas's, because they talk of Adolphus succeeding Rodolphus in the Empire, and Albert, Adolphus, which was not

till many Years after the Death of St. Thomas; besides, that the Style is different from that of St. Thomas's Works: A Treatise of the Government of the Jews: A Treatise of the Form of Absolution: An Explanation of the first Decretal: Another Explanation of the second: A Treatise of Spells: Another of Judicial Astrology: A Treatise of the Eternity of the World: A Treatise of Destiny: Thirty seven other Treatises of Logical and Physical Matters, which it is not worth while to make a Catalogue of here: Seven Books of the Education of Princes, which are only in the Roman Edition: The Office for the Feast of the Holy Sacrament, composed by Order of Pope Urban the Fourth, the Institutor of that Solemnity. There is Reason to doubt whether St. Thomas was wholly the Author of this, or whether he made Use therein of an Office for that Feast, which had been before composed by John Clerk of Liege: which is proved by the Testimony of the Author of the Life of St. Juliana the Virgin, who assures us that this John did make such an Office, which consisted of Hymns, Anthems, Responses, Lessons, Chapters, and Collects; and by the ancient Books of the Church of St. Martin of Liege, among which is found a Piece of this Office of the Holy Sacrament which is ascribed to St. Thomas. Father Alexander the Dominican on the other side maintains that it is St. Thomas's, and proves it by the Authority of William of Toco an Author contemporary with St. Thomas, who puts it in the Catalogue of his Works, and Ptolomy of Lacques, Bishop of Toricelli, a Scholar of St. Thomas's, and St. Antoninus; but I believe it is pretty easy to reconcile these two Opinions, by saying that St. Thomas made use of the Office composed by John Clerk of Liege, and inserted part of it in that which goes under his Name; for it is true that some of that Office is his own, and he reduced it into the Form it is now in; which is the Reason that in the History of the Translation of the Body of St. Thomas, it is only said that it was he that digested, *ordinavit*, the Office of the Holy Sacrament: A Treatise of the Holy Sacrament of the Altar in two and thirty Chapters, which Trithemius makes Albert the Great Author of, and which is to be found among his Works divided into many Sermons: Another Treatise of the Sacrament of the Eucharist, which is not St. Thomas's, at least not beyond exception, any more than all the following Treatises: Of the Humanity of Jesus Christ: Of the Love of Jesus Christ, and one's Neighbour: Of Divine Manners: Of Blessedness: Of the Manner of Confessing: Of Purity of Conscience: Of the Office of a Priest: Of the Mass: Of buying and selling for a Time, attributed by some to James of Viterbo: A Letter concerning the Manner of acquiring Divine and Human Knowledge: A Treatise of the Vices and Virtues: Of Concordance: Of Usury, not to speak of the two Commentaries upon the Books of Boetius; the one upon his Treatise of Weeks, the other upon that concerning the Trinity, which is thought to be St. Thomas's. There is likewise at the end of this Volume a Commentary upon the four Books of Sentences, which some call in question.

Under St. Thomas's Name some other Commentaries upon the Holy Scripture have been printed by themselves, viz. upon *Genesis*, upon the Prophecy of *Daniel*, upon the Books of the *Maccabees*, upon the Canonical Epistles, and upon the Revelation; but these are not his, the greatest part of them belonging to the English Thomas. Lastly, there is a Commentary of St. Thomas upon the Books of Boetius of the Consolation of Philosophy, printed at Louvain in 1487, and at Lyons in 1514, which we may very well allow to be his.

There have been some Difficulties raised in our Age about St. Thomas's Sum, which have made it doubted whether it be really his. We have already spoken to one of them, which arose from the second Part of the Second of that Work, being found in Vincent of Beauvais. Monsieur De Launoy has proposed another from the silence of Pope Clement the VI. who doth not mention this Work in that exact Catalogue of St. Thomas's Works, which he makes in the Panegyrick upon that Saint, spoken some time after his Canonization. But Father Alexander has vindicated this Work by the Testimony of contemporary Authors, or such as lived not long after him, as William of Toco one of those that solicited his Canonization, who made a Catalogue of St. Thomas's Works, at the Head of which stands this Sum. William de la Mare of the Order of Minor Friars, who about the End of the Thirteenth Century wrote against the Doctrine of St. Thomas in a Book, intituled, *Correctorium Operum Fratris Thomae*, and takes most of the Points which he opposeth out of his Sum of Theology, as out of his principal Work: Giles a Roman, the Scholar of St. Thomas, who defended him against William de la Mare: John the German, and Nicholas Trivet who about the Beginning of the next Century made a Catalogue of St. Thomas's Works: St. Antoninus and many others, not to mention Demetrius Cydonius, who translated this Sum into Greek, with not a few Praises of the Author of it; so that the Silence of Clement VI. will scarce do any Thing against the Testimony of so many Authors, and those so antient, and so much more antient too than that Pope. St. Thomas did not finish his Sum, but the End of the last Part

was added by Peter of Auvergne, a Scholar of his, about 1280, who took the greatest Part of this Supplement out of the other Works of St. Thomas, and particularly out of his Commentary upon the Master of the Sentences. This Author likewise wrote many Commentaries upon the Books of Aristotle which we shall not here speak of, but shall conclude this Article of St. Thomas with a General Scheme of his Sum.

In the first Part, after having in the first Question spoken of the sacred Doctrine in general, he treats of God; of his Essence; of his Attributes and Operations; of Blessedness; of the three Divine Persons; of their Processions and Relations: And lastly, he considers God in Relation to the Creatures as their Creator and Preserver.

In the first Part of the second Part, he treats of the Motions of a reasonable Creature towards God, of its ultimate End, and of the Actions conducing thereto; of their Principle; of Virtues and Vices in general; of Laws, and of Grace.

In the second Part of the Second, he in particular treats of the Theological and Moral Virtues, and of whatsoever may have any Relation to them.

In the third Part he treats of the Means of coming to God, viz. the Incarnation of Jesus Christ, and the Sacraments, and they make the Subject of this Part, which ends in Questions about the four Ends of Man.

Hugh the Cardinal was of Barcelonette in Dauphine, and not of Barcelona in Spain, as some Authors have made him. He was surnamed of St. Charus or St. Theoderick, and entered into the Order of Preaching Friars. He studied in the University of Paris, and there took the Degree of Doctor in Divinity; Authors do not agree whether before or after his professing it. He was sent by Pope Gregory IX. to Constantinople, to labour for the re-uniting the two Churches, and created Cardinal by the Title of St. Sabina in 1245, by Innocent the IV. and afterwards employed in many Legations. He died the 19th of March in 1260. They say he expressed about the latter end of his Life, no small Grief for his having been raised to the Cardinal Dignity, confessing that he had rather have lived a simple Religious in his own Order, than have had the weight of a Cardinal's Hat on his Head. He composed Postilles; that is to say, short Notes or Glosses upon the whole Scripture, wherein he explains the Text according to the four Sentences that it might bear. He wrote a larger Commentary upon the Psalms, which some ascribe to Alexander of Hales, but St. Antoninus assures us it is Cardinal Hugh's. Under his Name there are some Sermons printed too, and a Work with this Title, *The Priests Mirror*: But the most useful Thing that ever he did, and which will eternize his Memory, is the Concordance of the Bible of which he was the Inventor, and which he made many Monks of his Order labour at; who made a Concordance of all the Names and all the Verbs in the Bible. Conrad of Halberstadt added the indeclinable Particles to it, and a while after it was perfected. The Postilles of Hugh upon the Bible were printed in 1504 at Basil, in 1548 at Paris, and in 1600 at Venice: His Sermons were printed in 1479 at Zuvoel, and the Priest's Mirror at Lyons in 1554. Conrad of Halberstadt was likewise the Author of some other little Works of Sermons and Commentaries upon the Bible, which Trithemius mentions.

William Perrault a simple Monk of the Order of Preaching Friars in the Monastery of Lyons, and not Archbishop of that City as some have made him, had the Reputation of a good Preacher, and a good Divine. He made a Sum of the Virtues and Vices which was in good Esteem that Age and the next, and is quoted with an Encomium by Gerson, who says, That this Author did not heap together stuff out of his own Head, but took what he wrote from the bottom of the Holy Scriptures; and that if one should go to compare the new Fancies of some with this Doctrine, he would soon see that they had neither Solidity nor Truth on their Side. This Sum has been printed a great many Times, and among others at Venice in 1492, and 1497, and at Basil in 1497, at Lyons in 1551, and at Paris in 1629. He likewise was the Author of many Sermons, and 'tis not without Reason thought that those which go under the Name of William of Paris belong to this Author. Trithemius mentions a Work of his for the Instruction of Religious. This Author was contemporary with William of Paris, and St. Thomas of Aquino, and died as 'tis thought in the Year 1275.

Thomas of Chantpre born at Louwe or Loo near Brussels, was at first a Regular Canon in the Monastery of Chantpre near Cambray, whence he removed into the Order of Preaching Friars; and after having studied at Cologne under Albert the Great, about the Year 1255 he was made Subprior and Reader of the Dominicans of Louvain, and lastly consecrated Bishop, to serve as a Suffragan and Assistant to the Bishop of Cambray. The Year of his Death is not certainly known; Justus Lipsius places it on the 15th of May 1263. Others some Years after.

The principal Work of this Author is a Book, intituled, *The Universal Good*, or, *The Bees*; because he therein makes use of the Figure of Bees to give us Precepts about the Carriage and Duty as well of Superiors as Inferiors. This Work

was

was printed at *Donay* in 1697, 1607, and 1627. The last of these Editions published by *George Colvenerius* a Dominican, Doctor and Chancellor of the University of *Donay*, is the perfectest. In this Work *Thomas* makes mention of another Work of his about the Nature of Things, in composing which he spent fifteen Years. He likewise wrote the Lives of *St. Christina*, of *St. Lutgarda*, and of *St. Mary of Oignies*, related by *Surius* in the 16th and 23d of the Month *June*, and that of *St. Margarita of Tyres*, printed by it self at *Donay* in 1618. 'Tis said that he understood the Greek, and that he made a Latin Version of the Works of *Aristotle* at the Desire of *St. Thomas of Aquino*, who made use of it for his Commentaries upon that Philosophy; but others will have the Version which *St. Thomas* used to be more ancient. Be it how it will 'tis a very vicious Translation, and some believe it was not made from the Greek of *Aristotle*, but from a Greek Translation, from an Arabick Translation of him.

Roger Bacon of an illustrious Family, born about the Year 1206, at *Ilchester* in the County of *Somerset* in *England*, was surnamed, *The Admirable Doctor*, for his extensive Knowledge and penetrating Wit: But tho' he was a Religious of the Order of *Minor Friars*, yet he applied himself more to the Study of the *Mathematicks*, *Physicks*, and *Chymistry*, than of *Divinity*, and had entred so far into the Secrets of them that he was more than once accused for a Conjuror, and thereupon referred to his General, who condemned him in 1278. He was likewise next Year put in Prison by Order of Pope *Nicholas IV.* He is the Author of a great many Works, of which some are in print, and the rest in Manuscript; but as they are all *Physical* or *Mathematical*, except one Abridgment of *Divinity* not printed, 'twill be of no use to make a Catalogue of them here. He died in 1284.

Peter de Vignes a *German*, Secretary of State, and Chancellor to *Frederick II.* defended bravely the Rights of the Empire, and the Cause of his Prince against the Assaults of the Popes; he was deputed by his Master to the Council of *Lions* in 1245, and there did his utmost to hinder his Condemnation; but his Services were but scurvily rewarded, for being accused the next Year of Unfaithfulness, *Frederick* put out his Eyes, and kept him in Prison at *Capua*, where he died in 1249. We have six Books of Letters written by him to divers Persons about the Business of the Empire, printed at *Basil* in 1566. and at *Augsburg* in 1609, and a Discourse containing the Complaints of the Emperor *Frederick* for his Deposition against the Pope and Cardinals, composed in 1230, and printed at *Hagenau* in 1539.

Humbert, surnamed of *Romans*, from the Place of his Birth, a Town of *Dauphine*, took his Degrees in the University of *Paris*, and made Profession in 1225 in the Convent of *Jacobines* of that Place, where he taught *Divinity*. He was in 1254 chosen fifth General of his Order; voluntarily resigned that Charge in 1263, and retired to *Lions*, where he died a simple Monk in 1277. He is the Author of the following Works: The Mirror for Religious, or six Book of spiritual Instructions for a religious Life, printed at *Louvain* in 1575, and at *Paris* in 1622. A Letter about the three Vows of Religion, and the Virtues that ought to accompany them, printed with Sermons at *Hagenau* in 1508, and at *Venice* in 1603. A Commentary upon the Rule of *St. Augustin*, printed at *Cosima* in 1605, and at *Mons* in 1645. Two hundred Sermons printed as we said before at *Hagenau* and *Venice*: Two Books for the Instruction of Preachers, which *Trithemius* calls the Preachers Sum, printed at *Vicenza* in 1604, and at *Barcelona* in 1607. Some attribute to him the History of the Rise and of illustrious Men of the Order of the Preaching Friars, intituled, *The Lives of the Brothers*: But this Work belongs to *Gerard de Frachet* a Native of *Limoges*, a simple Monk, who composed it by the Order of *Humbert* his General. This Work was printed at *Donay* in 1519: *Gerard de Frachet* likewise composed a Chronicle from the Beginning of the World, to the Coronation of *Charles King of Sicily*; that is, to the Year 1266, which may be seen in Manuscript in many Libraries. He died the 4th of *October* 1271.

Bartholomew of Bresse Professor and Interpreter of the Canon Law, who flourished about the Year 1240, composed divers Treatises of the Law: namely, A Repertory of the Decree divided into three Books, five Books upon the Decretals, divers Letters, and a Chronicle of the Cities of *Italy*. We have none of these Works. He died in the Year 1258, being 84 Years old.

Godfrey the Bald Archbishop of *Bourges* is Author of the Life of *St. William* Bishop of *St. Briens*, related by *Surius* in the 29th of *July*. He flourished about the Year 1240.

William a Monk of *St. Martin of Tournay*, made about the Year 1246 a Collection of Sentences, or Flowers taken out of Works of *St. Bernard*, printed at *Paris* without a Name in 1499, and at *Lions* in 1556. This we find in Manuscript with the Name of this Monk to it, in the Library of *Citeaux*.

Gilles a Monk of *Orval* of the Order of *Citeaux* in the Vol. II.

Dutchy of *Luxemburg*, composed about the Year 1246, a History of the Bishops of *Liege*, published by *Chapeauville*, and printed at *Liege* in his Collection in the Year 1613.

Bernard Priest and Sacrist of the Church of *Compostella* was in favour with Pope *Innocent VI.* who made him his Chaplain. He composed a Commentary upon the first Books of the Decretals, printed at *Paris* in 1516, and a Treatise of notable Things, and Cases upon the five Books of Decretals, printed at *Nuremberg* in 1493, and at *Strasburg* in 1498; not to speak of his Collections of the Popes Bulls, and of the Chronicle of the ancient Kings of *Spain*; which is in the fourth Volume of *Hispania illustris*.

Conrade Bishop Coadjutor, or Vicar of the Archbishop of *Mentz*, composed a Chronicle of the History of *Mentz* from the Year 1140, to the Year 1250, printed at *Basil* in 1535, 1569, and among *Ursinius's* Historians of *Germany*. He likewise made a Chronicle of the former Times, printed at *Frankfort* in 1584.

Albert a Monk of *Stade* in the Archbishoprick of *Bremen* was chosen Abbot of that Monastery in 1232; but desiring to put in execution a Bull which he had obtained of Pope *Gregory IX.* for the Reform of it to the Order of *Citeaux*, and the Monks refusing to comply with him therein, he removed into the Order of *Minor Friars* in the Year 1240, of which he was afterwards General. He made a Chronicle from the Beginning of the World to the Year 1256, taken from the best Authors, whose Words he relates, and clears from a great deal of false History, which the Authors of that Age used carefully to collect. This Work was published in 1587, by *Reinerius Reineccius*, and printed at *Helmstadt*, and since reprinted at *Wittenberg* in 1608.

David of *Augsburg* of the Order of *Minor Friars*, flourished about the Year 1250. He is the Author of three little Pieces of Piety; the first intituled, *The Novice's Formula for the Reformation of the Outward Man*; the second, *A Formula for the Inward Man*; and the third, *A Mirror of the seven Steps of Religious*: The two first were printed by themselves at *Augsburg* in 1593, and the last under the Name of *St. Bonaventure* at *Antwerp* in 1591. They are all three, with the Name of *David of Augsburg* to them, in the Library of the Fathers, of *Cologne*, and in the last. *Trithemius* assures us that this Author made many Sermons, which have not yet seen the Light.

Alberick Verus or *Vere* of the Family of the Earls of *Oxford* and *Clare*, a Regular Canon of *St. Austin*, flourished about the Year 1250. He composed a Treatise of the Eucharist, the Life of *St. Osius*, and the Antiquities of his Monastery which bore the Name of this Saint. The Life is in *Surius* in the 7th of *October*.

Walter of the Order of *Minor Friars* and Bishop of *Pozzi*, flourished about the Year 1250. He composed a Sum of Theology upon the Books of the Master of the Sentences, quoted by *St. Thomas* in his Sum of Quodlibetick Questions, and Sermons for the whole Year, written by Order of Pope *Alexander IV.*

Roger wrote a History about the Year 1250 of the piteous Roger: Estate of the Kingdom of *Hungary* ruined by the *Tartars*, which is at the End of the Chronicles of *Hungary*.

Constantine of *Orvieto* flourished about 1250. There's no other Work ascribed to him but the Life of *St. Dominick*.

Engelbert Abbot of the Order of *Citeaux* who flourished about the same Time, wrote the Life of *St. Edwiga* related by *Surius* in the 15th of *October*.

Robert Rich of *Abington*, Monk of *Pontigny*, and *Robert Bacon* an Oxonian Doctor, wrote the Life and History of the Rich, and Translation of *St. Edmund* Archbishop of *Canterbury*, who Robert died in 1240. Their Work was written ten or twelve Years after: It is in *Surius* in the 16th of *November*.

John de Dien a Spaniard, Doctor in the Canon Law in the University of *Bologna*, and Canon of that City, flourished about the middle of this Century, and composed many Treatises of the Canon Law, and a Penitential addressed to the Bishop and Chapter of *Bologna*. None of these Works have been yet printed. The late Monsieur *Le Feron* Canon of *Chartres*, and Doctor of the Faculty of *Paris*, whose Learning and Piety are well known to the Learned World, had a Manuscript of it, from which Monsieur *Petit* the Publisher of the Penitential of *Theodore* took those Extracts which he hath put at the End of it. 'Tis likewise in Manuscript in the *Cambridge* Library. The other Works that *Trithemius* mentions of this Author are, His Sum of litigious Causes: The Judges Sum: The Tables of the Decree, and the Decretals: The Agreement of these two Works, and divers Canonical Questions. They say that some of these Works may be met with in Libraries.

John Colonna a Roman of the Order of Preaching Friars, John was made Archbishop of *Messina* in 1255 by Pope *Alexander* the IV. who the same Year appointed him to be his Legate and Governour of *Taurmina*. He composed a large Historical Collection in six Books, intituled, *The Sea of* [5.] S I S S I Hipo-

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

Roger Bacon.

Peter de Vignes.

Humbert.

Gerard de Frachet.

Bartholomew of Bresse.

Godfrey the Bald.

William of St. Martin.

Gilles of Orval.

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century.

Conrade of Compostella.

Albert.

David of Augsburg.

Verus.

Walter.

Engelbert.

John de Dien.

John Colonna.

Historics, which *Trithemius*, *St. Antonius*, and many others mention.

An Anonymous Author of the Life of *St. Clare*, related by *Surius* in the 12th of *August*, composed this Life by Order of Pope *Alexander IV.* about the Year 1255.

Rainier Sachon of *Placentia*, who from a Minister of the *Waldenses*, became after his Conversion a Religious of the Order of Preaching Friars, and Inquisitor against the Sect he had himself been of, flourished about the Year 1254, and died about the Year 1260. He is Author of a Treatise against the *Waldenses*, and other Hereticks of his Time, published by *Gretser*, and printed at *Ingolstadt* in 1613. He treats therein of the Origin of these new Sects, the Marks by which one may distinguish those that are of them, their Manners, and how they are to be examined and punished. There is at the End of this Treatise an Addition about Hypocrites, whom he call *Stertzers* and whole extravagant Errors he relates. *Gretser* will not have this Work to be *Rainier's*.

Matthew Paris, surnamed *Paris*, whether from his having been born or having studied in that City, flourished in *England* from the Year 1220, to the Year 1260. He took a Religious Habit in the Monastery of *St. Alban* in 1217, and lived so regularly, that the Pope made choice of him to make a Reform in the Monastery of *Holm* in *Norway*. By Order of *Henry III.* King of *England*, who honoured him with his familiar Friendship, he undertook a History of *England*, and that he might make a compleat Body of it, he copied that which had been composed by *Richard* of *Wendover* Prior of *Beauvoir* in the Diocese of *Lincoln*, from the Time of *William* the Conqueror to the Year 1235, and continued it to the Year of his Death 1259, though at first he designed to carry it no farther than 1250. It hath been continued to 1273, by *William* the *Rishanger* Monk of *St. Alban*. *Matthew Paris* made afterwards a good many Additions or Supplements to his History, and an Abridgment of it. He likewise wrote the Life of the two *Offas* Kings of *Mercia*, Founders of the Monastery of *St. Alban*, and the Lives of the twenty three first Abbots of that Monastery. The Style of this Author hath a Tang of the barbarousness of the Age he lived in, but he hath a great deal of good Sense and Judgment: He speaks very freely of the Powers of his Time, relates Matters fully and exactly, and confirms what he says by Letters and original Acts. The great History of *Matthew Paris* was printed the first Time at *London* in 1571, and at *Basil* in 1606; and afterwards with a great many Lessons, and the Lives of the *Offas*, and the Abbots of *St. Alban*, and the Additions of *Matthew Paris*, and the Continuation of *Rishanger*, at *London* in 1640, by the Care of *William* of *Warr*, who put notes to it, and a Glossary of the barbarous Words. This Edition was reprinted at *Paris* in 1544, and at *London* in 1684. The short History was never yet printed, but it is to be seen in Manuscript in some Libraries in *England*, where is likewise in his Name, An Universal History from the Beginning of the World to the Reign of *William* the Conqueror, which is very little different from that of *Matthew* of *Westminster*.

Henry of Sufa, *Henry* of *Sufa* was made Archbishop of *Embrun* about the Year 1258, and Cardinal Bishop of *Ustia* in 1262, whence he got the Surname of *Ustiensis*, the Name by which he is commonly known and quoted. He was accounted the ingeniousest Man of his Time for the Knowledge of the Canon and Civil Law, and inherited the Name he had of *The Fountain and Glory of the Law*. He composed a Sum of the Canon and Civil Law, which commonly goes by the Name of *The Golden Sum*, which hath been printed at *Basil* in 1537, and 1573, and at *Lyons* in 1588, and 1597. He likewise made a Commentary upon the Book of Decretals by Order of Pope *Alexander* the IV. printed at *Rome* in 1470, and 1473, and at *Venice* in 1498, and 1581. These Works are in great Esteem with the Canonists, and may pass for Originals, which those that came after did nothing but copy. Authors cannot agree upon the Year of his Death, some place it in 1267, others put it off till 1281; but *Messieurs De St. Martha* by very good Reasons prove that he died in 1271.

John Semeca, *John Semeca* Povoost of *St. Stephen* of *Halberstadt* flourished from the Year 1250 to the Year 1267, in which he died. He is Author of the common Gloss upon the Decree of *Gratian*, which hath often been printed with its Text.

Ananias, The Life of the blessed *Godebert* written by an Anonymous Author about the Year 1260, is in *Surius* in the 11th of *April* but in another Style.

John of Parma, *John* of *Parma* born in the Territory of *Bologna*, of the Order of *Minor* Friars, after having taught the Master of the Sentences at *Paris*, was chosen General of his Order about the Year 1250, and deposed in 1256, retiring into a Hermitage near *Rieti*, where he lived thirty Years after. He composed a Treatise upon the Master of the Sentences; two Books of the Life of Religious; a Writing with this Title. *The Conversation of the blessed St. Francis with Dame Poverty*, and a Treatise of the Benefits of the Creator. They attribute to him the Office of the Passion of our Lord.

John Christophr, *John Christophr* of the Order of Preaching Friars, flourished about the Year 1260. He publicly expounded the Holy Scripture, and wrote some Commentaries upon the New Testament.

Robert surnamed of *Sorbonne*, from the Town where he was born in the Diocese of *Sens*, Chaplain to King *St. Lewis*, The was Canon of *Soissons*, and afterwards of *Paris*, where he founded in the Year 1252, the College or House of *Sorbonne*. The Year wherein he died is not exactly known, but it must be between the Year 1271, and 1274.

We have in the Library of the Fathers three little Pieces of Piety of this *Robert*; the first of Conscience; the second of Confession; and the third, intituled, *The Way to Paradise*. In the first he treats of the Book of the Conscience; what this Book is, where it is to be found, and what it teaches, what is its Division, how one must enter into it, and what its Parts are. He compares Men that desire to be saved, and the Means of Salvation, with the Students that would take their Degrees and be licensed by the Chancellor of the University, and the Methods they use to gain their Desire. 'A Student,' says he, that hath an earnest Desire to take his Degrees at *Paris*, and is afraid of being refused them, will take care to inform himself in what Book he shall be examined: so whereas we all desire to go into Paradise, and all that are there should be Doctors in Divinity, and there read the great Book of the Bible which is the Book of Life, in which all Things are written, and no one can come thither that is not first examined in the Book of Conscience; the first thing we ought to do is to study this Book, which is much the more necessary, because when one is refused by the Chancellor, he may come again the next Year, or get the Sentence revoked by Solicitations or Presents; whereas if one be rejected in the great Day of Judgment, there is no possible means of returning, nor any appealing of God the Great Chancellor by Prayers or Presents. When one is refused by the Chancellor, there are not above five or six Persons that know it, and the Disgrace wears off with time: whereas he that is rejected at the Day of Judgment, shall have eternal Disgrace in the Face of the whole World, and this Disgrace shall be followed by eternal Torment. The Chancellor forces no Person to come for a License, he obliges no one to come to his Examination, but stays till he presents himself of his own Accord; but God makes Men come whether they will or no to his Judgment. The Chancellor of *Paris* examines not in above seven or eight places of the Book, but the Great Chancellor, God, goes through the whole Book of Conscience. He continues this Comparison throughout his Book, but one may judge of the rest by this Sample. at the End he speaks of the Qualities of a good Confessor: He would have one choose a discreet, moral, understanding, zealous Man, with whom one is acquainted, before a Stranger.

The second Treatise is an Examination of the Conscience to make a good Confession, wherein he counts over all the Sins that one can commit, and of which one ought to accuse himself.

The third Treatise is as it were a Conclusion of the two former: He treats therein of the Means to obtain Remission of Sins for Salvation, which are Contrition, Confession and Satisfaction, which he calls the three Journeys of the Voyage to Paradise, each of which consist of three Leagues. The Leagues of Contrition are, 1. Sorrow for having deserved Hell. 2. Sorrow for having rendred one's self unworthy of Glory. 3. Sorrow for having offended God: three Conditions necessarily required in Contrition, without which a Man cannot be saved; for it is not enough to be possessed with the Fear of Hell, or the Hope of Paradise, but he must have also the Love of God, and be in a Disposition of not committing Evil, tho' there were neither Heaven nor Hell. Confession is the second Journey, which is followed by Absolution. The Leagues of Confession are, 1. That it be entire. 2. That it be voluntary. 3. That it be faithful; that is, accompanied with a full Assurance. The last Journey is Satisfaction, the three Leagues of which are, 1. To promote good and hinder Evil in others as much as lies in his Power. 2. To forgive Injuries for the Love of God. 3. to do Penance for his Sins according to his Condition and the Counsel of his Confessor. He recommends it to Priests to order such Actions for Penances as are quite contrary to the Sins; and advises those that would escape the Pains of Purgatory to implore the Prayers of others. Lastly, he recommends Mortifications, Tears and Alms, as very proper Means of satisfying God for the Sins which we have committed.

A Man may give a Judgment by what we have said of his Works, that they are very plain, and written in a very familiar Way; but his Doctrine is good and solid, and proved by Passages out of the Holy Scripture and the Fathers, of which he might have made a better Work, had not he, according to the bad Custom of those Times, been too much upon Divisions and Comparisons, unworthy of the grave and serious Subject he treated.

Hannibal of *Annebaud* a Roman, of the Order of Preaching Friars, after having taught Divinity at *Paris*, was Master of the Sacred Palace under the Popes *Alexander IV.* and *Urban* IV. This last made him Cardinal in the Month of *May* 1262. He died ten Years after. He hath wrote a Commentary upon the four

The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century. four Books of the Master of the Sentences, printed under the Name of St. Thomas of Aquino in the Collection of his Works.

John of Galles of the Order of Minor Friars, after having gone through his Studies in England, went into France and taught at Paris, where he flourished about the Year 1260. He was surnamed, *The Tree of Life*, because of his vast Learning, which according to the Custom of that Age consisted in the Study of School Learning, and the Decretals, and in a good Provision of Historical and Moral Common Places. He made a great many Works of this Nature. Those that are printed are, *The Doctor's Pearl*, or common Places upon all Sorts of Subjects; otherwise, *A Sum of the Government of Life: The Ordinary*; or, *The Alphabet of a Religious Life: A short Discourse of the Worth and Abuse of Philosophy: Another Discourse of the four Cardinal Virtues of the ancient Princes and Philosophers: An Abridgment of the Lives of the famous Philosophers*, printed at Lyons in 1511. *A Sum of Conferences*, printed at Paris in 1516, and 1561. *The Morals to the Fables of Ovid*, printed at Paris in 1509. not to speak of the second Collection of Decretals which we have already mentioned. There are many other Manuscript Works of this Author.

Gilbert or Guibert of Tournay, of the Order of Minor Friars, flourished in the University of Paris about the Year 1270. He wrote at the Desire of John Bishop of Tournay, the Life of St. Eleutherius the first Apostle of that Country, published by Bollandus in the 10th of February. There are in the Library of the Fathers two Treatises of this Author's, one of the Functions of a Bishop, and the Ceremonies of the Church, and the other of the Peace and Tranquility of the Soul. He is likewise the Author of many Sermons printed at Paris in 1518. Lastly, *Henry of Gand* assures us that this Author made the History of the first Voyage of St. Louis into the Holy Land. He died before the Year 1293. for Henry of Gand who died in that Year mentions his Death.

Ralph Bocking of Chichester, a Monk of the Order of Preaching Friars, wrote about the Year 1270. the Life of St. Richard Bishop of Chichester, the Abridgment of which is in *Surius* in the 3d of April, and was published by the Bollandists on the same Day. He composed some Sermons.

John Genes de la Caille, of the Order of Minor Friars, wrote a Treatise of the City of Jesus Christ, printed at Reggio in 1501, and at Rome in 1523. He flourished about the Year 1270.

William of Sandwich, an Englishman, of the Order of Carmelites, composed about the Year 1270. a Chronicle of the Increase of the Carmelites in Syria and Palestine; of the Ruin of their Monasteries in that Country, and their Removal into Europe. He stayed a long time upon Mount Carmel, and in the Holy Land, and did not return into England, till after the taking of Acre, or Ptolemais by the Saracens, which fell out in 1251. The Carmelites have not forgot to put this Author in the Collection of the Historians of their Order, which they made in four Volumes in Folio, with the Title of *The Mirror of the Carmelites*, printed at Antwerp in 1680. and the Bollandists have put him in their Historical Treatise of the Patriarchs of Jerusalem, which is at the Beginning of the 3d Tome of the Month March. He likewise, if we may believe *Trithemius*, composed a Commentary upon the Master of the Sentences, Remarks upon the Rule of his Order, and a Collection of Decretals for the Religious.

Trithemius among the School-divines of the Thirteenth Century, about the Year 1270. places *William Guarron*, an Englishman, of the Order of Minor Friars, who he says was Securus his Master, and very expert in Aristotle's Philosophy, according to the Custom of the Modern Divines. He wrote a Commentary upon the four Books of Sentences.

Thomas Spott, or *Sprott*, a Benedictine Monk of the Monastery of St. Austin in England, about the Year 1257. wrote the Lives of the Abbots of his Monastery, which were also written some time after by *William Thornus* Monk of the same Monastery, who copied the History of Spott, only adding some Circumstances.

Thomas of Lentini a Sicilian of the Order of Preaching Friars, after having been a Voyage into the Holy Land, was made Archbishop of Cosenza, and sent again into the East in 1272. by Pope Gregory X. in quality of his Legate, to govern the Patriarchate of Jerusalem. He died there about the Year 1277. He wrote the Life of St. Peter Martyr of his Order, related by the Bollandists in the third Volume of April.

Martin a Polander, and a Religious of the Order of preaching Friars, had the Office of Penitentiary of the Church of Rome, under the Popes John XXI. and Nicholas III. He was by the latter of these named to the Archbishoprick of Gnesne in Poland, the 23d of June in 1278. and died at Bologna the same Year as he was in his Way thither. He composed a Chronicle from the Birth of Jesus Christ to the Year 1277. containing the History of the Emperors and Popes. Many Additions have been made to this Chronicle, and a-

mong others the History of the She Pope Joan, which are in the Basil Edition of 1559, and the Antwerp one of 1574. But these Additions are retrenched in the Edition of John Fabricius a Regular Canon of the Order of Premonstré, from an old Manuscript of that time, printed at Cologne 1616. They ascribe to him also Sermons printed at Strasburg in 1486, and 1488. Some Authors take notice of a Sum of the Canon Law, made by this Author, and by him called *Martiniana*, and of a Treatise of the memorable Things of Rome.

Nicholas of Hanaps, so named from a Village in the Diocess of Rheims, where he was born, was of the Order of Preaching Friars. He performed the Office of Penitentiary at Rome about the Year 1270, and was made Patriarch of Jerusalem in 1281. by Pope Martin IV. He died at Ptolemais in 1288. He made an Historical Collection of Examples of Vices and Vertues taken from the Holy Scripture, in thirty four Chapters, commonly called, *The Poor Man's Bible*: Some have falsely ascribed this to St. Bonaventure, and among his Works it is printed: But the Manuscripts give their Testimony for *Nicholas of Hanaps*, and it hath been printed under his Name at Tubingen in 1533, at Venice in 1537, at Paris in 1547, and at Basil in 1550.

Bonaventure Brocard Native of Strasburg of the Order of preaching Friars, made the Voyage of the Holy Land about the Year 1280. and hath left us a very exact Description of it, one part of which hath been published by *Canisius*, in his sixth Tome of Antiquities. *Andricomius*, who made use of it for the making his Map of the Holy Land, assures us that this Description is entire in a Manuscript of the Library of the Croisiers of Cologne. They attribute to him the Annals of the Actions of the Emperor Frederick II. in the Holy Land, which *Wolfgangus*, *Lafius*, and *Simlerus* mention.

Mark Paul a Venetian, Son of *Nicholas Paul*, after having travelled for a long time, wrote in Italian a Relation of Paul's Travels, which hath been translated into Latin, and printed at Basil in 1532, and 1535. and at Helmstat in 1585.

Matthew of Vendome, so named from his Country, Abbot of St. Denis, flourished under the Reign of St. Louis, and was one of those to whom this Holy King left the Administration of his Kingdom, when he went his second Voyage to the Holy Land; and the Man whom he named Executor of his Will. He governed the Abby of St. Denis from the Year 1260, to the Year 1286, in which he died. They ascribe to him a Poem of Elegiack Verse, containing the History of the Tobies, dedicated to Bartholomew Archbishop of Tours: It is well enough, considering the time it was written in, and very sententious; it hath been printed at Lyons in 1505, at Basil in 1563, and at Breme in 1642.

Geoffrey of Beaulieu of the Order of Preaching Friars, and Confessor to St. Lewis, whom he assisted at his Death, wrote the Life of that King, by order of Pope Gregory X. Another Dominican named *William of Chartres*, Chaplain to that King, added to it a second Book of the Life and Miracles of that Saint. These two Books are printed in the 5th Tome of *Duchesne's* Collection.

John Peckham of the County of Suffex in England, entered himself into the Order of Minor Friars; after having studied at Oxford, he went to perfect himself at Paris, and returning into England he publicly professed. But he was soon called back again to Paris, and from thence to Lyons, where he had a Canon's Place, which he enjoyed till his Death. From Lyons he went to Rome, where he got so into the Pope's Favour, that the Archbishoprick of Canterbury happening to be vacant, by the Resignation of Robert Killwarbey, the Pope made choice of him to fill the Place; and accordingly he was consecrated at Rome the 6th of March in 1278. so he returned into his own Country, raised to the chief Dignity in the Realm: But he was to pay a good Sum for it to the Pope, and he had great Differences with the Archbishop of York. Yet he peaceably enjoyed his Archbishoprick, and enriched, and raised his Kindred, who were poor and of mean Extraction. He died in 1291. He composed a Book, intituled, *Collectanea*, or, *Collectorium Bibliorum*, printed at Paris in 1514, and at Cologne in 1541. We have forty seven Ecclesiastical Constitutions of this Archbishop, and in the Libraries of England many other Treatises of his in Manuscript, as, *A Book of the Trinity: Conferences for all the Sundays in the Year: Meditations upon the Body of Jesus Christ: Disputes between St. Thomas and this Author.*

William Durants born at Puy in Languedock, a Scholar of William Henry of Susa's, first studied at Bologna, and having there taken the Doctor's Cap, he taught the Canon Law at Modena, from whence Pope Clement IV. called him to be his Chaplain, and Auditor of the Palace. He was by Gregory X. sent Legate to the Council of Lyons in 1274: and at last made Bishop of Mende in 1286. He afterwards refused the Archbishoprick of Ravenna, offered him by Boniface VIII. but he accepted the Legation to the Sultan of Egypt, and having gone thither, he died at Nicosia in the Island of Cyprus on the 6th of July in the Year 1296. He was so excellent at Dispatch of Busi-

nels, that he was surnamed, *The Father of Practicks*. He hath left us a Book intituled, *The Mirror of the Law*, in three Parts, dedicated to Cardinal *Ottobon*, afterwards *Adrian V.* The Repertory of the Law taken out of this Work, and the *Rationale* of Divine Offices: A Commentary upon the Canons of the Council of *Lyons*, and an Abridgment of the Glosses, and the Text of the Canon Law. The Mirror and the Repertory of the Law have been printed with the *Rationale*, at *Lyons* in the Year 1516, and 1551. The Mirror was likewise printed by it self at *Basil* in 1574, and at *Franckfort* with the Repertory in 1592. The *Rationale* is the most common, and hath been printed many times in many places. The Commentary upon the Canons of the Council of *Lyons* hath been printed at *Fano* in 1569, and the Abridgment of the Glosses at *Paris* in 1519.

An Anonymous Author of the Order of Preaching Friars, who began the Annals of the Dominicans of *Colmar*, which are printed among the Historians of *Germany*, wrote about the Year 1280. but this Chronicle has by some other been continued down to the Year 1302. It is full of Trifles.

John of Hayde flourished under *Edward King of England*, about the Year 1280. He wrote the Passion of *St. Laurence*, and the Life of *St. Melius*.

William de la Mare of the Order of Minor Friars, flourished about the Year 1280. He wrote a Commentary upon the Master of the Sentences, and having undertaken to criticise upon the Works of *St. Thomas*, he wrote a Book, intituled, *The Corrector of the Works of St. Thomas*, and of the Additions to the Works of *St. Bonaventure*.

Rupert of Russia, or *Robert of Russia*, of the Order of Minor Friars, flourished about the Year 1280. He taught Divinity with Reputation. He is the Author of many Works. *Trithemius* takes notice only of these: An Explanation of the Rules of *St. Francis*, dedicated to *Aimon* an Englishman General of his Order: Four Books upon the Sentences, and many Sermons. *Bellarmino* adds to these a Book of the Soul. I could not get notice of any of his Works, or know whether they are printed or no.

Ulric of Strasburg, born at *Strasburg*, of the Order of Preaching Friars, flourished in the University of *Paris*, about the Year 1280. He composed a Sum of Divinity; a Treatise upon the Sentences; a Treatise of the Soul; another Treatise of Cases of Conscience, and Questions of the Law; and Commentaries upon some Books of *Aristotle*. None of these Works are to be met with in Print; but some attribute an Abridgment which is among the Works of *St. Thomas Aquinas* to him. He died young, and before he had gotten a Doctor's Cap.

St. Gertrude, and *St. Matilda* Sisters, and Religious of the Monastery of *Benedictines of Helfenden* in the County of *Mansfeld*, composed about the End of this Century Books of Piety in German, which have since been translated into Latin; namely, *St. Gertrude* Spiritual Exercises, and *St. Matilda* Revelations. These little Pieces have been printed at *Paris* in 1513, at *Cologne* in 1536, at *Venice* in 1522, and 1588, and in other Places. They died about the Year 1290. The former of them was made Abbess of *Rodalsdorf* in 1251, whence she was the next Year with her Nuns removed to *Helfenden*.

Theodorick of Apolda in *Thuringen*, of the Order of preaching Friars, wrote about the Year 1289, the Life of *St. Elizabeth* Daughter to *Andrew King of Hungary*, and Widow of *Lewis Landgrave of Thuringen*, in eight Books, published by *Canisius* in the 5th Tome of his Antiquities. He sayeth in his Preface that he was above sixty Years old when he began this Work, and had been two and forty Years in his Order. Whatsoever *Vossius* says, it doth not appear that the Life of *St. Dominick* in seven Books belongs to another *Thierry*; but one may take notice that *Sirius* who published it, according to his Custom, hath changed the Stile in many Places.

About the End of this Century, they place *Gobelinus*, who wrote the Life of *St. Meinolphus*, Archdeacon of *Paderborne*, published by *Brouverus* in 1616. with the Life of *St. Meinwer* Bishop of that City.

Egehard Abbot of *Uranzen*, wrote about the same time a Chronicle of the Bishops of *Hildesheim* from *Charlemagne*, to the Year 1290. published in the same Place by *Brouverus*, with the Life of *Godehard* Bishop of *Hildesheim*.

Those who have written of the Authors of the Dominican Order, join two of them together who lived about the End of this Age. *Conrade* a German, who about the Year 1290, wrote a Life of *St. Dominick*, and *Stephanardus* a Milan Divine, who made a Chronicle of *Milan* in Verse: He seems to be the same with *Stephanardus Flaminius*, who wrote a History in Verse of the Snares laid by the Bishop of *Como* for Vicount *Otho*, where he accuses the Pope of having had a Hand in it, spoken of by *Paulus Jovius*; and perhaps that is nothing but a Fragment of his Chronicle. We have none of these Works.

They place in this Century one *Ralph* of *Colonna*, Canon of *Chartres*, who about the Year 1290, composed a Treatise of the Translation of the Empire, dedicated to *Lambert* of *Castille* Professor of the Law, wherein he would prove that

they were the Popes who removed the Greek Empire to the *Latins*, published by *Goldastus* in the second Tome of his Monarchy. The Treatise is well enough written, and full of very important Matters; but is likewise full of Prejudices for the Court of *Rome*, which make him maintain a false Proposition.

Thomas Palmeran an Irishman, Doctor of the House of *Sorbonne*, is the Author of two Collections, one taken out of the Holy Scripture, the other out of the Fathers, intituled, *Flowers of the Bible*, and *Flowers of the Fathers*, and printed at *Paris* in 1556, and at *Lyons* in 1678, and 1679. He flourished about the Year 1290. as it is set down in some Manuscripts of his Works.

Guy de Baif born at *Reggio*, a Lawyer and Archdeacon of *Bologna*, flourished about the Year 1290. He composed three Books of Commentaries upon the Decree, and five upon the Decretals: A Work called, *The Rosary*: It was printed at *Venice* in 1580. with the Notes of *Superant* and *Tretius*.

Gregory Cairguent, or of *Winchester*, a Benedictine Monk of *Glocester*, wrote the Annals of his Monastery, from the Year 680, to the Year 1291. He took the Habit in 1217.

Raimond of *Martins* a Catalonian, of the Order of preaching Friars, professed in the Monastery of *Barcelona*, and recommended himself by his Knowledge in the Oriental Tongues, which was very rare in that Time: He undertook that Study by the Advice of *Raimond* of *Pennafort*, that he might confute the Jews and Saracens out of their own Works. In pursuance of which he wrote that Book called, *The Dagger of Faith*, in which he encounters the Jews and Saracens at their own Weapons. *Porebet* the Carthusian made use of it, and took out of it almost all that he wrote in his Book intituled, *The Victory over the Jews*, but he acknowledges to whom he is beholden; whereas *Peter Galatin* of the Order of Minor Friars, has confidently copied *Porebet* and *Raimond* in his Book of the Secrets of the Catholick Faith without so much as naming either of them; although all the Rabbinical Learning he there makes a Noise with be taken out of their Works. That of *Raimond* hath been printed with the learned Notes of *Monsieur Vossius* at *Paris* in 1651, and at *Leipsick* in 1687, with an Introduction by *Benedict Capssovius*, and a Treatise by *Herman* a converted Jew. This Author flourished about the End of this Century.

Nicholas the Gaul seventh General of the Carmelite Order, after having discharged that Employ for twenty Years, retired into a Solitude about the End of the Century. He is placed among the Church-Authors, because of a Piece of his, intituled, *The Arrow of Fire*, wherein he deplores the Mischance which happened to the Monastery of Mount *Carmel* of his Order which had been burned by the Saracens, and many Monks killed.

Sigeward Monk of *St. Alban* in *England*, wrote the Life of that Saint, which *Trithemius* mentions, and which *Vossius* says is that which is in the fifth Tome of the Antiquities of *Canisius*. He flourished at the End of this Century.

Matthew of *Aquasparta*, twelfth General of the Order of Minor Friars, Penitentiary of *Rome*, afterwards Bishop of *Porto*, and made Cardinal by *Nicholas* the IV. distinguished himself by divers Works he is Author of; namely, A Treatise of Divinity upon the Master of the Sentences: An Inventory, or an Abridgment, with a Table of the Sentences: Quodlibetick Questions: A Commentary upon *St. Paul's* Epistle to the *Romans*: Postilles upon the Psalms, and upon the Epistles of *St. Paul*, and divers Sermons. He died when *Boniface VIII.* was Pope.

Arlotte of *Tuscany*, General of the Order of Minor Friars about the Year 1290. is Author of a Concordance of the Old and New Testament. He likewise wrote some Sermons.

About the same Time flourished *Luke* of *Padua*, a Religious of that Order, who composed some Sermons.

Simon Monk of *Afflighem*, who flourished about the End of this Century, particularly applied himself to the making Extracts and Abridgments of the Writings of the Fathers, and composed after this Manner a great many Works. Those that *Henry* of *Gand* and *Trithemius* mention are: An Abridgment of the Morals of *St. Gregory* upon *Job*: Sermons upon the Song of Songs: The Vision of a Lay-brother of the Monastery of *Posiela*, of the Order of *Premontre*: Extracts of the Sermons of *St. Gregory* upon *Ezekiel*: Extracts of the Conferences of the Fathers, and of the little Treatise of *St. Richard* of *St. Victor*, concerning the twelve Patriarchs. About the same time *William* a Monk and Prior of the same Monastery of *Afflighem*, translated into German Verse the Life of *St. Lutgardus*, written in Latin by *Thomas* of *Chantpre*; and into Latin he translated a Relation of the Vilions of a Nun of the Order of *Citeaux* who had written it in German. *Henry* of *Gand* speaks of these two Authors, and of a third, a Monk of the same Monastery named *Henry*, a Native of *Brussels*, who made a Kalender, in which he set down not only the Days, but the Hours and Minutes too of the Lunations.

Henry de *Gand* makes mention of one *Alexander* of *Dol*, who wrote a Book in Verse, intituled, *Doctrinal*, which was very much in Vogue among the Grammarians of his Time.

Trithemius

Trithemius calls him *Alexander* of *Ville-Dieu*, and says that he was commonly believed that he was a Dominican. He ascribes to him Treatises of the *Kalendar*, of the *Sphere*, and of *Arithmetick*.

About the same time flourished *Gerard* a Dominican, who taught Divinity at *Paris*, and afterwards at *Lege*, whence he had the Surname of *Gerard of Liege*; he is Author of a Treatise in seven Books, intituled, *The Mirror of Preachers*, or, *The Doctrine of the Heart*, which contains the Matters wherein Preachers ought to instruct Believers, printed at *Naples* in 1607.

Henry of Gand makes mention of a religious Dominican Provincial of *Franco* named *Peter*, who made Sermons upon all the Sundays and Holidays of the Year, which he says were made common use of in his time.

Engelhard Abbot of *Lankau* about the Year 1290. wrote the Life of *St. Matilda* Daughter to *Bertout* Earl of *Andechs*, Abbess of *Dieffen*, and afterwards of *Oelfsteden*; it is in the fifth Tome of the *Antiquities of Canisius*.

Henry Goethals, commonly called *Henry of Gand*, from the Name of his Country, Archdeacon of *Tournay*, took his Degrees in the Faculty of *Paris*, and taught there with Reputation, which according to the Custom of those times got him the Name of *The solemn Doctor*. He composed a Sum of Divinity, printed by *Asceasius Budius* at *Paris* in 1520. and Quodlibetick Questions in Divinity upon the four Books of the Master of the Sentences, printed at *Paris* in 1518, and at *Venice* in 1615. A Treatise of famous Men or Ecclesiastical Authors, in which he continues the Works of *St. Jerom*, and *Sigebert of Gemblours*, down to his own time, beginning with *Fulbertus* Bishop of *Chartres*, and ending at *Edward of Beuhne*. This Work was printed with those of *St. Jerom* and *Sigebert* in the Editions of *Sifroy* at *Cologne*, in 1580. and *Aubertus de la Mire* at *Antwerp* in 1639. He likewise is the Author of a Treatise of Virginitie; a Treatise of Penance, Sermons, and the Life of *St. Eleutherius* Bishop of *Tournay*, not to speak of his Commentaries upon *Aristotle*, Works which *Trithemius* speaks of, and which may be seen in Manuscript in some Libraries in *Flanders*. This Author died the 29th of *June* 1239.

Richard of Middleton, in Latin *De media villa*, surnamed, *The Solid Doctor*, an Englishman of the Order of *Minor Friars*, after having gone through his Studies at *Oxford*, flourished in the University of *Paris* about the Year 1290, and returning into his own Country, did there teach with great Reputation, and died there in 1300. He composed four Books of Questions upon the Master of the Sentences, printed at *Venice* in 1509, and 1589, and at *Bresse* in 1591. and eighty Quodlibetick Questions of Divinity, which are at the End of his Commentaries upon the Sentences. He likewise wrote a Commentary upon the four Gospels, a Commentary upon the Epistles of *St. Paul*: A Treatise of Law about the Order of Judgments: But these Works have not been yet printed.

Jacobus de Voragine, so called from the Name of the City of *Warragio* near *Genes*, where he was born, entered himself into the Order of Preaching Friars, and after having been Provincial in *Lombardy*, he was made General of his Order, and at last in the Year 1292. raised to the Archbishoprick of *Genes*, wherein he remained till 1298. the Year of his Death. He is Author of the Golden Legend which contains the Lives of the Saints, where he hath amassed together without Judgment or Discretion a Heap of Stories for the most Part fabulous. See what a Judgment *Melchior Canus* gives of him, 'That Legend. says he, was written by a Man that had a Mouth of Iron, and had a Heart of Lead, and who had neither Justice nor Prudence in him. The Miracles that we read there are rather Monsters of Miracles than true ones.' Yet it has sold mightily, and it was one of the oftenest printed Books in the *Fifteenth Century*, in which it was printed at *Nuremberg* in 1478, and 1493. at *Deventer* in 1479, and 1483, at *Venice* in 1483, at *Basil* in 1486, at *Strasburg* in 1496, and at the Beginning of the *Sixteenth Century*, at *Lyons*, in 1510, and at *Strasburg* in 1518. There is an Abridgment made of it printed at *Venice* in 1498. The same Author made a great many Sermons: namely, for the *Lent*, for the Sundays of the Year, for the Saints Days, upon the Grievs of the Virgin, and a Work, intituled, *Mariale Aureum*, containing a hundred and sixty Discourses in an Alphabetical Order in Praise of the Blessed Virgin; but they are just as much worth as his Legend, both for the Style which is mean and trivial, and for the Matters they contain. These Sermons have been often printed singly, and altogether at *Mentz* in 1616. But tho' his Works will not commend this Archbishop, yet certainly his Life and Piety will; for he was very devout, and very charitable to the Poor, to whom he distributed almost all the Revenues of his Archbishoprick. He very much studied the Works of *St. Austin*, and had made an Abridgment of him. He likewise procured a Version of the Bible into the *Italian Tongue*.

Guy of Munois in the Diocess of *Autun*, was Monk of the Abby of *St. Germain of Auxerre*, and afterwards Abbot thereof in 1277. This Dignity was disputed with him, and

he was forced to go twice to *Rome*, to plead his Right to it, where after eight Years he at last gained his Cause. In 1301. he voluntarily resigned his Abby, and retired into a private Cell, where he died the 23d of *February*, in 1313. He studied Divinity and the Canon Law at *Orleans*, and at *Paris* for nine Years. Father *Labbe* hath published a History of the Abbots of *St. Germain of Auxerre*, from the Year 1189 to 127. composed by this Author.

Protony of Lucques, of the Order of preaching Friars, was a Scholar of *St. Thomas Aquinas*, and afterwards Bishop of *Torcello*. He has wrote the Lives of the Popes to *Celestin V.* in whose Time he lived.

John the Teutonick of the Order of preaching Friars, Bishop of *Bosnia* in *Hungary*, flourished at the End of this Century, and the Beginning of the next. He composed a Sum for Preachers, printed at *Rutlingen* in 1487. and the Confessor's Sum, printed at *Lyons* in 1518. They say too that it was he that made the Table of the Sum of the apparatus of *Raimond of Pennafort*.

Among the Authors that flourished at the End of this Century, *Trithemius* places a Spaniard named *Garsias*, who taught the Civil and Canon Law with Reputation, and composed many Works upon that Subject, and particularly a Commentary upon the Decretals.

Henry, or as others call him *Amandus Suson*, of the Order of preaching Friars, lived at the End of this Century, or in the next, for some Place his Death in 1306, and some put it off till 1365. but be that how it will, he is the Author of divers little Works of Piety in *German*, which have been translated by *Surius*, and printed at *Cologne* in 1588. The Titles of them are these: The Clock of Wisdom: A Hundred Meditations upon the Passion of *Jesus Christ*, with as many Prayers: A Discourse of the nine Rocks: A Dialogue about Truth: Sermons for all the Year, for the Holidays of the Saints, and for *Lent*: Divers Letters full of pious Thoughts. The first of these Works was printed at *Venice* in 1492, and in 1539. at *Naples* in 1558, and in other Places. There is another Work of Piety of this Author's, called, *The daily Office of the eternal Wisdom*.

Walter of Exeter, of the Order of preaching Friars, made the Life of *Guy Earl of Warwick*, about the Year 1301.

Francis of Moncade Marquis of *Avetone*, and Earl of *Osuna*, to the Nobleness of his Extraction joined the Love of Knowledge and learned Men. He wrote at the Beginning of the *Fourteenth Century*, the History of the Expedition of the *Catalonians* and *Arragonians*, under *Roger Vice-Admiral of Sicily*, against the *Turks* and *Greeks*: which he composed from the Memoirs of *Raimond of Montaner*, who was present in the Expedition, and from the Writings of *George Pachymere*, and *Nicephorus Gregoras* thereon.

Thus you have the greatest Part of the Authors that wrote in the *Thirteenth Century*. No doubt there were more whose Names are quite lost, and others whose Works are not come out of the Libraries where they are in Manuscript. Among such we may take notice of these. *William* a converted Jew, and Deacon of the Church of *Bourges*, (a Disciple of *St. William* Archbishop of *Bourges* from the Year 1199, to the Year 1210.) who after his Conversion wrote a Work against the Jews, which is in Manuscript in the Library of the Jacobines of the Great Convent of *Paris*. *Adam of Chamilly*, a Monk of *Citeaux*, made Bishop of *Sens* in 1230, and died in 1250. many of whose Sermons we find in Manuscript in the Library of *Longpont*. *Moneta* of the Order of preaching Friars, who flourished about the Year 1240, and hath left us a Sum of Divinity: *Alberick* a Monk of *Citeaux*, that made a Chronicle to the Year 1241. *Albertanus* a Lawyer of *Bresse* in *Italy*, who flourished about the Year 1250. some of whose Treatises of Piety we have in Manuscript; viz. A Treatise of the Love of God and our Neighbour: A Treatise of Consolation and Advice, and a Treatise to teach one to hold one's Tongue and speak. *William Brosse* raised to the Archbishoprick of *Sens* in the Year 1258, composed a Sum of Virtues and Vices which is in the Library of *Monseigneur Colbert*. *Eeneidict* Bishop of *Marseilles* Elect in 1229, who died in 1254. and left a Treatise of Faith which is in the same Library. *Thomas Bockingham* Chancellor of the University of *Oxford*, who flourished about the Year 1270. and made a Commentary upon the Master of the Sentences, and some other Commentaries upon the Books of the Holy Scripture, which are in the Libraries of *England*. *Odo Rigaud*, of the Order of *Minor Friars*, made Archbishop of *Rouen* in 1247, who died in 1275. whose Sermons and Commentaries upon the Pentateuch, upon the Psalms, and upon the Gospels we have. *William of Tripoli* of the Order of preaching Friars in the Monastery of *Acre* in *Syria*, who wrote the History of the *Saracens* and *Mahomet*; and *William of Rubrock* of the Order of *Minor Friars*, who wrote an Itinerary, or a Relation of a Journey into the East upon the same Subject. *Baldwin* a Regular Canon of *Premontre*, Author of a Chronicle from the Birth of *Jesus Christ* to the Year 1294. *Stephen* a Monk of *Cella Nova* in *Spain*, who composed a Relation of the Miracles of *St. Rodosindus* Bishop and Monk. *John of Nasco* Monk of

Monte-Vergine in the Kingdom of Naples, Author of the Life of St. William Founder of his Order: *Conrade* Monk of *Schwar*, a Chronicle of whose is to be seen. *Ralph* of *Nor* *Wri* *ings of the an Englishman*, who composed two Chronicles, one a large Authors one, the other an Abridgment. *Alexander* of *Somerſet*, Pri- that flour- rished in the West in the Thirteenth Century.

or of the Monastery of Regular Canons of *Esby* in England, who wrote the Lives of many Saints, and made a Kalendar in Verse, Works which are in Manuscript in some English Libraries: And in short, many other Authors whose Works may be found in some Library or other.

The Lives and Wri- ings of the Authors that flour- rished in the West in the Thirteenth Century.

CHAP. V.

The History of the Greek Church, and of the Authors who flourished in the East, during the Thirteenth Century.

THE State of the Eastern Empire, and of the Greek Church in the Thirteenth Century, was subject to various Revolutions. The Emperor *Isaac Angelus*, after he had reigned Nine Years, was dethron'd in the Year 1195. by his own Brother *Alexius*, who took upon him the Surname of *Comnenus*, and after he had put out his Brother's Eyes, cast him and his young Son into Prison. The Son having made his Escape from *Constantinople*, went into *Germany* to wait upon his Brother-in-Law the Emperor *Philip*, by whose Advice he made his Application to the Army of the *Croisade*, which was ready to march for the Conquest of the Holy Land. He desir'd that before they march'd into *Palestine*, they would re-establish him in *Constantinople*, and expel the Usurper, withal promising afterwards to joyn Forces with them, and to help them to considerable Supplies. This Proposal being made to the *Croisade*, at their Rendezvous at *Venice*, by the Emperor's Ambassadors and the Deputies of *Alexius*, was accepted by the *Venetians* and *French*, whose Army march'd to, and besieg'd *Constantinople* in the Year 1203. and within eight Days took it. *Alexius* the Elder fled by the *Bosphorus* and the *Euxine* Sea to *Zagora*, an Isle of *Torace*. *Isaac* was set at Liberty, and re-established on the Throne with his Son *Alexius*. This Prince promis'd to recognize the Pope, to put an End to the Schism, and to reconcile all his Subjects to the Church of *Rome*: But not being as yet altogether in a Capacity of performing what he had promised to the Princes of the *Croisade*, he prevail'd upon them to put off their Expedition into the Holy Land till *Easter* following. During this time the *Latin* Army sat down before the Gates of *Constantinople*, and that natural Aversion which they bore to the *Greeks*, was the Cause of frequent Quarrels and Contests between them; in one of which Rencounters, several Soldiers of the Army were so far incensed by those who liv'd in the Suburbs of the City, that they set it on Fire, and destroyed Part of it. This Accident rendred not only the *Latins*, but also the two Emperors whom they had re-established, odious to the *Greeks*, and gave Occasion to one of their Kinsmen nam'd *Murzulphus*, to usurp the Government. It was by his Advice that *Alexius* had refus'd to grant to the *Croisade* what he had promis'd them. At last they broke out in an open War with them, wherein the *Greeks* not meeting with that Success which they hop'd for, the *Constantinopolitane*, who suppos'd they were betray'd by their Princes, proclaim'd *Nicolas Cananba* Emperor. *Murzulphus* having seiz'd upon *Alexius*, caus'd himself to be acknowledg'd Emperor by the People, clap'd *Cananba* into Chains, strangled *Alexius* in Prison, and put an End to the Life of *Isaac*. But he was soon after chastis'd for his Treason by the *Croisade*, who immediately laid Siege to *Constantinople*, and took it by Storm on the 12th of April 1204. *Murzulphus* made his Escape the Night before, and *Theodorus Lascaris* was select'd in his Room by the *Greeks*. The City was given up to be plunder'd by the Soldiers, who committed all Manner of Cruelties and Outrages. After the taking of this City the *Latins* elect'd *Baldwin* Count of *Flanders* for Emperor, and *Thomas Morosini* a *Venetian* for Patriarch: For they had agreed that if the Emperor were a *Frenchman*, the Patriarch should be a *Venetian*. They became Masters of all the Churches, and supplied them with *Latin* Priests: And afterwards enlarging their Conquests in *Greece*, they reduc'd under their Obedience almost all that had belonged to the *Grecian* Emperors in *Europe*, and divided it among them. *Murzulphus* and Old *Alexius* fell into the Hands of the *Latins*, the former was put to Death, and the latter imprison'd: So that, there only remain'd *Theodorus Lascaris*, who having escap'd into *Asia*, set up the Imperial Seat at *Nice*.

The new Emperor *Baldwin* wrote a Letter to the Pope, upon the taking of *Constantinople*, wherein he heaps up a great many Reproaches upon the *Greeks*, exaggerates their Perfidiousness, their Wickedness, and their Hatred to the Church of *Rome*, and gives a Narrative of the Abuses which had crept in amongst them. Pope *Innocent III.* upon the Receipt of this Letter, wrote to the Emperor *Baldwin*, to the Bishops and Priests of the *Latin* Church, who were at *Constantinople*, to use their Endeavours to reduce the *Greeks* under the Obedience of the Holy See. But notwithstanding all their Endeavours, and tho' the Pope's Legates made use of very harsh and rigorous Methods to constrain them to it, yet they could not gain

their End, and the Emperor, *Henry Baldwin's* Successor, was forced to put a Stop to those Proceedings; to open the *Greek* Churches, and to set their Priests and Monks at Liberty in spite of *Pelagius* the Pope's Legate who oppos'd it. The *Bulgarians* in the Year 1204. return'd to their Obedience to the Pope. *Theodorus Comnenus* Prince of *Epirus* abjur'd the Schism under the Pontificate of *Honorius III.* and afterwards having taken upon him the Title of Emperor of *Constantinople*, and become Master of *Thessalonica*, he was excommunicated by Pope *Gregory IX.* in the Year 1229.

The Emperor *Baldwin* did not long enjoy his new Dignity, for he was taken on the 14th of August 1205. by *John King of the Bulgarians*, who kept him in Prison for Sixteen Months, at the End of which he died a cruel Death. After his Death, his Brother *Isaac* was advanced to the Empire in the Year 1206. who reign'd ten Years or thereabouts, and had for his Successor *Peter* of *Comnenus* Count of *Auxerre*, who had married *Johanna* the Sister or Daughter of *Henry*. But that unfortunate Prince never enter'd into the Possession of the Empire: For being on his Way thither, after he had been crown'd at *Rome* by *Honorius III.* he was taken in his Passage thro' *Thrace*, by *Theodorus* Prince of *Epirus*, and sent to the Emperor *Theodorus Lascaris*, who put him to Death. His Son *Robert* succeeded him in the Year 1221. who dying in the Year 1228. was succeeded by his Brother *Baldwin II.* from whom the *Greeks* retook *Constantinople* in the Year 1261.

During this the *Greeks* had an Emperor at *Nice* in *Bithynia*: *Theodorus Lascaris* was the first, and in the Year 1222. *John Ducas* his Son-in-Law succeeded him. This *John* retook from the *Latins* a Part of those Countries which they had conquer'd, and after he had reigned three and thirty Years, left his Son *Theodore Lascaris* Heir to his Estates, which he did not long enjoy, being taken away by Death in the fourth Year of his Reign, A. D. 1259. His Son *John* being in his Minority was soon turn'd out of the Empire by *Michael Paleologus* the Son of *Andronicus Paleologus*, and by the Mother's Side descended from the Family of the *Comneni*, who put to Death the Man whom *Theodore* had nominated for the young Prince's Tutor, caus'd himself at first to be declared Regent, afterwards Associate of the Empire, and at last rid himself of his Collegue, after he had caus'd his Eyes to be put out. *Michael* had an happy Beginning of his Reign by the taking of *Constantinople*, which *Alexius Strategopulus* Caesar had seiz'd upon by the Treachery of some *Greeks*, who were in the City in the Year 1261. and drove out thence the *Latins*.

Under the Empire of *John Ducas*, Pope *Gregory IX.* enter'd into a Negotiation in the Year 1233. with *Germanus* Patriarch of *Constantinople*, residing at *Nice*, for the Re-union of the two Churches. That Pope wrote a Letter to the Patriarch (related by *Matthew Paris*) about the Differences in Religion which were between the *Greeks* and *Latins*; and made choice of two Monks of the Order of the preaching Friars, nam'd *Hugh* and *Peter*, and two of the Order of *Minor* Friars, nam'd *Anno* and *Radulphus*, to treat with the Patriarch. They met at *Nice*, where they had several Conferences with the *Greeks* about the Procession of the Holy Ghost, and the Celebration of the Eucharist with unleaven'd Bread. But they came to no Conclusion, and the Patriarch of *Constantinople* told them that he would call a Synod, where the Patriarchs of *Jerusalem* and *Antioch* would meet him, with whom he might resolve upon something in the Case. The Pope's Advocates retir'd to *Constantinople*, from whence they were called to *Nympha* in *Bithynia*, near the *Euxine* Sea, where that Council of the *Greeks* was held on the Morrow after *Easter*-day, in the Year 1233. They there repeated all that had been said on either Side at *Nice*, concerning the two Points in question; and after several Disputes, the *Greeks* gave in Writing a Declaration, wherein they maintain'd, That one might celebrate the Eucharist with unleaven'd Bread, and the *Latins* presented a Profession of Faith, concerning the Procession of the Holy Ghost. The *Latins* refus'd the Opinion of the *Greeks* about unleaven'd Bread by the Authorities of Scripture, and of the *Greek* Fathers: The *Greeks* oppos'd the Testimonies of others against them, and the Dispute lasted till late at Night. They had no Conference afterwards

The History of the Greek Church, &c. for several Days together; and at last the Emperor *John Ducas* propos'd to the *Latins*, to leave out that Addition made in the Creed about the Procession of the Holy Ghost; and to permit the *Greeks* to adhere to their Opinion; and that the *Greeks* should acknowledge and approve of the Sacrament of the *Latins*, celebrated with unleaven'd Bread: But the Pope's Legates reply'd, that the Pope would not part with the least *iota* of the Faith; and that the *Greeks* ought to believe, and preach to others concerning the Body of Jesus Christ, that it may as well be done with unleaven'd as with leaven'd Bread. And concerning the Holy Ghost, that he proceedeth as well from the Son as from the Father; and that they should inculcate this Doctrine to the People: But that the Pope would not force them to add this Clause expressly in their Creed, when they sung it in the Church, nor condemn the Sacrament of the *Greeks* celebrated with leaven'd Bread. The *Greeks* were very much nettled at this Proposition, and having called together the Pope's Legates a second time, order'd their Profession of Faith about the Procession of the Holy Ghost to be read before them, and offer'd several Passages of the Fathers to refute it. The Pope's Legates adhered stiffly to their Sentiments, and both Sides parted looking on each other as Hereticks. Afterwards the Pope's Legates obtain'd Leave to depart. The *Greeks* sent in all haste after them, to regain the Declaration which they had given them concerning unleaven'd Bread; and gave them another concerning the Procession of the Holy Ghost, wherein they produced a great many Passages out of the *Greek* Fathers, to prove that he proceeds only from the Father.

There was likewise another Treaty of Re-union set on foot, between Pope *Alexander IV.* and the Emperor *Theodore Lascaris*. This Pope sent him the Bishop of *Ovieto* as his Legate, and gave him an Instruction containing the Articles of Obedience to the Holy See, granted by the *Greeks* in the time of *Innocent III.* with the Demands of the *Greeks*, and the Answers which the Legate ought to return them. But this Negotiation had no Success, and the Legate was sent back without having done any thing in the Business.

The Re-union of the Greeks and Latins under Michael Palaeologus. *Michael Palaeologus* foreseeing that the Pope would not fail to arm the Princes of the West against him, for the retaking of *Constantinople*, resolv'd upon proposing the Re-union of the *Greeks* with the *Roman* Church, that by this means he might free himself from the Fear of those terrible *Grosfide-Men*. He thereupon sent as his Ambassador to Pope *Urban IV.* *Nicholas* Bishop of *Crotone* a *Greek* by Nation, but brought up in the Church of *Rome*; to assure his Holiness that he was perswaded the *Greeks* and *Latins* did not differ in the Faith; that the Bishop who came to wait upon him had given him to understand, That the *Latin* and *Greek* Fathers were of the same Mind; that he intreated his Holiness to send him a Legate for the more speedy Re-uniting of the two Churches: *Urban IV.* replied to those Proposals in a very obliging Manner, and sent him two Nuncio's of the Order of the *Minor* Friars, with the Bishop of *Crotone*. The Affair however drop'd for the present, because *Michael Palaeologus* seeing himself out of Danger, was not so urgent in pressing the Accommodation; but the Pope's Nuncio's having granted to the *Greeks* several Points which did not very well please *Clement IV.* *Urban's* Successor: That Pope wrote to *Michael Palaeologus*, and sent him a Profession of Faith, containing the Articles of the Creed explain'd in very clear Terms, and particularly the Procession of the Holy Ghost from the Father and the Son; to which he added the Doctrine of the *Roman* Church touching Baptism, Purgatory, Hell, the seven Sacraments, especially the Eucharist celebrated with unleaven'd Bread; the Indissolubility of Marriage; the Permission of third and fourth Marriages; and lastly, about the Pope's Primacy. He declares to him, that it was needless to call a Council to canvass these Positions; but that if the *Greeks* would receive them, a Council might be held to ratify the Union of the two Churches. This Profession of Faith was carried to the Emperor *Michael* by Two Monks of the Order of the preaching Friars the Pope's Legates. That Emperor having receiv'd Intelligence of the Preparation which *St. Lewis* King of *France*, and *Charles* Duke of *Anjou* King of *Sicily* were making at that time for the East, and fearing the Storm would fall upon him, wrote to *Saint Lewis* a little after the Death of *Clement*, declaring, That he was willing to abjure the Schism; that he had sent for that purpose several Ambassadors to *Rome*, some of whom had been stop'd by the Way, and the others had receiv'd no satisfactory Answer; that he made choice of him as Umpire of this Difference, and conjur'd him to do his utmost to put an End to it. *St. Lewis* returned that Emperor Word, That he could do nothing in this Business, but only press the Holy See to put an End to it. Thereupon he referred the Emperor's Ambassadors to the Cardinals, to whom he wrote, desiring them to make up this Re-union as soon as possible. Upon those Instances the Cardinals wrote about it to the Bishop of *Albany* in *Greece*, and sent him the Profession of Faith drawn up by *Clement IV.* with Orders to cause the Emperor and the Bishops to subscribe it.

Gregory X. being advanced to the Papal Chair, the Emperor *Michael* immediately dispatch'd Ambassadors to him with a Letter, declaring the Desire he had of the Re-union; and the Pope for his Part wrote him another Letter, wherein resuming

The History of the Greek Church, &c. all that had passed from the Beginning of the Treaty under *Urban IV.* and *Clement IV.* he declares to that Emperor, that the shortest and best Way to put an End to the Differences of the two Churches, was to cause the Patriarch, the Bishops and the *Greek* Clergy to subscribe to the Profession of Faith drawn up by *Clement IV.* and afterwards invites him to come in Person, or to send his Ambassadors to a General Council, which he intended to hold. He sent him four Legates of the Order of the *Minor* Friars, to treat with him. *Palaeologus* upon the Receipt of this Letter from the Pope, us'd his utmost Endeavours to bring about the Union, and to that End had recourse to Artifice, Persuasion, and Force. The *Greeks* at first made a very vigorous Opposition, and the Patriarch *Joseph* could by no means be brought over. *John Vuccas* Treasurer of the Church of *Constantinople*, a Man of Parts and Learning, was one of the warmest in opposing it at first; but afterwards having read over the Writings of *Nuephorus Blemmidis*, and consulted the Passages of the *Greek* Fathers concerning the Procession of the Holy Ghost, he inclin'd to Peace. However the Patriarch continuing to oppose it, the Emperor sent Ambassadors to Pope *Gregory*, to acquaint him, he had done his utmost to promote the Re-union; but that this Business could not be adjusted in so short a time, because it was requisite to convene several Bishops who were at some Distance off. The Pope in his Reply to the Emperor, takes notice to him, that it was the Opinion of a great many Persons, That the *Greeks* did not act sincerely in their Endeavours after the Re-union, and that their Design was only to draw this Affair out in length.

The Emperor to remove this Suspicion and to put an End to the Business, obliged the Patriarch *Joseph* to retire into a Monastery of *Constantinople*, till such time as the Re-union were concluded, or fell to nothing; on Condition, That if the Business did not succeed, then he should hold his See; but if it did, and he would not approve of the Treaty of Union, then another Patriarch should be elected in his stead. Most of the other *Greek* Bishops follow'd the Emperor's Sentiments, so that he made no longer Scruple to send his Ambassadors with a Letter, wherein he declar'd, That the *Greek* Church approv'd of the Profession of Faith sent from *Rome*, and recogniz'd the Primacy of the Church of *Rome*, and only desir'd, that they might be permitted to repeat the Creed without the Addition. The *Greek* Bishops sent likewise a Deputy with a Letter from the Metropolitan of *Ephesus*, and Thirty *Greek* Bishops who approv'd of the Union, and disapprov'd of the Opposition made by the Patriarch *Joseph*. These Letters were delivered to the Pope and the General Council held at *Lyons* in the Year 1274. *George Acropolita* swore for the Emperor, That he held the profession of Faith, recogniz'd the Primacy of the Church of *Rome*, and abjur'd the Schism. The Deputy of the *Greek* Bishops did the same in their behalf, and the Union being thus concluded, the Pope sung *Te Deum*, and caus'd the profession of Faith to be recited in *Greek* and *Latin*, repeating the Article of the procession of the Holy Ghost twice. The Pope testified his Joy by his Letters written to *Michael Palaeologus*, to his Son *Andronicus*, and to the *Greek* Bishops, congratulated their Re-union, and recommended to them the finishing of all, by bringing those over who had not as yet submitted. Upon the Return of the Ambassadors, the Patriarch *Joseph* was deposed, and *John Vuccas* was elected in his place, who recited the Name of *Gregory* in the Mass, styling him the *Oecumenical* or *Universal* Pope. This new Patriarch labour'd earnestly to compleat the Re-union, and the Emperor sent Ambassadors to the Pope to acquaint him that all was over. However a great many *Greeks* were still dissatisfy'd at the Re-union. *John XXI.* desiring fully to compleat it, sent Legates to the Emperor *Michael*, who receiv'd them honourably, and promised to perform all that his Ambassadors had agreed to in the Council of *Lyons*. That Emperor went still farther, and sent Ambassadors to *Rome* to assure the Pope, That having call'd a Synod of *Greek* Bishops, they had approv'd *de Novo* of all that was done in the Council of *Lyons*. Those Ambassadors were intrusted with Letters from the Emperor *Michael*, from his Son *Andronicus*, and with a Letter from *Vuccas* and the Council of the *Greeks*, which contained a profession of Faith, a little differing from that of *Clement IV.* particularly on the Article of the procession of the Holy Ghost, tho' the same in Substance. Those Letters written in the Year 1277. were not deliver'd to *John*, but to his Successor *Nicholas III.* who complain'd of the Alteration which the *Greek* Bishops had made in the profession of Faith, and was for requiring them to sign the profession of *Clement IV.* and to add to their Creed the Clause *Filioque*. He wrote upon this Subject to the Emperor, to his Son *Andronicus*, and to the *Greek* Bishops; and sent his Legates with Instructions, that they should engage the Emperor to cause the Patriarch and all the *Greek* Bishops to subscribe to the profession of Faith, the Recognition of the Pope's Primacy, the Abjuration of the Schism, and the Promise of Submission to the Holy See: That they should prevail upon him to order the Clause *Filioque*, to be sung in all the *Greek* Churches: That as for the particular Rites and Ceremonies of the *Greek* Church, such might be tolerated as were not contrary to the sound Faith. Their Instruction likewise contain'd a Draught of the Deed of Submission which

the Bishops and Clergy of each Church were to Sign. The Legates were likewise Enjoin'd to go to as many Churches as they could, to get it Subscrib'd, and to let the *Greeks* know, That the *Romans* wonder'd that neither the Patriarch nor the *Greek* Bishops had as yet demanded of the Holy See, the Confirmation of their Dignities, and the Absolution from their Censures. The *Greek* Bishops made no Answer to these Proposals of Pope *Nicholas*, neither were they executed, and the Emperors *Michael* and *Andronicus* only Subscrib'd over again a Declaration much like to that which *George Acropolita* had Sign'd in the Council of *Lyons*. Their Letters were not deliver'd to Pope *Nicholas*, but to his Successor *Martin IV.* who being in Alliance with *Charles* King of *Naples* and *Sicily*, in the Year 1281. Excommunicated the Emperor *Paleologus* as a Schismatick, and a Favourer of the Schism of the *Greeks*. *Michael* was so incens'd at it, that once he forbade the Pope's Name to be recited in the Mass, and he was just ready to break the Union. However he did not do it, tho' *Martin* renew'd his Censures; and it lasted till the Death of *Michael*; tho' several *Greek* Monks gave it some Disturbance by those many Writings which they Publish'd against the Patriarch *Veccus*, who retorted them very vigorously.

But after the Death of *Michael Paleologus*, which hap- pen'd in December 1283. his Son *Andronicus* declar'd himself against the Union, and would not so much as pay those Honours to his Father's Funeral, as were usually paid to Emperors. *Veccus* retir'd into a Monastery, and *Joseph* was re- stor'd in the Patriarchal See of *Constantinople*, but he was disturb'd by the Partisans of *Arsenius*, and at last *George* of *Cyprus* Sirnam'd *Gregory* was made Patriarch after the Death of *Joseph*. He caus'd *Veccus* to be Banish'd to Mount *Olympus*, from whence he was recall'd to appear at a Council which *Andronicus* held against him in the Year 1284. in the Palace of *Blacherna* at *Constantinople*. In the Council he was condemned, and all the Archbishops and Bishops, who had been most for the Union, were depos'd. Afterwards *Veccus* who bravely defended his Cause in the Council, was by the Emperor's Order sent Prisoner to the Castle of *St. George* in *Bithynia*, with two of his Clergy Nam'd *Constantine Melitenista* and *George Mesochites*. *Veccus* dy'd there sometime after, and his two Companions being discharg'd out of Prison without changing their Minds, and persisting still in the Defence of their Opinion, were at last sent into Exile, where they dy'd.

'Tis something to set down the Succession of the Patriarchs of *Constantinople* during this Century, by Reason of the various Opinions of Historians in the Case: But let us see what can be laid the most probable, and the most conformable to the History of that Time. When *Constantinople* was taken by the *Latins*, *John Camatera* who was Patriarch of that City, retir'd to *Didymotea*, or *Dimotuca*, a City of *Thrace*, where he dy'd two Years after, without going to *Nice*, tho' earnestly invited thither by *Theodore Lascaris*. About two Years after his Death, this Prince willing to preserve all the Ensigns of the Empire, thought fit to make a Patriarch of *Constantinople*, who should reside at *Nice*. The first who was Elected, was one Nam'd *Michael Saurianus* or *Autorianus*, who enjoy'd that Post for six Years. *Theodore Irenicus Hyppatus* or *Coppas* Succeeded him in the Year 1215, and was almost as long on the See. In his stead they Elected in the Year 1221. *Maximus* Abbot of the *demet* Monks, who enjoy'd the Place only Six Months, and dy'd. *Mannuel Charitopula* Succeeded him, and dy'd a little before the Emperor *John Ducat*, in the Year 1226. After his Death, several propos'd *Nicephorus Blemmidas* Monk of Mount *Athos*, to be Advanc'd to the Dignity: But upon his Refusal *Germanus* Sirnam'd *Nauplius* was advanc'd to that Post, and enjoy'd it Seventeen Years and an half. After his Death, *Methodius* Abbot of the Monastery of Saint *Hyacinthus*, had the Honour of being Patriarch of *Constantinople* the space of Three Months. *Mannuel* Succeeded him, and was invested with this Dignity Fourteen Years. At last *Arsenius Autorianus* was made Patriarch, under the Emperor *Theodore Lascaris*, in the Year 1257. This Man has himself given us an Account of his Life, in his last Will and Testament, where he says, That during the Empire of that Religious Prince, he had no Contest about Religious Matters, but employ'd himself wholly in relieving the Widows, the Fatherless, and the Oppressed. That after the Death of that Prince, the Bishops, Senate, the Officers of the Army and the People met together in his Absence, to constitute *Michael Paleologus* Regent, and that upon his coming to Court, he found him at the Helm: That in a short Time after, he made himself Collegue in the Empire; that they had forc'd him to Crown *Paleologus*, but upon Condition that the Young Emperor *John* should have the Preheminence: That afterwards perceiving that this Agreement was not put in Execution, and that *Michael* did many Things irregularly, he retir'd; and that *Michael* set up in his stead, *Nicephorus* a Bishop of *Ephesus*, who dying within a Year after, *Michael* recall'd him: That the City of *Constantinople* being re-taken, that Prince had us'd all his Endeavours, to bring him over to own, that the Arch-bishop of *Ephesus*

had been lawful Patriarch; and to make him admit of those whom he had promoted to Holy Orders; but that he would not consent to either: That notwithstanding this *Paleologus* Re-establish'd him in his Patriarchial See, but withal continu'd to persecute him: That after this, the Young Emperor's Eyes were put out; that having understood that *Michael* had committed that Crime, he had excommunicated him for it: That he hop'd, he would have been sensible and repented of his Fault, and merit Absolution, by remitting a Part of the Taxes But that Prince having not chang'd his Mind, he had Three Years after, absolutely excommunicated him, in a Council compos'd of the Bishops, Clergy and Senate: That ever since that Prince had persecuted him, and drove him out of his Church, under a Pretence that he had Administred the Communion to the Sultan's Children, tho' it was evident, that it was the Metropolitan of *Pisidia*, who had administred to them Baptism and the Eucharist: That afterwards he had sent him into Exile, after he had caus'd him to be excommunicated in a Synod; and had often us'd him unkindly in the Place of his Exile. *Arsenius* being turn'd out, *Joseph* was put up in his Place, in the Year 1266. but several would not acknowledge him, and adher'd to the Interests of *Arsenius*, which caus'd a Division betwixt the *Greeks* of *Constantinople*, and lasted till the Death of *Joseph*. After *Joseph* was depos'd in the Year 1274. *John Veccus* was set up, so that there were at that Time Three Patriarchs of *Constantinople*, *Arsenius*, *Joseph* and *Veccus*. *Arsenius* dy'd first in Exile: *Veccus* was in Possession of the Patriarchship during the Reign of *Paleologus* but after his Death, he was immediately Depos'd, and *Joseph* Re-establish'd; who dying a while after, the Patriarchship was bestow'd in the Year 1284. on *George* of *Cyprus* Sirnam'd *Gregory*, who wrote very warmly against *Veccus* and the *Latins*. He had nevertheless many Adversaries, so that perceiving himself despis'd, and growing infirm and sick, he retir'd into a Monastery, where he dy'd, after he had been Patriarch Five Years.

The *Greek* Church in this Century, produc'd a great many Famous Men, who wrote about the Contests between the *Greeks* and *Latins*, and have given us an History of the great Revolutions of the Eastern Empire. An Account of the most Considerable of these Authors, we here give you.

Nicholas d'Otrantes flourish'd at *Constantinople*, the Beginning of this Century. He made Use of an Interpreter in the Conferences which Cardinal *Benedict* (sent in the Year 1201. to *Constantinople* by Pope *Innocent III.*) had with the Eastern Bishops about the Differences in Religion. He compos'd divers Treatises against the *Latins*, among the rest, a Treatise concerning the Procession of the Holy Ghost, against *Hugh Etherianus*: A Treatise to prove, That *Jesus Christ* made Use of leaven'd Bread in the Last Supper; and a Treatise concerning Saturday's Fast, concerning the Marriage of Priests, and the other Controversed Points between the *Latin* and the *Greek* Church. Those Tracts are cited by *Allatius*, who produces some Fragments of them in his Works.

About the same Time flourish'd *Nicetas*, who from being Librarian of the Church of *Constantinople*, was advanc'd to the Archbishoprick of *Thessalonica*. He has compos'd a Treatise concerning the Procession of the Holy Ghost, against *Hugh Etherianus*, divided into Six Dialogues. *Leo Allatius* has quoted some Fragments of it. We have likewise in the *Jus Grecæ-Romanum*, an Answer of this Author to the Queries of *Basil* the Monk.

Nicetas Acominatus Sirnam'd *Choniates*, from the Place of his Nativity, after he had spent his Youth with his Brother *Acominatus* Michael Archbishop of *Athens*, was made Secretary of State to the Emperors *Alexius*, and *Isaac Angelus*; and afterwards Advanc'd to the Chief Posts of the Government: Viz. to be Lord Treasurer, Secretary of State, and Lord High Chamberlain to the Emperor. When *Constantinople* was taken by the *Latins* in the Year 1204. he retir'd with his Wife and Children to *Nice* in *Bithynia*, where he dy'd in the Year 1206. He has compos'd One and Twenty Books of History, which begin at the Death of *Alexius Comnenus*, which *Zonaras* has continued, to the Year 1203. *Vossius* and *Lipsius* commend his Style, his Genius and his manner of Writing, and observe, that he has affect'd to imitate the Style of *Homer* and the Ancient Poets. The same Author, has compos'd a Tract Intitul'd, *A Treasure of the Orthodox Faith*, divided into Twenty seven Books, the Five first of which, are Translated into *Latin* by *Morellus*, and to be met with in the *Bibliotheca Patrum*; and a Fragment of the Twentieth Book, has been likewise Publish'd, concerning the Order which ought to be observ'd, in admitting the *Saracens* when they turn *Christians*.

The History of *Nicetas* was printed in *Greek* with the *Latin* Version of *Wolffius*, at *Basil* in the Year 1557. at *Paris*, in the Year 1566, at *Frankfort*, in the Year 1568. at *Geneva*, in the Year 1593. and at *Paris* in the Body of the *Byzantine History*, in the Year 1647. The Five Books of the *Treasure of Orthodox Faith*, were Printed at *Paris*, in the Year 1580. and at *Geneva* in the Year 1592. The Fragment of the Twentieth Book, is to be met with in *Greek* and *Latin*, in the

The History of the Greek Church.

Nicetas Archbishop of Thessalonica.

the Second Volume of the Additions to the *Bibliotheca Patrum*, Printed in the Year 1624.

Michael Acominatus Choniates, Arch-bishop of *Athens*, surviv'd his Brother for some Time, whose Panegyrick he made, Printed with the Works of *Nicetas*. He has likewise Compos'd several other Tracts, and among the rest, One upon the Cross, which is to be met with in Manuscript in the French King's Library.

About the same Time, one *Joel* made a Chronological Abridgment from the Beginning of the World, to the taking of *Constantinople* by the *Latins*, which was Translated by *Leo Allatius*, and Printed in Greek and Latin at *Paris*, in the *Byzantine History*, in the Year 1651. with the History of *George Acropolita Logothetes*. This *George* was promoted in the Court of the Emperor *John Ducas* at *Nice*, and apply'd himself to the Study of the Sciences. He was afterwards made Lord High Treasurer, and Employ'd in the most important Affairs of the Empire. *Theodore Lascaris* made him Regent of all the Western Provinces of his Empire. He was taken Prisoner by *Michael Angelus*, but set at Liberty, by the Emperor *Paleologus*, who sent him on an Ambassy to *Bulgaria*. Upon his Return from this Ambassy, he apply'd himself wholly to the Instruction of Youth, and behav'd himself well in that Employment, for several Years. He was one of the Judges nominated in the Year 1272. to determine the Affair of *John Veccus* Patriarch of *Constantinople*. The next Year he was sent into the West, by the Emperor, to conclude the Peace and the Re-Union of the two Churches with Pope *Gregory X.* and swore to it in the Year 1274. at the Council of *Lyons*. In the Year 1282. he was sent again to the King of *Bulgaria*, and dy'd upon his Return. He continu'd the Greek History, from the taking of *Constantinople* by the *Latins*, till it was re-taken by *Michael Paleologus*, in the Year 1261. This Work being found at *Pera*, was bought of *Catachuzenus*, brought from *Constantinople* by *George Douza*, and Publish'd with a Translation by his Brother *Theodore*, who caus'd it to be Printed with Notes, at *Leyden*, in the Year 1614. The next Year the Text was printed at *Geneva*. Afterwards *Leo Allatius* publish'd this History in a larger Volume, and thus it was printed at *Paris*, in the Year 1561. The modern *Greeks* have bestow'd great Encomiums on this Author, and look'd upon him as a Prodigy of Learning and Eloquence. However, were we to judge of him by his History, we should not say such fine Things of him. He likewise compos'd several other Tracts, among the rest, Thirteen Prayers, and a Discourse upon the taking of *Constantinople* by the *Greeks*, of which he makes mention, in his History; a Commentary on the Sermons of *Saint Gregory Nazianzen*, and a Treatise of Faith, of Virtue and of the Soul; which are to be met with in Manuscript, in several Libraries.

Whilst *Constantinople* was in the Hands of the *Latins*, *Pantaleon* Deacon of that Church, compos'd a Treatise against the *Greeks*, about the Procession of the Holy Ghost, the State of departed Souls, unleavened Bread, and the Submission due to the Church of *Rome*. This Treatise is to be met with in Latin, in *Sicward's* Addition to the Antiquities of *Cassius*, and in the last *Bibliotheca Patrum*. 'Tis probable, that he was the Author of the Sermons attributed to *Pantaleon*, who is refer'd to the Seventh Century, tho' this latter, goes under the Quality of Priest of the Church of *Constantinople*: For it might be that he was Priest of that Church, after he had been Deacon.

Manuel Charitopula Patriarch of *Constantinople*. We meet with in the *Jus Græco-Romanum* of *Lewenclavius* several Ecclesiastical Institutions, under the Name of *Manuel*, which some have attributed to the Emperor *Manuel Comnenus*, but which are the Answers of *Manuel* Patriarch of *Constantinople*, to the Questions of the Bishop of *Pella*. But whereas there were two *Manuels* honour'd with that Dignity, during this Century, viz. *Manuel Charitopula*, who in the Year 1221 succeeded *Maximus* Abbot of *Acmets*; and liv'd to the Year 1226. another *Manuel*, who succeeded *Methodius*, in the Year 1244. and was Patriarch Fourteen Years together; 'Tis very difficult to know, to which of the two these Works belong; however, they are commonly ascrib'd to the former.

The First Question is, Whether Women forsaken by their Husbands, or whom they have heard no News of for five Years together, may afterward marry? The Answer is, that the Husbands who leave their Wives ought to be excommunicated, and that the Wives of those of whom they have had no News, may marry again after Five Years time: But those who know where their Husbands are, ought to go and wait upon them.

The Second Question is, what Penance ought to be inflicted on such Priests, by whose Negligence it happens, that the Consecrated Bread be eaten by Rats: And what ought to be done when the Priest being at the Altar, a Mouse by chance happens to eat the Consecrated Host? The Answer is, The Priests by whose Negligence this happens, ought to be suspended for some time: And as to the latter Case, if it does not happen through the Fault of the Minister, he is not to

be blam'd for it; but another Oblation ought to be set upon the Altar, and the Sacrifice to be concluded with Consecrating it.

The Third Question is, What Punishment the Priests deserve, who condemn the Excommunication of their Bishops, and still continue to celebrate and perform their Functions tho' interdicted? The Answer is, That they ought to be depos'd.

The Fourth Question is, Whether Laicks who are above Forty, have been marry'd twice, and have Children, may marry again? The Answer is, That they are not to be allow'd it.

The Fifth Question is, Whether one may celebrate the Holy Eucharist without an *Anti-table*? (that is, as it is explain'd in that place, a piece of a Table-Cloth, or Napkin blest'd by the Bishop in the Ceremony of the Dedication of the Church.) The Answer is, That 'tis not requisite to make use of them on all Altars, but only on Altars of whose Consecration we are not very well satisfied.

The Sixth Question is, What Punishment those Priests deserve who celebrate Marriages during *Lent*; and what one ought to think of such Marriages? The Answer is, That if those Priests did it out of Ignorance or Simplicity, they ought to bear less Punishment, than if they did it wilfully; but that such Marriages are valid.

Germanus II. Sirnam'd Nauplius Patriarch of *Constantinople*, was advanc'd to that Dignity by the *Greeks*, in the Year 1226; when *Constantinople* was in the Possession of the *Latins*, and dy'd in the Year 1243. So that he was only Titular Patriarch of *Constantinople*, having his constant Residence at *Nice*. We have already observ'd, That most of the Works attributed to *Germanus I. Patriarch of Constantinople*, belong to this Man, and among others the *Mystical Theory*, which is not in the same Condition wherein it was first compos'd; there being many Additions and Alterations since made. We ought likewise to attribute rather to this Author than to the former, the Discourse upon the Dedication of the Church of the Virgin *Mary*, and upon the Nursing of our Saviour, publish'd by *Father Combefis* in his Book *de Originibus Constantinopolitanis*: A Panegyrick of the Virgin, and a Sermon on the Nativity, publish'd by the same Author in the same Piece: But as for the third, which is upon the Death of the Virgin. *Allatius* observes, that the Ancient Manuscripts, as well as the Style, and the Manner wherein it is wrote, make it appear, that it belongs to *George of Nicodemia*. We must likewise ascribe to *Germanus II.* the Sermons on the Beheading of *Saint John*, on the Presentation, Annunciation, and Death of the Virgin *Mary*, publish'd by the same Father in his Addition to the *Bibliotheca Patrum*: But we must except the Discourse upon our Saviour's Burial, which belongs to a more Ancient Author. 'Tis likewise probable that the two Discourses on the Cross, and the two Sermons on Fasting, publish'd by *Gretser* under the Name of *Germanus* Patriarch of *Constantinople* are his; since it appears, that the Person who compos'd them, wrote at that time when the *Greek* Emperors were at war with the *Latins*. Lastly there is no Question to be made, but that the two Letters directed to the *Greeks* of the Isle of *Cyprus*, publish'd by *Cotelerius*, in the second Tome of his *Monumenta Ecclesiæ Græcæ*, belong to *Germanus II.* since he warily exhorts the *Greeks* of his Communion, not to communicate with those who observ'd the Rites and Usages of the *Latins*, or who were united to them, and opposes the Addition of the Phrase *Filioque* made to the Creed, and the other Customs of the *Latins*. He likewise wrote against the *Latins* a Treatise of the Procession of the Holy Ghost, a Synodal Epistle in answer to the *Minor Friars* and the other Missionaries; several *Opuscula* upon Unleaven'd Bread, upon Purgatory, and upon the three ways of Administering the Sacrament of Baptism, which are found in Manuscript, and made mention of by *Allatius*. This Patriarch is likewise Author of three Constitutions concerning the Patriarchal Monasteries, which are to be met with in the third Tome of the *Jus Græco-Romanum* of *Lewenclavius*.

Nicephorus Blemmidas, Priest and Monk of Mount *Athos*, where he led a very Holy Life, was very favourable to the *Latins*, and more inclinable to the Peace than any other *Greek* of this Century. 'Tis in this Temper of Mind, that he compos'd two Treatises of the Procession of the Holy Ghost: The one is directed to *James* Patriarch of *Bulgaria*, and the other to the Emperor *Theodore Lascaris*. He therein very strongly confronts the Opinion of several *Greeks* who maintain'd, that we could not say, that the Holy Ghost proceeded from the Father and the Son; and proves, that this Expression was very orthodox, and conformable to the Doctrine of the Holy Scriptures, and of the Holy Fathers of the *Greek* Church. These two Tracts are printed in Greek and Latin, at the end of the first Tome of *Kaynaldus*, and in the *Græca Orthodoxa* of *Aliazar*, who has likewise given us in the Second Book of his Tract, concerning the Concord of the *Greek* and *Latin* Churches, a Letter which *Nicephorus* wrote, after he had with Disgrace turn'd out of the Church belonging to his Monastery.

ry, *Marchesina* the Mistress of the Emperor *John Ducat*, as unworthy to enter that Holy Place. There is likewise printed in Greek, at *Augsburg* in the Year 1605. under the Name of the Greek this Author; an Abridgment of *Logic and natural Philosophy*. There are also several other Theological pieces of the same Author in the *Vatican Library*, in the Library of *Bazaria*, such as

the Panegyrick of Saint *John the Evangelist*; a Discourse concerning the Soul; another concerning the Body; several Commentaries on the *Psalms*, and *Opuscula* on Faith, Virtue, and Religion. His Treatise on the Procession of the Holy Ghost, shews him to be a Man of a just Reason, well vers'd in the Scriptures and the Fathers, and full of good Principles of Divinity.

Arfenius *Arfenius Autorianus*, Patriarch of *Constantinople*, Monk of Mount *Arëos*, was advanc'd in the Year 1257. as we have already observ'd, to be Patriarch of *Constantinople*; and he had not only the Title of it, as his Predecessors had; but likewise the Happiness of re-entering that Church, after the *Greeks* had re-taken *Constantinople* from the *Latins*. Having fallen into Disgrace with *Michael Paleologus*, he was turn'd out and depos'd in the Year 1268. and sent into Exile, where he liv'd several Years. He has compos'd an Abridgment of the Canons, extracted from the Fathers and Councils, and divided into One Hundred forty one Heads, which is to be met with in the second Tome of the *Bibliotheca Juris Canonici* by *Jusfel*. *Cocelerius* has since publish'd in the second Tome of his *Monumenta Ecclesie Græcæ*, the Last Will and Testament of this Patriarch, wherein he gives an Account of the Contest he had with the Emperor *Michael Paleologus*, and renews the Excommunication which he had issued out against him.

Theodore *Theodore Lascaris Junior*, surnam'd *Ducat*, the Greek Emperor, (Grandson to that *Theodore Lascaris* who took upon him the Quality of Emperor at *Nice*, after the taking of *Constantinople* by the *Latins*, and Son of *John Ducat*, who was likewise Emperor of the *Greeks* at *Nice*, by Virtue of his Wife *Irene*, Daughter to *Theodore the Elder*;) succeeded his Father about the Year 1255. But not being able to undergo the Fatigue of the Empire, he retir'd soon after into a Monastery, where he dy'd, in the Year 1259. in the 36th Year of his Age. This Prince who minded his Studies more than the Affairs of the State, compos'd several Pieces of Theology, among others, a Treatise concerning the Procession of the Holy Ghost, against the *Latins*, Directed to the Bishop of *Corona*; the Preface of which, Dr. *Cave* makes mention of, as taken out of a Manuscript of this Treatise, which is in *England*. *Allatius* makes mention of several Theological Discourses, belonging to this Prince, upon the Trinity and the Incarnation. *Fredericus* speaks of a Book which he made, concerning natural Communication, and there are to be met within the *French King's Library*, several Manuscript-Tracts of this Author's, such as a Treatise of the Trinity, a Discourse of Virtue, a Treatise of Fasting, &c. The Medals of this Emperor represent him to us holding a Cross in his Right Hand, and a Book in his Left, an Emblem of his Learning and Piety.

George *George Pachymeres* flourish'd about the Year 1250. He was born at *Nice*, in the Year 1242. where he had his Education. He afterwards entred into Orders, had the greatest share with the Patriarch of *Constantinople* in all Affairs, both Ecclesiastical and Civil, and gained so great a Repute, that he was chosen in the Year 1267. to try *Arfenius* Patriarch of *Constantinople*, who was accus'd of High Treason. In the Year 1273. he compos'd a Book concerning the Union of the *Greek* and *Latin* Churches. He liv'd several Years in the ensuing Century, when he dy'd is uncertain. His History is divided into thirteen Books, which contain what occur'd under the Emperors *Michael* and *Andronicus Paleologus*, from the Year 1258, to the Year 1308. There have been publish'd several Extracts out of it by *H. H. H.*, at the End of the History of *Nicephorus Gregoras*, printed at *Basil*, in the Year 1562. *Petavius* publish'd a part of the roll, with the Abridgment of the Patriarch *Nicephorus*, in the Year 1616. But at last Father *Poussin* has publish'd this History compleat, in *Greek* and *Latin*, in two Volumes in Folio, printed at *Rome* in 1666, and 1669. *Pachymeres* is likewise the Author of a Commentary on the Works of Saint *Dionysius*, printed several times with the Works of the Author; and of a little piece, concerning the Procession of the Holy Ghost, publish'd by *Allatius*, in the first Tome of his *Græca Orthodoxa*. He likewise compos'd an Abridgment of *Aristotle's* *Logick*, printed in *Greek* at *Paris*, in the Year 1547, in *Latin* at *Basil* 1562, and in *Greek* and *Latin*, at *Ortodoxa*, in the Year 1666. with several pieces of Rhetoric, which are in Manuscript in the *French King's Library*, of which, *Allatius* has given us a Catalogue. The same *Allatius* observes, that the Style of this Author is uncorrect, and his way of Writing is too much like the Writings of the Ancient tragick Poets, which is too bombastical for History; but his *Veritas* is obscure and perplex'd; but yet that he is distinguished with enough for an Age wherein the greatest Exaggeration is put for Wisdom. *Allatius* in his *Græca Orthodoxa*, has likewise given us a little Treatise of *Pachymeres* concerning the Union of the Churches, wherein he maintain'd, that it was said, That the Holy Ghost had his Essence from the Son, because he is of the same Substance with the Son.

John Veccus Patriarch of *Constantinople*, study'd these points the most of any *Greek* of his time, and was one of a very piercing Genius, and wrote well. This made *Nicephorus Gregoras* say, That there might be some *Greeks*, who had a greater insight into profane Learning, than *John*. Yet they were all Children, when compar'd to him, with Respect to Sec. the Subtily of Genius, to Eloquence, and penetration of Thought in Ecclesiastical points. He was at first very much wedded to the Opinions of the *Greeks*, and (as we have already hinted) very strongly oppos'd the Design of the Union, set on foot by *Michael Paleologus*. But the Emperor having shut him up in a frightful Prison, where he order'd the Works of *Nicephorus Blemmidas* to be put into his Hands, he chang'd his Opinion; and collected a great many Passages of the *Greek* Fathers, which favour'd the Doctrines of the *Roman Church*, about the Procession of the Holy Ghost; of which he made an advantageous Use, in defending the Union, which he maintain'd by several Tracts. *Allatius* has publish'd several of them, of which this is the Catalogue: Two Books concerning the Union of the Churches of Old and New *Rome*, wherein he proves the Opinion of the *Latins* about the Procession of the Holy Ghost, by the Testimonies of the *Greek* Fathers, and refutes the Arguments which *Photius*, *John Furnes*, *Nicholas of Metona*, and *Theophylact* make use of to oppose it. A Tract containing twelve Chapters, about the Procession of the Holy Ghost, wherein he handles the several Questions, and explains a great many Passages of the *Greek* Fathers on that Subject. A Letter to *Alexius Agallianus* Deacon of the Church of *Constantinople*, upon the Procession of the Holy Ghost. A Synodal Decree, wherein it is order'd, that the Proposition *Ex* should be writ over again in a Manuscript of a Tract of Saint *Gregory Nyssene*, which had been Eras'd by the Chancery-Clerk of the Church of *Constantinople*, a profest'd Enemy to the *Latins*. His Last Will and Testament, wherein he persists in his Doctrine of the Procession of the Holy Ghost. A Treatise of the Agreement of his Works, with Doctrine of the Fathers. A Discourse upon the Injustice which had been done him, by turning him out of his Patriarchial Sec. An Apology of that Discourse against the Injustice which he had suffer'd, wherein he detects the false Gloffs of a certain Scribe. Another Apology, wherein he proves, That the Re-union did not destroy the Customs of the *Greeks*. Three Books to *Theodore* Bishop of *Siddus* about the Procession of the Holy Ghost. Four Books upon the same Subject, directed to *Constantine*. Two Discourses against the Writings of *George* of *Cyprus*, and against his new Errors. The Refutation of the Remarks of *Andronicus Camatera*, on those passages of Scripture relating to the Procession of the Holy Ghost. Thirteen Heads, or Remarks on the Words and Thoughts of the Fathers. These Works are to be met with in the first and second Tome of *Allatius's* *Græca Orthodoxa*, who makes mention of several other Tracts of *Veccus* in the second Book of the Agreement between the *Greek* and *Latin* Churches, Chap. 15.

Veccus had for the Companions of his Fortune, of his Exile and of his Studies, *George Metochita* Deacon of the Church of *Constantinople*, and *Constantine Meliteniota* his Arch-Deacon, who compos'd several Works in the Defence of the same Doctrine and of the same Cause.

The former whose Style is harsh, has compos'd a Treatise on the Procession of the Holy Ghost, divided into five Dissertations, of which *Allatius* has given us a Fragment in his Book of Purgatory taken out of the fifth Book, and another Fragment out of the same Book in his Treatise against *Hottinger*. And Father *Combes* has given us a Fragment taken out of the Fourth Book, in his Additions to the *Bibliotheca Patrum*: A Refutation of three Chapters of *Planctus* the Monk publish'd by *Allatius* in the second Tome of his *Græca Orthodoxa*: The Refutation of what *Mantel* Nephew of *Cretois* wrote, publish'd by the same Author in the same Tome. A Dissertation, containing the History of the Union of the two Churches, of which *Allatius* has given us some Fragments: An Anti-heretical Dissertation against the Writings of *George* of *Cyprus*. Another Dissertation of what was the Consequence of the two foregoing.

The latter, (*viz.* *Constantine Meliteniota*) has left behind him two Treatises, One concerning the Union of the *Greeks* and *Latins*, and the other about the Procession of the Holy Ghost, published by *Allatius*, in the second Tome of his *Græca Orthodoxa*.

About the same time *Simon* a Native of *Crete*, of the Order of preaching Friars, compos'd three Treatises for the *Latins* in the Form of Letters about the procession of the Holy Ghost, the first directed to *Mantel Olobola*; the second to *Sophronia*; and the third to *John*, Keeper of the Archives. *Allatius* who has seen them, has only left us part of this last in his Treatise against *Hottinger*.

The *Greek* Schismatics had likewise their Champions, who wrote in Defence of their Doctrine; at the Head of whom we may place *George* of *Cyprus* surnam'd *Gregory*, Patriarch of *Constantinople*, who was a Man of Spirit, eloquent and po-

lite in his Discourse, of great Learning and Parts, and pretty well vers'd in the Ecclesiastical points. His chief piece, called *The Synodal Tome*, which he styles *The Pillar of Orthodoxy*, was writ against *Peccus*. He likewise compos'd other Works against the *Latins*, divers Panegyricks, and several Letters which are to be met with in Manuscript in Libraries.

George M. Schamber, Register of the Church of *Constantinople*, was likewise one of the Adversaries of *Peccus*, against whom he wrote several Tracts, which that Patriarch refused.

Constantine Acropolita Logothetes, signaliz'd himself like-

wife by his Writings against *Peccus*; and so did a Monk named *Mark*, and *Job Jafites*, who compos'd a Book sometime before the other two, against a Writing of the Emperor *Michael*, and an Apology for *Joseph*.

We may likewise reckon among the *Greek Authors*, *Gregory Abulpharage* an *Arabian*, of the Sect of the *Jacobites* or *Melchites*, who compos'd an History of the *Dynasties* which ends at the 683 Year of the *Hegira*; that is, *Anno Christi* 1254. He was in great Esteem in the East. His Tract was publish'd in *Arabick* and *Latin* by Dr. *Pocock*, and printed at *Oxford* in the Year 1663.

The History of the Greek Church, &c.

C H A P. VI.

Of the Councils held during the Thirteenth Century.

THERE is scarce any Age wherein more Councils were held in the West, and wherein more Laws, Constitutions, and Ordinances were made, than in this, of which we are giving you an History. The thirteenth Popes, Arch-bishops, and Bishops, were all in a particular Manner engag'd in reforming the Church, in regulating the Manners and Conduct of Ecclesiasticks, and informing them of their Duties. This is the Subject Matter of most of the Canons and Ordinances of the Councils and Synods held in this Century. Therein the Manner how the Clerks ought to be habited, and the Life they ought to lead, are adjust'd; the Luxury and the Disorders of several are condemn'd with the utmost Severity. Therein they have a great many Instructions about the Administration of the Sacraments, the Celebration of Mass, and the Ceremonies of the Church. There the Bishops, Priests, and the other Clergy are inform'd of their Functions and Office. Therein Plurality of Benefices is pro-

hibited, and Residence enjoined, and a great many Proviso's made about the Collation of Benefices. Therein a great many Laws are enacted relating to Ecclesiastical Causes, and to prevent the Abuses which several made of the Commissions they took out of the Holy See. Therein are renew'd and confirm'd the Privileges and Immunities of the Clergy, and the Penalties inflict'd on those who offer any Violence to their Persons or Estates, or seize upon their Tithes. Therein new Methods are found out to punish Hereticks, and to support the Inquisition lately set up. Therein Sorcerers and Usurers, are condemn'd. Therein all the Faithful are enjoin'd to be present at the Parochial Mass on Festivals and *Sundays*, and to confess themselves and receive the Communion at least once a Year. These are the principal Matters treated of in the Canons of the Councils of which we are going to give you a particular Account, according to the Order of time wherein they were held.

The Councils held during the thirteenth Century.

The Council of Sens in the Year 1198.

Michael Corbeil, Archbishop of *Sens*, being come to the Town of *La Charite*, at the Instance of the Bishop of *Auxerre*, whither the Bishops of *Nevers* and *Meaux* were likewise come, and having made enquiry what Hereticks there were in that place, they found that *Reginald* Abbot of *Saint Martin* at *Nevers*, and the Dean of the Cathedral Church of that City, were accus'd of Heresie, and that there were a great many Accusers and Witnesses against them. They suspended them, and cited them to *Auxerre*, where they made their Appearance. The Abbot would not make his Defence, but appeal'd to the Holy See before his Process was drawn up. The Archbishop of *Sens* without regarding this Appeal, continu'd the drawing up his Process, and cited him to the Council which was to be held at *Sens*. The Trial of the Dean was likewise referred to that Council, that so they might have time to receive the Depositions of Witnesses on both sides.

The Council was held at *Sens* in the Year 1198. and the Bishops of *Troyes*, *Auxerre*, and *Nevers*, were there present. The Abbot of *St. Martin* appear'd before these Prelates, and endeavour'd to make his Defence; but seeing his Affair was like to have no Success, he renew'd his Appeal. Tho' it was against all Form, and the Bishops were not oblig'd to take any Notice of it; yet they would not pronounce any thing a-

gainst him upon the account of Heresie, but condemn'd him for other Crimes whereof he stood convicted, and for the Scandal he gave, and depos'd him for ever. They afterwards sent to the Pope the Depositions drawn against him; which imported, that he had asserted, That the Body of *Jesus Christ* went into the Draught, and that all Men would one Day be saved.

As to the Dean, there were not Evidences strong enough to convict and condemn him, but since there were a great many presumptions against him, because of his Intimacy with Hereticks; they would not give him Absolution, but sent him to *Rome*, *Innocent III* after he had heard him, and examin'd his Process, order'd that he should clear himself by the Testimony of Fourteen Witnesses, and wrote to the Archbishop of *Sens*, that he would admit him to clear himself, and restore to him his Benefice after he had done it. The Abbot of *St. Martin* having likewise removed his Cause to *Rome*, the Pope refer'd him to *Peter*, Cardinal of *St. Mary* his Legate in *France*, and to *Odo* Bishop of *Paris*. We are inform'd of this Piece of History by the Letters of *Innocent III*. and by the *Chronicon* of *Auxerre*, wherein 'tis said, that those two Hereticks were of the Sect of the *Publicans*.

The Council of Sens, 1198.

The Council of Dalmatia in the Year 1199.

TWO Legates of Pope *Innocent III*. in *Dalmatia*, one of whom nam'd *John*, being only a Chaplain, and the other call'd *Simon* a Subdeacon, made twelve Orders for the Clergy of that Kingdom, wherein they prohibited Simony, renewed the Law of the Celibacy of Ecclesiasticks, fixed the Times of Ordinations, and the Intervals betwixt them, approv'd of the ancient dividing of the Church-revenues into four Parts, enjoin'd the Secrecy of Confession, provided for the Security of Ecclesiasticks, by declaring those excommunicated who abus'd them, and by pro-

hibiting them from being carried before secular Judges; prohibited Marriages between Relations to the fourth Degree; enjoin'd Clerks to have the *Clerical Tonsure*; condemn'd the Laicks who collated Benefices, and those who receiv'd them from their Hands; excommunicated those who retain'd the Treasures of the Church, and such who left their Wives; prohibited Bastards from being admitted into Holy Orders, and forbade the Ordaining any one who was not full Thirty Years old.

The Council of Dalmatia, 1199.

The Council of London in the Year 1200.

Hubert Archbishop of *Canterbury* call'd a Council at *London* in *Westminster-castle*, against the Prohibitions which the Earl of *Essex* Lord Chancellor of *England* had made, wherein he publish'd several Injunctions.

By the first he orders, That the Words of the Canon of the Mass shall be pronounced distinctly and sincerely by the Priests, without relying too much upon them.

In the second, he prohibits Priests from saying two Masses a Day, without urgent Necessity, and when a Priest shall be oblig'd to celebrate twice, he enjoins that after the first Ce-

lebration he shall take care to drink up what is left in the Chalice, to wipe his Fingers, to wash them, and to take care to have Water to wash after the second time of celebrating, at least that there should not be any Deacon or any other Minister assisting at the first Celebration, who should be capable of this Ablution. He likewise orders, That the Eucharist shall be kept in a proper and decent Box, and shall be carried to the Sick, cover'd over with a white Cloth, a Taper and Cross being carried before it; and that it shall not be given but in publick, and only to those who desire it.

The Council of London, 1200.

The third imports, That such Children as are expos'd shall be baptiz'd; that no Person shall be presented to Confirmation by his Brother, by his Mother, or his Uncle, or his Mother-in-Law; and that Deacons shall not administer Baptism, or enjoin Penance, unless in case of Necessity.

The fourth enjoins the Priests in inflicting of Penances, to consider the Circumstances and the Qualities of the Sins, and the Condition of the Persons, and to take care not to impose any

Penance which may discover the Crime; as for Instance, not to make a Woman suspected by her Husband. He prohibits Priests who have fall'n into any Sin to approach the Altar to celebrate Mass before they have confess'd their Sins. And lastly, He orders, That the Priests should not enjoin the Laicks as a Penance, to order so many Masses to be said for them. The other Constitutions of this Council are taken out of the *Late-run Council* under *Alexander III.*

The Council of *Lambeth* in the Year 1206.

The Council of Lambeth, 1206. IN the Year 1206. *Stephen of Langton*, Archbishop of *Canterbury*, held a Synodal Assembly at his Palace of *Lambeth*, wherein he made three Institutions: The first, about the Right of *Mortuaire* which was paid to Churches: The second against drunken Clubs; and the third

to prohibit Priests from saying above one Mass a Day, except in the *Christmas* or *Easter* Holy-days; or when a Curate is obliged to bury a Corps in his Church, in which Case, he who celebrates ought not to receive the Ablution but at the last Mass.

The Constitutions of Cardinal *Gallo*, drawn up in the Year 1208.

The Constitution of Cardinal Gallo, 1208. *Gallo* Cardinal Deacon of *St. Mary's*, who liv'd under the Pontificate of *Innocent III.* and was sent by that Pope as his Legate into *France*, has left us several excellent Constitutions about the Behaviour of the Clergy, drawn up in the Year 1208.

In the first, he condemns all the Priests and other Ecclesiasticks who kept in their Houses suspicious Women, excepting those Clerks who were of the *Minor Orders*, who might marry, but not hold their Benefices with their Wives. He orders, That the Ecclesiasticks should be admonish'd not so much as to keep their Mothers, or their Wives, or any of their nearest Relations in their Houses.

In the second, he prohibits under Pain of Excommunication, the demanding any thing for Baptism, Burial, Benediction, and the rest of the Sacraments of the Church; and yet he allows, that Laicks should be admonish'd not to refuse out of a Motive of Avarice, what the Faithful were us'd to give out of Devotion to testify the Respect they bore to the Sacraments.

The third and fourth prohibit the Clergy and beneficed Persons from wearing red Habits, or such as were made in the fashion of the Laicks Habits.

The fifth prohibits Monks from wearing sumptuous Robes, or of any other Colour than Black.

The sixth prohibits the Clerks and Monks from being Usurers or Merchants under the Penalty of Excommunication.

The seventh enjoins the Superiors to put these Constitutions in Execution.

The eighth and ninth import, that they shall admonish the Scholars to observe them, and if they will not, then they shall be declared Excommunicate by the Chancellor, who shall have no Correspondence with them till they have made Satisfaction, and receiv'd Absolution from the Bishop, or in the Bishop's Absence from the Abbot of *St. Victor*. Lastly, He enjoins the School-masters to explain these Constitutions themselves. These last Articles shew, that these Orders were made at *Paris*.

The Council of *Avignon* in the Year 1209.

The Council of Avignon, 1209. IN the Year 1209. *Hugh Raymond* Bishop of *Riez*, and *Milo* Legates of the Holy See, held a Council at *Avignon* the 6th of September, at which were present the Archbishops of *Vienna*, *Arles*, *Embrun*, and *Aix*, with twenty Bishops, several Abbots and several Curates. There they made these following Constitutions.

By the first, Bishops are enjoin'd to preach the Word of God, and cause it to be preach'd in their Diocesses.

The second imports, that the Bishops shall make use of Censures (if Occasion require) to oblige the Earls, Lords and other Persons to swear, that they will extirpate the Hereticks, and turn the *Jews* out of all Manner of Offices.

The third, that Usurers shall be excommunicated.

The fourth, that the *Jews* shall be hinder'd from exacting Usury, from working on *Sundays*, and from eating Flesh on Days of Abstinence.

The fifth orders the paying of Tithes to the Ecclesiasticks, and forbids the Alienation of them.

The sixth prohibits unjust Exactions and Taxes, made by the Lords without the Authority of the Prince; and orders, that the Territories of those Lords who exact them shall be interdicted.

The seventh prohibits Laicks under pain of Excommunication, from exacting any Taxes from the Clergy, and from seizing upon the Estates of Bishops or Ecclesiasticks after their Death.

The eighth likewise prohibits the Laicks from intermeddling with the Elections, or from hindering the Freedom of them.

The ninth prohibits the building of Churches fortified with Castles, and enjoins the Fortifications of such as have them, to be demolish'd, except such as are necessary for the repulsing the *Pagans*.

The tenth confirms the Laws made for the preservation of Peace, and condemns the *Arragoneses*, the *Barbanzonses*, and *Routiers*, who disturb it.

The eleventh enjoins the Ecclesiastical Judges, speedily and with Resolution, to dispatch the Causes which shall be brought before them.

The twelfth is against the Forwardness of some in taking off an Excommunication or Interdiction. 'Tis declared ac-

cording to a Decretal of Pope *Innocent III.* That no Excommunication made for some Damage done, shall be taken off, till such time as the excommunicate Person shall swear to make Reparation; and if it be for having committed a Default in Judgment, till such Time as he likewise swear to appear before the Judge.

The thirteenth contains a new Law against perjured Persons, by which the Absolution of those who are guilty of that Crime, is reserv'd to the Pope, as well as the Absolution of sacrilegious Persons and Incendiaries.

The fourteenth renews the Law of the *Lateran Council*, to oblige the Collators of Benefices to present within six Months.

The fifteenth prohibits Bishops, Abbots, and other Superiors, from allowing the Monks to hold any thing by way of Property; and the rather, because the Pope himself cannot allow it, as *Innocent III.* has declared in one of his Decretals.

The sixteenth is against those who exercise any Violence, and take Men by Force.

The seventeenth prohibits the allowing of Dancing in Churches on the Vigils of Festivals, or the singing of profane Songs.

The eighteenth is about the Habits of Monks; it is ordered, that the Monks shall have such an Habit and Tonsure as is conformable to their State, that their Cloths shall be of plain Stuff, of a modest Colour, and with Sleeves. And with respect to Seculars, that they shall have a Coronet, and close Habits, but neither Red, nor Green, nor made with Silk.

The nineteenth imports, that the Superiors and the other Clergy, shall be promoted to Holy Orders, according to the *Mandatus* of their Bishop; and that those that are in Holy Orders, shall not engage themselves in Civil Offices, nor make Cabals.

The twentieth declares the Relations to the fourth Degree of those who murder'd *Peter of Chateaufort* Legate of the Holy See, and *Geffrey* Canon of *Geneva*, incapable of holding Benefices.

The last is an Injunction to the Archbishops and Bishops, to take Care that the foregoing Constitutions be observed.

The Council of Paris in the Year 1212.

The Council held during the thirteenth Century.

The Council of Paris, 1212.

Robert Corceo Cardinal and Legate of the Holy See, held a Council at Paris, in the Year 1212. wherein he publish'd several Constitutions, relating to the Life, Manners, and Conduct of Ecclesiasticks, which are divided into four Parts: The first contains those which relate to the secular Clergy; the second, those which relate to the Regulars; the third, those which relate to the Nuns, Abbesses, and Abbots; and the fourth, those which concern the Archbishops and Bishops.

1. He orders the secular Clergy to be modest in their external Behaviour, to wear their Hair cut round, to abstain from frequent and dangerous Conversations in the Church or in the Choir, from useless walking in the Fields, and not to depart the Choir during divine Service.

2. He forbids any Distributions to be made to those who are at the Beginning and End of the Service, and are absent in the Middle.

3. He prohibits the Clergy from keeping Hounds or Hawks, and having magnificent Equipages.

4. He prohibits them from having Women in their Houses.

5. He enjoins them to be submissive to their Superior, to confess themselves to him, and no other, unless it be with his Consent.

6. He forbids the Clergy who have Benefices, the exercising the Function of Advocates for Money, or out of any base Design.

7. He prohibits Ecclesiasticks from swearing that they will lend nothing, nor be Security for any Man, and declares such Oaths null.

8. He would not that such Preachers should be tolerated, who preach to get Money, and to whom Pledges are given for so doing, let them have Relicks about them or not: He would have only those to preach, who are approv'd by their Bishop; and prohibits the Preachings of others.

9. He orders that unknown Priests should not be suffer'd to say Mass.

10. That one should not admit to the Communion, or bury any excommunicated, interdicted or unknown Person, or one of another Parish.

11. To suppress the enormous Avarice of Priests, he orders that Laicks should not be oblig'd to bequeath any thing, by their last Will and Testament, for the saying of Masses, and that no Contract should be made, nor any thing required for saying them, under what pretence soever. He forbids the great Number of yearly Masses, which were too great a Burden to the Priests, and condemns those frivolous Masses, which some said only for Form's sake.

12. He prohibits those who have Churches by way of Property, from farming them out for the injuring of others. He orders that the Priests shall not hear Confessions in a Church, without the Leave of the Superior, or of him who has the Cure of the Parish, unless in case of Necessity.

13. He forbids the dividing of Benefices.

14. He forbids the bestowing of Rural Deanries for a set Time, or for ever, for a certain Sum of Money.

15. He forbids Archdeacons to exact the Duty of Procuration, from the Churches which they do not visit personally.

16. He declares, that they should not suffer in the Cloysters Assemblies for Play or Debauchery, no not so much as in the Places where they were forced to sell Wine.

17. He admonishes the Canons of the Conventual Chapters, to choose a Stranger for their Superior, if they have not one capable of that Office among themselves.

18. He orders, that when there is an Election to be made in a Chapter, the Day of Election shall be publish'd, that so those who are absent may be there.

19. He prohibits the Plurality of those Benefices that have the Cure of Souls.

20. He orders, that no Person shall pretend that a Benefice belongs to him, by Right of Succession, and prohibits the exacting any thing for the granting a Licence to teach School.

The second Part of those Constitutions, relate to the regular Canons and Monks.

He begins with forbidding to exact any thing for Admittance into the Order, and that the Monks ought not to hold any thing, by way of Property; excepting Priors and those who are in some Employment, who may by the Permission of the Superiors, retain what shall be necessary for the Discharge of their Office.

2. He fixes the Age wherein any one shall be admitted into any Order, viz. eighteen Years old.

2. He orders, that the Bishops shall cause the little Wickets, which are in the Abbies and Priors to be shut.

4. He recommends to the Monks the distributing to the Poor, Infirm and Sick, the Revenues which are allotted for their Refreshment, and to be Hospitable.

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5. To give to the Poor their accustomed Alms.
6. He prohibits the refusing to admit any Person into a Religious Order, under pretence of his being of another Country.

7. He interdicts the Usurers and excommunicated Persons, from Entrance into a Religious Order, and from Ecclesiastical Burial.

8. He prohibits the admitting a Monk of another Monastery, if there be not a very strong Presumption, that he has a mind to change upon a Motive of sincere Devotion; and that he does it with the Consent of his Abbot.

9. He prohibits the Monks from wearing white Gloves, gawdy Shoes, and any thing like those of the Laity, and from making use of any other colour'd Cloth, than white or black.

10. He forbids them to have any Chambers out of their Dormitory (unless they be Officers of the House to whom it is allow'd) to quarrel in the Chapter, to make any Noise in the Cloyster, to entertain Women, to play at unlawful Games, to go a Hunting, and enjoins them to be silent in the Refectory.

11. He orders, that they should give to a Monk who is obliged to go a Journey, a Horse and Necessaries for his Journey, so that he may not be forced to beg upon the Road.

12. He admonishes the Inferiors to obey with Humility, and the Superiors to command with Discretion and Prudence.

13. He forbids Abbots to let out Provostships or Priories to farm.

14. He enjoins the Ordinaries of the place, to excommunicate those who have quitted their Religious Habit.

15. He orders, that if excommunicated, interdicted, or irregular Persons present themselves to be admitted into a Religious Order, they shall declare their Irregularity; that if the Abbot can absolve them, he shall do it, if not, he shall refer them to the Major Superior, who has the power of doing it: That if it happen any such be admitted by Surprise, or otherwise, and afterwards it be discover'd, he shall receive Absolution from his Abbot, or the Major Superior.

16. He renews the tenth Canon of the third Lateran Council, which forbids the permitting Monks alone in Towns, or Villages, or so much as in Cures.

17. He renews the Prohibition made in the same Council, that no Monk should have two Priories, or two Offices.

18. He relates a Decree of the Council of Chalcedon, which forbids the Monks making any Cabals.

19. He forbids them to be Advocates for the Causes which concerned their Monastery, or any other Religious House, especially if they did it without the permission of their Abbot.

20. He excommunicated the Monks who left their Monastery, to study Physick, or Law, in pursuance of the Lateran Council.

21. He forbids the Monks to lie two in a Bed.

22. He prohibits the diminishing the Numbers of the Monks of Priories.

23. He forbids the Custom of some Monks, who swore that they would lend out no Books.

24. He orders, that those who cause any Discord in Monasteries to have a Cell apart for themselves, shall be shut up in the Cloyster.

25. He declares, That 'tis Usury to sell Commodities dearer, because of a longer Term allowed for Payment.

26. He prohibits the Clergy and Bishops from buying of Priories.

27. He forbids the demanding a Treat, or Habits, from those who would enter into a Religious Order.

The third Part contains the Constitutions relating to Nuns, and some about Abbesses and Abbots.

1. He orders, that they should not suffer the Clergy, or suspicious Servants to come nigh them.

2. That they lie single.

3. That they shall not go out to visit their Relations, unless with Persons of approv'd Integrity, and for a short Time.

4. That they have no Dancing in their Cloysters.

5. That they shall live and be attir'd meanly and decently.

6. That they shall live in Common of the Goods of the Monastery.

7. That they shall have sage and discreet Confessors, of the Bishop's Appointment.

8. That the Abbesses who will not do their Duty, shall be suspended, and if upon Admonition, they do not mend, they shall be depos'd.

9. He orders what is to be observed by those who are appointed to serve in the Infirmarys, or Hospitals.

10. He orders, That the Abbots who neglect their Duty, shall be punish'd, and prohibits them from performing the Functions of an Advocate, or a Judge, upon pain of being deposed.

11. He inflicts the same Punishment upon those who live disorderly.

12. He forbids their having a great Retinue, or young Lackeys.

13. He orders, that they should not bestow the Goods of the Monastery on their Relations; unless they be poor, or so accounted.

14. He prohibits them from suffering young Women to enter their Monasteries, and from bestowing Priories on their Relations: And orders them twice a Year to receive the Accounts of the Priors or Officers.

15. He forbids them to regulate any Affair of Consequence, or to raise a considerable Sum of Money, without the Advice of their Elders, at least of seven chosen for that purpose, by the Chapter.

16. He enjoins them to be tender towards their repenting Brethren, and not to tell Offices.

17. He forbids them to menace or abuse those who make any Proposition to the Chapter about the Reformation of the House.

18. He enjoins them not suffer the Priors, or Officers to live irregularly.

19. He forbids them to eat in their Chambers, unless in case of Necessity.

20. He prohibits those who are admitted into a Monastery, from going out to study; and orders those who are gone out, to return within two Months.

21. He admonishes the Abbots, to keep Chaplains of a mature Age and good Morals.

The last Part, contains the Constitutions relating to Archbishops and Bishops.

1. He orders them to have their Coronets large enough, and wear their Hair cut round, that so it may not be seen below their Mitre; to be prudent and modest in their Conversation and Conduct.

2. Not to hear Matters a-bed, and not to concern themselves with secular Affairs, during the Time of Divine Service.

3. To celebrate the Office themselves upon High Festivals, and to preach the Word of God, or cause it to be preached.

4. Not to go a Hunting, nor wear fine Furs, nor play at Dice or Cards.

5. To have reading at their Tables the Beginning and End of their Meals.

6. To have prudent Almoners, to exercise Hospitality, to give their Audiences for the Administration of Justice, and to hear the Poor at stated Hours, to receive often the Confessions of others, and as often to confess themselves.

7. To reside in their Cathedral Churches, especially on the High Festivals, and in the Time of Lent.

8. To cause the Profession they made when consecrated, to be read over to them at least twice a Year.

9. Not to carry along with them in their Visits a great Train and needless Equipages.

10. To make choice of prudent Friends, Men of good Morals, and to keep their Families in due Order.

11. To have such Officers as have all the Qualifications necessary for the well discharging of their Trust, and especially, such as are grave and prudent, who will do Justice Graciously.

12. To tolerate nothing that shall border upon Simony in the Collation of Holy Orders or Benefices, in the Dedication of Churches, in the Benediction of Virgins, &c. provided none of the honest and allowed Customs be prejudiced hereby.

13. Not to give Benefices with the Cure of Souls, to young or unworthy Persons; not to excommunicate, or pass Censures with precipitation, not to exchange the Punishment of the excommunicated for pecuniary Mults; not to give a Dispensation for the three Forms of Marriage for Money; not to collate Benefices which are not vacant; and not to promote to Holy Orders such Clerks whose Ability and Vertue are not known.

14. To take nothing for the Seal, for doing Justice, for redeeming the Right of Procuration; for the Burial of excommunicated Persons, or for tolerating Clerks to converse with Women.

15. Not to suffer Justice to be done in Church-yards or consecrated Places.

16. Not to be at the Feasts of Fools.

17. To hold a Synod every Year, to confer the Sacrament of Confirmation, to correct the Disorders of their Dioceses.

18. Not to suffer the Women to dance in the Church-yards, or any consecrated Places, nor to work on Sundays.

19. To prevent the cancelling of Last Wills and Testaments.

20. To extirpate that Crime which is odious to name.

21. Lastly, to punish that Disorder with Severity, according to the Rule made in the Lateran Council on that Subject.

The Council of Montpellier in the Year 1215.

IN the Council held at Montpellier, in the Year 1215. by Peter of Benevento Cardinal, upon the Affair of the Earl of Montfort, they published forty six Decrees.

The four first relate to the Manner how the Bishops and the other Clergy ought to be habited. It is therein order'd, that the Bishops shall wear a Linnen-vest, and a long Habit sew'd on their Shoulders, and ty'd with Ribbons on their Breast. That the Canons and other benefic'd Persons, shall not make use of any gilded Loops or Shoes, and that they shall not frequent the Court, or Taverns, nor have any familiar Converse with Women; that they wear no colour'd, or close-body'd Coats. That the Arch-deacons and others promoted to any Dignity in Cathedral, or Collegiate Churches, shall wear a long Habit closed from the Top, whether it be of Wool-len or Linnen: That the Curates shall observe the same thing: That the benefic'd Clerks shall wear a round Coronet about their Heads, that so the Hair above and below may be parted by an equal Circle.

The three next relate to the Manners of the Clergy. He forbids them to lend upon Usury, or to keep Hawks.

The eighth prohibits the giving Prebends to Laicks.

The two next provide for the Execution of the former.

In the eleventh and twelfth, the Bishops are enjoin'd to bestow Benefices *Gratis* on Persons capable of holding them, and are prohibited from granting them to young Persons, who are as yet in the lesser Orders.

The two next relate to the Abbots and Monks, and con-

tain the Ordinances so often repeated at that time, about the Modesty which they ought to have in their Habits, their renouncing of all Property, the forbidding the exacting of any thing for Admittance into a Monastery, the prohibition of being Advocates, the Alms which they ought to give to the Poor of what is remaining at their Tables.

The five next concern the regular Canons. They are enjoin'd to wear great Coronets, and the Monks to wear larger; to be meanly shod, not to go out of the Monastery wherein they are to enter into another; to have Surplices over their Habits, and when they travel a close black Cassock; and to give nothing for a Prebend.

By the twenty ninth, the Priests and Monks are prohibited to admit of Usurers, excommunicated, and interdicted Persons to the Communion, or to give them Burial.

In the thirtieth and thirty first, it is enjoined, that three Monks at least, should be put into the Priories; and if the Revenues be not sufficient to maintain them, more should be united to them, that so there might be in each a Prior and two Monks.

The next, are Laws for the Observation and Preservation of Peace.

In the last, the Archbishops and Bishops are ordered to have a Priest, and two or three Laicks in each Parish, who are obliged by Oath, if need be, to declare to the Bishop, the Lords and Judges of the Place, the Hereticks which they have discover'd in their Quarter.

The fourth General Lateran-Council held under Pope Innocent III. in the Year 1215.

THIS Council was appointed by Innocent III. the 20th of April 1213. to be held two Years and an Half after; that is, just the Beginning of November, in the Year 1215. The Pope in his Letters of Indiction, gives his Reasons, why he thought that Council necessary; viz. the recovering of the Holy Land, and the Reformation of the Catholick Church. He says, that where-

as those two things affect the general State of the Church, he had resolv'd according to the Advice of his Brethren, and other judicious Persons, to call a General Council for the Salvation of Souls, for the eradicating of Vice, and planting of Virtue, to correct Irregularities, reform the Manners, condemn Heresies, put a Stop to Divisions, establish Peace, prevent Outrages, re-establish Liberty, and to engage the Princes and

The Council held during the thirteenth Century. and People to retrieve the Holy Land: That in the *Interim*, till the Council should meet, he had taken care to inform himself of the Abuses which needed Reformation, and to send Persons into the several Provinces, to dispose them for the Expedition to the Holy Land: He enjoins the Archbishops and Bishops to come to the Council (excepting one or two Bishops who should remain in each Province) and those who could not come in Person, to send Deputies, and admonishes them, to order all the Chapters to send likewise their Deputies thither. In the mean time he recommended to them, the diligent enquiring into whatever was necessary to be reformed or amended in their Provinces, that so they might speak of it in the Council, and to contribute all they could towards the promoting the Expedition to the Holy Land. This Circular Letter was directed to the Patriarchs, Archbishops, Bishops, and Sovereign Princes of all *Christendom*.

The IV. General Lateran Council held 1215.

The Council met at *Rome* in the Church of *St. Saviour*, on the time prefix'd (in *November 1215*.) and consisted of four hundred and twelve Bishops in Person, near eight hundred Abbots and Priors, and a great many Deputies of the absent Prelates, or of the Chapters. The *Latin* Patriarchs of *Constantinople* and *Jerusalem* were there in Person: The Patriarch of *Antioch* who was sick, sent a Bishop thither; and there came a Deacon the Deputy of the Patriarch of *Alexandria*, which was then under the Power of the *Saracens*. The Ambassadors of the Emperor of *Constantinople*, of the King of *Sicily* the Emperor elect, of the Kings of *France*, *England*, *Hungary*, *Jerusalem*, *Cyprus*, *Arragon*, and of the other Princes, were there.

The Pope open'd the Session by Preaching on those Words of our Saviour, *With desire have I desired to eat the Passover with you*. He therein took notice of three Sorts of Passovers which he desired to celebrate with the Fathers of the Council, the Corporeal, the Spiritual, and the Eternal: The Corporeal, which was the passing from one Place to another, for the Deliverance of *Jerusalem*; the Spiritual, which was the passing from one State to another, by the Reformation of the Church; and the Eternal, which is the passing from the Temporal State to the Glory of Heaven. Upon the first Head, he exhorts the Ecclesiastics to do all they could for the succouring of the Holy Land. Upon the Second, he exhorts them to make use of Spiritual Punishments on the Delinquents, that so they might reduce them from their Error. He exhorts them in particular, to correct the Ecclesiastics; because the Disorder proceeded chiefly from the Clergy, whose evil Example the People follow'd. He observes, that from hence chiefly proceed the Evils which infest the Church of God. 'Tis this (says he) that overthrows the Faith, disfigures Religion, destroys Liberty, treads Justice under Foot, increases the Number of Hereticks, makes the Schismatics insolent, the Infidels Proud and the *Saracens* Powerful. He concludes all with the third Passover, which is the passing to Glory, where he prays he may one Day meet with them. He preach'd likewise another Sermon to the Fathers of the Council, which is only a Moral Exhortation.

Afterwards he orders the Reading in a full Council the Chapters or Canons upon the Discipline of the Church, which were already drawn up. *Matthew Paris* says, That those Canons seem'd tolerable to some of the Prelates, but grievous to others. His Words are these, *Facto prius ab ipso Papa exhortationis Sermone, recitata sunt in pleno Concilio Capitula Septuaginta quæ aliis placabilia, aliis videbantur onerosa*. Let the Case be how it will, 'tis certain, That these Canons were not made by the Council, but by *Innocent III.* who presented them to the Council ready drawn up, and order'd them to be read, and that the Prelates did not enter into any Debate upon them, but that their Silence was taken for an Approbation.

These seventy Chapters or Canons, begin with a Form of Faith, drawn up in these Terms. 'We do firmly believe, and sincerely confess, That there is but One True, Eternal, Immense, Omnipotent, Immutable, Incomprehensible, Ineffable God, the Father, Son, and Holy Ghost, who are Three Persons, but only One Essence, One Substance, and One Simple Nature. The Father derives his Substance from none, the Son has it from the Father, and the Holy Ghost proceeds from Both, without Beginning and without End. The Father begets, the Son is begotten, and the Holy Ghost proceeds. They are Consubstantial and Co-equal in all things, equally Powerful, equally Eternal, One Individual Principle of all things, the Creator of things Visible and Invisible, Spiritual and Corporeal, who by His Omnipotent Power, created out of Nothing at the Beginning of Time, and all together, two sorts of Creatures, Spiritual and Corporeal; and afterwards the humane Nature, which is a Compound of Soul and Body. For the Devil and the other Demons were Good when God created them, and became by their own Fault Wicked, and Man sinned and fell by the Suggestion of the Devil. This Holy Trinity, which is Indivisible with respect to its Essence, and distinguish'd according to its personal Properties, has given to Mankind a salu-

tary Doctrine by the Ministry of *Moses*, the Prophets, and the other Servants of God, according to the Order and Dispensation of Times. And at last *Jesus Christ* the only Son of God, who was incarnate by the Power of the whole Trinity, and conceiv'd of the Virgin *Mary* (always a Virgin) by the Power of the Holy Ghost, who was true Man, made up of a reasonable Soul and humane Body, one single Person compounded of two Natures, has more clearly shown us the Way of Life, who being Immortal and Impassible as to his Divinity, as to his Humanity became Passible and Mortal: And he suffer'd for the Salvation of Mankind on the Cross; he died and descended into Hell; is risen from the Dead, and ascended up into Heaven; but he descended in his Soul, and rose again with his Body, and is ascended into Heaven with his Body and Soul, and shall come again at the End of the World, to judge both the Living and the Dead, and to give to all Men according to their Works, as well the Reprobates as the Elect, who shall all arise again with their own Bodies which they at present bear about them, that so they may receive according to their Deserts, whether they be Good or Bad; the former Eternal Glory with *Jesus Christ*, and the latter Eternal Damnation with the Devil. There is but one Catholick Church of the Faithful, out of which none is Saved; wherein *Jesus Christ* is both Priest and Sacrifice, whose Body and Blood are contain'd really in the Sacrament of the Altar under the Species of Bread and Wine; the Bread being Transubstantiated into the Body of *Jesus Christ*, and the Wine into his Blood by the Power of God, that so to render the Mystery of the Unity perfect, we might receive of His Nature what he receiv'd of Ours. No Person may consecrate the Sacrament, but the Priest who has receiv'd lawful Ordination, by the power of the Keys of the Church, which *Jesus Christ* has given to his Apostles and their Successors. The Sacrament of Baptism, which is consecrated by Invocation of the Trinity, Father, Son and Holy Ghost, on the Water, is the Cause of Salvation as well of Infants as of adult Persons, when it is conferr'd according to the Form of the Church, whoever it be that administers it. If any one falls into Sin after Baptism, he may be always restor'd to Grace by a true Repentance: Not only Virgins and those who live continently; but also marry'd Persons, who please God by their Faith and Good Life, merit Eternal Life. This is the Abstract of the Doctrine of the Church contain'd in the Profession of Faith of this Council. Which is the first Chapter or Canon of it.

In Consequence to this, the Council condemns in the Second Chapter, the Treatise compos'd by the Abbot *Joachim* against *Peter Lombard*, about the Unity of the Essence of the Trinity; because that Abbot had treated him as a Fool and an Heretick, for having said in his Book of Sentences, That the Father, Son and Holy Ghost, are one Supreme or Sovereign Being, which is neither begetting, begotten nor proceeding: A Proposition from whence he pretends it follows, That there is a *Quaternity* in the Godhead, namely three Persons of the Trinity, and one common Essence. The Council explains and confirms the Doctrine of the Master of the Sentences, and rejects that of *Joachim*; who pretended, that the Father, Son and Holy Ghost, were not the same thing, tho' they be one Substance and one Nature; which yet he explain'd in such a Manner, that he seem'd to admit of only a Specific Unity, or Resemblance between those three Persons: The Council declar'd those to be Hereticks, who would maintain the Opinion of the Abbot *Joachim*. However, they order'd, That the Condemnation should be no Prejudice to the Monastery of *Flora*, of which Abbot *Joachim* was the Founder; because there they liv'd regularly, and put in practice a very good Discipline; but especially because that Abbot had submitted his Books to the judgment of the Holy See, and had protested in Writing, that his Belief was the same with that of the Church of *Rome*, which is the Mother and Mistress of all the Faithful. The Council likewise, condemn'd in the same Chapter, the Errors of *Amaury*, of whom 'tis said, that the Father of Lies had so obscur'd his Understanding, that his Doctrine may rather pass for Nonsense than Heresie.

In the Third Canon, they excommunicated and anathematiz'd all the Hereticks, who oppose the Catholick and Orthodox Faith, as before explain'd: And 'tis therein Order'd, that the Hereticks shall be deliver'd up, after their Condemnation to the Secular Powers, or to their Officers, to be punished according to their Demerits; the Clerks being first degraded: That their Goods shall be confiscated, if they be Laicks: And if Clerks, then they shall be apply'd to the Use of the Church: That those who lye under violent Suspicions of Heresie shall be likewise anathematiz'd, if they do not give Proofs of their Innocence, and they shall be avoided, till they have given Satisfaction, and if they be in a State of Excommunication during a Year, they shall be condemn'd as Hereticks: That the Lords shall be admonish'd and oblig'd by Ecclesiastical Censures, to take an Oath, that they will extirpate Hereticks and excommunicate Persons, who shall be within their Territories: That if they neglect to do it after Admonition, they shall

shall be excommunicated by the Metropolitan and Bishops of the Province, and that in Case they persist a Year without making Satisfaction, the Sovereign Pontiff shall be advertis'd thereof, that so he may declare their Vassals absolv'd from their Oath of Fealty, and bestow their Lands upon such Catholics as will seize upon them, who shall be the lawful Possessors of them by extirpating Hereticks, and preserving the Purity of the Faith in them; but without Prejudice to the Right of the Superior Lord, provided he offer no Obstruction or Hindrance to the putting this Ordinance in Execution. The same Indulgences are granted to those Catholics, as shall undertake to extirpate Hereticks by force of Arms, as are granted to those who go to the Holy Land. They excommunicated those who entertain'd, protected, or supported Hereticks, and declare, That those who shall be excommunicated upon that Account, if they do not make Satisfaction within a Year, shall be declar'd Infamous, and divested of all Offices, as well as of Votes in the Elections; that they shall not be admitted as Evidences; that they shall be depriv'd of the Faculty of making a Will, or succeeding to an Estate; and lastly, That they may not perform the Functions of any Office. 'Tis likewise farther order'd, That those who will not avoid the Company of such Persons as are by the Church denounc'd Excommunicate, shall be excommunicated themselves, till they have given Satisfaction. But above all, Ecclesiasticks are forbidden to administer the Sacraments to them, to give them Christian Burial, to receive their Alms or Oblations, upon pain of being suspended from the Functions of their Orders, wherein they may not be re-establish'd without a special *Indulto* from the Pope. The same Punishment is likewise inflicted on the Regulars, and besides this, that they be not any longer tolerated in the Diocess, wherein they shall have committed such a Fact. All those are excommunicated who shall dare to preach without having receiv'd a Licence from the Holy See, or a Catholick Bishop. Lastly, The Archbishops and Bishops, are oblig'd to visit in Person, or by their Archdeacons or by other Persons, once or twice a Year, the Diocesses where it is reported that there are any Hereticks, and to put a certain Number of Inhabitants upon their Oath, to discover to the Bishop such Hereticks as may be detected. They are likewise enjoin'd to cause the Accused to appear, and to punish them if they do not clear themselves, or if they relapse after they have been clear'd. Lastly, The Bishops are threatned to be depos'd if they neglect to purge their Diocess from Hereticks.

The Fourth Canon relates to the *Greeks*. It imports, That tho' the Council would honour and favour the *Greeks*, who threw themselves under the Obedience of the Holy See, by maintaining as far as possible their Customs and Ceremonies, yet it could not tolerate, what might be prejudicial to the Salvation of Souls and to the Ecclesiastical Dignity: That the *Greeks*, after they had shaken off their Obedience to the Holy See, have had so great an Abhorrence to the *Latins*, that they would not celebrate on the Altars whereon the *Latins* had celebrated, till they had wash'd them; that they had re-baptiz'd those who had been baptiz'd by the *Latins*. They are here forbidden to do any such thing for the future, and are exhorted to conform themselves to the Church of *Rome*, that there may be one Flock under one Shepherd. They who shall for the future undertake the like, are menac'd with Excommunication and Deposition.

The Fifth regulates the Order of Patriarch, and orders, That next to the Church of *Rome*, which has the Primacy over all other Churches according to the Appointment of our Saviour, the Church of *Constantinople* shall have the First Place, that of *Alexandria* the Second, the Church of *Antioch* the Third, and that of *Jerusalem* the Fourth: And the Patriarchs of those Churches are empower'd to grant the *Pall* to the Archbishops who depend on them, and to demand of them a Profession of Faith and of Obedience to the Holy See, after they themselves have receiv'd the *Pall* from the Holy See (which is here styl'd the *Ensign of the Plenitude of the Pastoral Power*) and have taken an Oath of Fealty and Obedience to it. They are likewise allow'd to have the Cross carry'd every where before them, except in the City of *Rome*, and other Places where the Pope shall be in Person, or his Legate, having the Marks of the Apostolick Dignity. They are also allow'd the Privilege of trying the Appeals of all the Provinces within their Jurisdiction, except Appeals to the Holy See, to which all the World ought to pay a Deference.

In the Sixth it is order'd, That according to ancient Custom the Metropolitans shall every Year call Provincial Councils, wherein they shall treat of the Reformation of Manners, especially of those of the Clergy, and cause the Canons to be read over, especially those that are made in this Council, and that the Bishops shall take care to have in their Diocesses several prudent and grave Persons, who without exercising any Jurisdiction, shall inform themselves of such Things as are necessary to be reform'd or corrected, and shall make their Report to the Metropolitan and his Suffragans in the next Council, that so a Remedy may be apply'd.

The Seventh, enjoins the Ordinaries to be careful in reforming the Manners of the Clergy within their Diocesses, and to correct the Abuses and Disorders; and that they might with the greater Freedom, it declares, That they may not be

hinder'd in doing it, under the Pretence of any contrary Custom, or by any Appeal. With respect to the Disorders of the Canons of Cathedral Churches, which the Chapters were us'd to correct; 'tis here order'd, That they shall be corrected at the Time prefixed by the Bishop, if not, that then he shall make use of Ecclesiastical Censures to correct them: That he shall likewise take care to reform the other Irregularities of his Clergy, by observing in all things the Rule and Order prescrib'd him: That moreover, if the Canons forbear to say the Office in their Church, without any evident Reason, the Bishop shall not forbear to celebrate, and upon his Complaint the Metropolitan shall make use of Ecclesiastical Censures against them. Lastly, The Ordinaries are admonish'd in this Canon, not to abuse this Ordinance, to get any profit to themselves by it, or to oppress those of their Diocess.

The Eighth Canon, regulates the Process which ought to be minded in the Accusations of Ecclesiasticks. 'Tis therein declar'd, That 'tis not to be tolerated to accuse them lightly: That they ought to be present when they are inform'd against, unless they absent themselves out of Contumacy: That they ought to be told the Heads of the Information against them, and to know their Accusers, and to be admitted to put in their Replications and lawful Exceptions: That there are three Ways of proceeding against a Criminal, by Way of Accusation, by Denunciation and by Inquisition. That the Accusation ought to be usher'd in by the complaint of the Accuser, the Denunciation, by a charitable Admonition, and the Inquisition, by common Report: That yet it was not requisite to observe this Method precisely, with respect to Regulars, and that one might divest them of their Offices when it was expedient, without observing all these Formalities.

The Ninth orders, That the Bishops of Diocesses, wherein there are People of different Nations, and who have different Customs, shall take care to provide Persons who may celebrate Divine Service according to those different Rites, without putting themselves to the trouble of having two Bishops in one and the same Diocess.

The Tenth imports, That the Bishops shall take Care to have in the Churches of the Diocesses eminent Persons to preach the Word of God, and administer the Sacrament of Penance.

The Eleventh confirms the Decree of the Council of the *Lateran*, held under *Alexander III.* importing, That there shall be in all Cathedral Churches a Master to teach *Gratis* the Clergy of those Churches, and the other poor Scholars, on whom they shall bestow the Revenue of the Benefice; and extends this Rule to other Churches, that so the same might be observ'd for the Master of a Grammar-School: And that in the Metropolitan Church, besides the Grammar-Master, there shall be a Divine to teach the Priests and other Ecclesiasticks the Holy Scripture, and what relates to the Cure of Souls; that they shall bestow on him the Revenue of a Benefice, tho' he might be a Canon at the same time, and that he shall hold it so long as he shall be a Teacher: That if the Metropolitan Church have not wherewithal conveniently to keep a Theologian, and a Grammar-Master, the Theologian shall be kept there, and the Grammar-Master provided for in another Church.

The Twelfth imports, That every three Years there shall be held in all Kingdoms or Provinces, without prejudice to the Rights of the Diocesan Bishops, Chapters of Abbots, and Priors of Monasteries, who never were used to hold any such before: That they shall invite to them two Abbots of the Order of *Cisteraux*, who were accusom'd to hold such: That four of them shall preside over the Chapter, which shall be held several Days: That there they shall lay out themselves upon reforming the Order, and making the Regular Discipline to flourish: That whatever shall be order'd with the Approbation of the four Presidents, shall be inviolably observ'd notwithstanding any Opposition, or Appeal whatever: That all those who come to the Chapter shall live in common whilst it is held: That there they shall nominate Visitors to visit the Monasteries of Men and Women, and to correct and reform whatever shall want it in them; so that if they find themselves oblig'd to depose any Superior, they shall acquaint the Bishop of him, who shall not fail to depose him; and in case he does not do it, that then they should acquaint the Holy See with it. It orders the same thing with Respect to regular Canons. However it does not discharge the Bishops from taking care of the Monasteries; on the contrary, it enjoins them with the utmost Diligence to keep up the Discipline, that so the Visitors may find nothing to reform. Lastly, it orders the Bishops and Presidents of Chapters to make use of Ecclesiastical Censures against the Seculars who shall do any wrong to the Monasteries.

The Thirteenth prohibits all manner of Persons from erecting a new Order, and imports, that those who would embrace the Monastick Life shall enter into an Order already approv'd; and that those who are willing to found a new Monastery shall follow one of the Rules, and one of the Orders already approv'd. It likewise forbids one and the same Person to be a Monk, or Abbot of two Monasteries.

The Fourteenth enjoins. That the Incontinent Clerks shall be punish'd: That if any one being taken up for that Crime, shall

The Councils held during the Thirteenth Century.

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The IV. Council held 1215. The Fifteenth, is against the Drunkenness of Ecclesiasticks, and forbids them to go a Hunting, and to keep Hounds or Hawks.

The IV. Council held 1215. The Sixteenth forbids them to concern themselves in Secular Trades, especially in such are dishonest: To go to Comedies or Farces; to frequent Publick Houses, unless in a Journey, or in case of Necessity; and to play at any Games of Dice: And it enjoins them to wear a Coronet and Tonsure suitable to their Quality; to have Habits clos'd before, which should be neither too long nor too short; not to wear colour'd Cloths, or such as are set off with Trimming; not to wear at Church Copes with Sleeves, not to wear Clasps or Ribbons of Gold and Silver, nor Rings, unless by their Dignity they have a Right to wear them. It is likewise order'd. That Bishops shall wear in Church and out of Church Surplices of Linen, except those who ought to wear the Monachal Habit, and that the Mantles which they make use of, shall be fastned before or behind with Clasps.

The Seventeenth is against the Effeminacy of some Clerks who spent part of the Night in Feasting, or in Prophan Company, slept till Daylight, and in saying their *Mattins* left out one half of the Office: And against those who celebrate *Mass* but four Times a Year, and who were present at it but very seldom, and without any Manner of Devotion. Those Irregularities were forbidden under Pain of Suspension, and the Clerks are exhorted to celebrate the Morning and Evening-Service constantly and devoutly.

The Eighteenth prohibits them from pronouncing the Sentence of Death, from assisting at Executions, from writing or dictating Letters to demand the Death of any Person, from being *Inquisitors*, from exercising any part of Chirurgery, wherein it was necessary to apply Iron or Fire; from giving Benediction for the making of a Tryal by hot or cold Water, or by hot Iron.

The Nineteenth forbids the putting any Household Goods into Churches, unless in Cases of Necessity; and orders, that they shall keep the Utensils and Ornaments of the Church of their own.

The twentieth orders, that the Holy *Chrism* and the Eucharist shall be kept under Lock and Key, and that if the Person to whose Care they are entrusted, leaves the Place where they are, open, he should be suspended *ab Officio* for three Months, and if any Accident happen to them through his Fault, he shall be punish'd for it very severely.

The twenty first is the famous Canon which enjoins, that the faithful of both Sexes who are arriv'd to Years of Discretion, shall confess all their Sins at least once a Year to their own proper Priest (that is, the Curate, as appears by the thirty second Canon, where this Title is given to Curates:) That they shall compleat the Penance impos'd on them, and receive the Sacrament of the Eucharist devoutly at least every *Easter*, unless they believe that they ought to abstain from it for some time, upon some reasonable Account, and with the Advice of their own proper Priest. Those who shall not discharge this Duty, shall be condemn'd to the being depriv'd of entring into the Church whilst they live, and of Ecclesiastical Burial when they die. And 'tis order'd, that this Canon shall be often read publickly in the Church, that so none may plead Ignorance in the Case. 'Tis here added, that if any one would confess his Sins to a Priest that is a Stranger, he ought to ask and get leave for it of his own proper Priest, because otherwise he can neither bind nor unbind. The Priests are likewise admonish'd to be discreet and prudent, to handle like good Physicians the Wounds of their Patient; to pour into them Oyl and Vinegar by informing themselves exactly of the State of the Sinner, and of the Circumstances of his Sins; and to know what Counsel he ought to give him, and what Remedies he ought to make use of to cure him, to take care never to discover by Word or Sign the Sins of those who are confess'd; and if he wants Advice in the Case, to ask it without discovering the Person. Lastly, that those who shall disclose any Sin that has been reveal'd to them in Confession, shall be condemn'd not only to be depos'd, but also to be confin'd during Life in a Monastery, there to do Penance for it.

The twenty second imports, that the Physicians of the Body shall advise their Patients to send for the Physicians of the Soul before they prescribe any thing to them, that so they may provide for the Salvation of their Souls, before they lay out any Care for the Health of their Body. It likewise forbids Physicians under pain of Excommunication to prescribe any thing to their Patient for the Health of his Body, which may put his Soul in any Danger.

The twenty third imports, that a Cathedral or Regular Church shall not be vacant above three Months; and if those whose Right it is to elect, do not proceed to an Election within that time, they shall forfeit the Right of electing *Pro*

hoc vice, which shall lapse to their immediate Superior, who shall be oblig'd to do it within three Months.

The Councils held during the Thirteenth Century. The twenty fourth prescribes the Forms of Elections: cils held. Namely, that in the Presence of all those who ought to be there, three credible Persons be chosen out of their Body, who shall collect and exactly count the Voices of all who shall give their Suffrages; and who having put them in Writing, shall immediately publish them, without being liable to any Appeal, that so he may be elected, who has all the Votes, or the Votes of the *Major* and Sounder Part of the Chapter: Or that they may commit the Power of electing to a certain Number of capable Persons, who shall provide for the vacant Church in the Name of All. The Elections made otherwise are declar'd Null; if they are not made by the unanimous Vote of all the Electors as it were by Inspiration. These then are the three ways of Election, by Scrutiny, by Compromizing, and by Inspiration. They who observe not this Form shall forfeit their Right of Election *pro hoc vice*. It prohibits the constituting a Procurator in the Business of Election, if he who constitutes be not absent, and in a Place from whence he ought to be summon'd, where he is detain'd by a lawful Obstruction, of which Oath shall be made; and in this Case 'tis allow'd to commissionate one of the Body in his Place. Lastly, it rejects clandestine and secret Election, and enjoins, that the Election shall be solemnly publish'd immediately after it be made.

The twenty fifth deprives him, who consents to an Election made by the Authority of Secular Powers, of the Benefice to which he has been elected, and renders him incapable of being elected to another: And with respect to those who proceeded to the Election, it suspends them for three Years *ab Officio & Beneficio*, and deprives them of the Right of electing.

The twenty sixth imports, that he whose Right it is to confirm the Person elected ought carefully to enquire into the Form of Election, and the Person elected, that in Case the Election be according to Form, and the Person elected have the Qualifications requisite, he shall confirm it. Those who confirm an unworthy Person, shall forfeit their Right of confirming, and be suspended from their Benefices. The Bishops are admonish'd to promote only such to Holy Orders, who can acquit themselves of their Duties worthily. As for those who are under immediate Subjection to the Holy See, 'tis order'd, that if they can conveniently, they shall personally appear before the Pope to obtain the Confirmation of their Election, or shall send able Persons by whom one may be inform'd of the Qualifications of the Person elected, and of the Form of the Election; provided notwithstanding that those who are out of *Italy*, if their Election be not disputed, shall have the Administration both of Spirituals and Temporals. As to the Consecration or Benediction, 'tis declar'd, that it shall be given according to Custom.

The twenty seventh enjoins the Bishops to instruct, or cause those to be instructed on whom they conferr Priests Orders, of the Manner of celebrating Divine Service, and of administering the Sacraments. They are threatned to be punish'd who shall for the future ordain ignorant Priests; because 'tis more eligible to have a few good, than a great many bad Ministers.

The twenty eighth orders, that those who shall have ask'd and obtain'd leave to quit their Benefices, shall be bound to do so; if not, that then they shall be forc'd to it.

The twenty ninth renews the Canon of the *Lateran Council* held under *Alexander III.* which prohibits one and the same Person from holding several Benefices, that have the Cure of Souls; and that this may be put in Execution, it orders, that any Ecclesiastick who shall accept of a Benefice having the Cure of Souls, when he has another of the same Nature, shall forfeit his Right to the first, and if he will hold it he shall likewise be turn'd out of the latter: That the Patron of the first Benefice shall forthwith bestow it on whom he pleases, and if he delays presenting the Space of three Months, not only the Right of presenting shall lapse to another, as is order'd in the former *Lateran Council*, but also that he shall bestow so much of his Revenues on the Church, as he has gain'd by the vacant Benefice. The same thing is order'd with respect to *Personats*, and therein 'tis prohibited the having two *Personats* in one and the same Church, tho' they have not the Cure of Souls. However 'tis declar'd, that the Holy See may dispense with this Law with Respect to Persons of Merit and Learning, who ought to be dignify'd with considerable Benefices, when there shall be sufficient Reason for it.

The thirtieth orders, that those who shall collate Benefices on insufficient Persons, shall be suspended from the Right of collating, and that this Suspension shall not be taken off, but by the Authority of the Pope, or Patriarch.

The thirty first imports, that the Children of Canons, and especially Bastards, may not have Prebends in the Churches where their Fathers are Canons.

The thirty second orders the Patrons of Parochial Churches to allow the Curates a sufficient Part of the Revenues for their

their Maintenance, and enjoins the Curates to serve their Cures themselves and not by Vicars, at least, that a Parish-Church shall not be annex'd to a Prebend or a Dignity, in which Case he who is the Incumbent being oblig'd to do Duty in the Great thirteenth Church, shall substitute in his Place for the Cure a contemporary Vicar, to whom he shall allow a Competency. It prohibits the laying a Pension on the Revenues of Curates.

The IV. General Lateran Council held 1215. The thirty third orders, that the Bishops, or their Archdeacons shall not exact the Right of Procuration, but when they shall visit in their own Persons; that they shall observe the Regulation made in the *Lateran Council*. This Law likewise extended to the Legates and *Nuncios* of the Holy See; and they who visit are recommended not to seek their own Profit, but the Glory of *Jesus Christ*, and to apply themselves to the Reformation of Manners and to Preaching.

The thirty fourth prohibits the Exactions made under a Pretence of paying the Duty of Procuration to Legates or any others.

The thirty fifth prohibits the appealing from a Judge to a Superior before he has pass'd Sentence, unless there be a lawful Cause for such an Appeal, which shall be represented to the Judge before it can be brought before the Superior; which is enjoin'd without prejudice to those Constitutions, which order, that the greater Causes shall be referr'd to the Holy See.

The thirty sixth imports, that if the Judge revoke a *Communitary* or *Interlocutory* Sentence which he has pass'd, he may continue the drawing up of the Process, when an Appeal has been made from this Sentence.

The thirty seventh prohibits the granting of Commissions for the allowing Persons to appeal before Judges above two days Journey distant from the Place where the Person assign'd is; and the obtaining such Commissions without special Orders from the Lord of the Place.

The thirty eighth enjoins the Judges to have a publick Officer, or two sufficient Persons, who shall write down all the Form of the Processes, which shall be communicated to the Parties concern'd keeping the Minutes by them.

The thirty ninth orders, that the Person who has been turn'd out of any Place, shall be first put in it again, before his Right to it be try'd.

The fortieth imports, that the Possession of a Year shall be computed from the Day of its being settled by a Decree; tho' the Person in whose Favour Sentence is pass'd, cannot by Reason of the Malice of his Adversary, be put into Possession of the thing which is adjudg'd to him, or may have been turn'd out of it. It prohibits Ecclesiasticks from committing the Trial of Ecclesiastical Causes to Laicks.

The forty first imports, that the Prescription which is not *Bona fide* made shall be of no Force, and that 'tis necessary that he who makes use of Prescription, shall not remember any Time when what he holds did not belong to him.

The forty second prohibits Ecclesiasticks from enlarging their Jurisdiction to the Prejudice of secular Justice.

The forty third prohibits Laicks from exacting Oaths of Fidelity from Ecclesiasticks, who hold no Temporality of them to oblige them to it.

The forty fourth declares, that the Constitutions of Princes which are prejudicial to the Rights of the Church shall not be observ'd, whether they be for the Alienation of Fiefs, or for the incroaching on the Ecclesiastical Jurisdiction, or for any other Goods.

The forty fifth prohibits Patrons and Vouchers of Churches from undertaking more than is allow'd them, and deprives them of the Right of Patronage, who shall wound or kill the Clerks of the Churches under their Patronage.

The forty sixth revives the Excommunication issued out by the *Lateran Council* against those who exact Tallies and other Taxes from Ecclesiasticks. Notwithstanding it allows Bishops in Cases of Necessity to engage Ecclesiasticks to give something, provided they have advis'd with the Pope about it first. It declares those Sentences null that are made by excommunicated Persons, and it observes, that those who have been excommunicated whilst they were in an Office, are not discharge'd from their Excommunication for their having quitted that Office.

The forty seventh regulates the Form of Excommunication as follows. The Excommunication ought to be preceded by Admonition made in the Presence of several Witnesses: It ought to be founded on a publick and reasonable Cause. If the excommunicated Person finds himself aggriev'd, he may complain of it to the superior Judge, who shall send him back to be absolv'd by the Judge who excommunicated him, if there be no Danger in such a Delay; but if it is to be fear'd, that this Delay may have dangerous Consequences, he may himself give him Absolution. When the Injustice of the Excommunication shall be prov'd, he who has excommunicated shall be condemn'd to repair the Damages of him who has been excommunicated, and be punish'd according as his superior Judges think requisite. But if he who complains of the Excommunication does not bring any sufficient Reason, he shall

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The fifty second imports, that they shall admit of no Evidences with respect to Marriage-Impediments, who only give in their Evidence by *Hear-say*, unless they be very creditable Persons, and who depose, that they have heard it said by several Persons before the Process was drawn up: That those Witnesses shall swear that they are not induc'd thereto by any Motive of Hatred, of Fear, of Friendship, or of Interest: That they shall mention the Degrees of Kindred: And lastly, That they shall not be credited, unless they depose, that they have seen several of those Persons treat one another as Relations.

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The fifty eighth grants to the Episcopal Churches during an Interdiction, the Favour granted to several Monks of celebrating Divine Service in their Churches with a low Voice without ringing the Bells, at least when this was not expressly prohibited by the Interdiction, or when those of that Church had not been the Occasion of the Interdiction; and upon Condition that the excommunicated and interdicted Persons shall not be present.

The fifty ninth extends to all the Monks the Prohibition that was made to particular Persons of being Surety for any one, or raising any Sum without the Abbot's and the major Part of the Chapter's Leave.

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The sixty second imports, that having understood that Religion was often dishonour'd by exposing of Relicks to Sale, to put a Stop to this Scandal for the future, it prohibits the shewing of Relicks out of their Cases, the exposing them to Sale, and the honouring any new ones, unless approv'd by the Pope's Authority: It admonishes the Prelates not to suffer, that those who come out of Devotion to their Churches, be impos'd upon by Falsities and Shams, as it happen'd in most Places where this Practice prevail'd for Interest. And they are prohibited from admitting of any *Questors*, who have not the Pope's Permission, of which the Form is here given. Lastly, the Abuse of indiscreet Indulgences is regulated, and 'tis order'd, that the Indulgences for the Dedication of a Church, shall last no longer than a Year, and that on the Anniversary of that Feast, they shall grant Remission of Penance enjoyned for forty Days only. It likewise requires, that the Number of Indulgence-days be likewise limited in all other Acts by which they are granted.

The sixty third abolishes the Use, or rather Abuse, which was crept into some Churches of exacting a certain Sum for the Benediction of Abbots, and for the conferring of Holy Orders, and declares those who exact or receive any thing upon that account to be guilty of *Simony*.

The sixty fourth prohibits likewise the exacting of any thing for being admitted into any Religious Order, and enjoyns, that the Nuns who shall give or exact any thing under any Pretence whatsoever, shall be turn'd out of the Monastery, and enjoyn'd Penance in a more austere Monastery. And as to those who have been admitted for Money before this Decree, 'tis order'd that they shall retire into another Convent of the same Order, or shall be admitted afresh into the Monastery wherein they are, and shall take their Places only from the Day of this latter Admission. The same thing is order'd with respect to Monks and the other Regulars, and the Bishops are enjoyn'd to publish this Decree every Year in their Diocesses, that it might be observ'd.

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In the sixty eighth 'tis order'd, That the *Saracens* and *Jews* shall wear particular Habits to distinguish them from others, and they are prohibited to go abroad on *Good Friday*, because at that time they were us'd to express their Joy in insulting over the *Christians*. Princes are enjoyn'd to prevent them from uttering Blasphemies against *Jesus Christ*.

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The seventieth imports, that the *Jews* who are converted and have been baptized, shall be hindered from observing their Ceremonies, and from mixing *Judaism* with *Christianity*.

Those Chapters, or at least part of them, being read in the Council, the Pope caus'd the Decree for the *Croisade* to be published, being drawn up in these Terms. 'Being earnestly desirous to recover the Holy Land from the Hands of the Profane; We order by the Advice of prudent Persons, who are acquainted with the favourable Circumstances of Times and Places, and by the Approbation of the Sacred Council, that the *Croisado-Men* shall be ready by the First of *June* in the Year ensuing; and that all those who are resolv'd to go by Sea shall rendezvous in the Kingdom of *Sicily*, some at *Brinda* and others at *Messina*, and the adjacent Places, where we are resolv'd to be in Person, that so that Army may be regulated by our Councils, aided by our Succours, and depart with the Divine and Apostolick Benediction. Those who will go by Land, shall be likewise ready by the same time, and shall give us notice thereof, that so we may send them a Legate to conduct and succour them. That

The Council held during the thirteenth Century. the Priests and other Ecclesiasticks from the Highest to the lowest, who shall be in the Christian Army, take care to apply themselves to Prayer and Preaching, and to instruct others by their Doctrine and Examples, that so they might have the Fear of God always before their Eyes, and that they neither say nor do any thing which may offend the Divine Majesty: And if they should fall into any Sin, they rise again by Repentance. He grants to the Ecclesiasticks who shall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Resident. He orders all the Prelates to admonish all those who are engaged in the *Croisade*, that they are obliged to perform their Vow, and to constrain those who will not do it by excommunicating their Persons, and interdicting their Demeans, if they have no lawful Hindrance, which the Holy See judges sufficient to dispense them from their Vow. He recommends to them likewise the exhorting and inviting all the Princes and all their Subjects to provide Soldiers, Arms, Provisions, and Ships for the Expedition, in order to obtain the Remission of their Sins: And to set an Example himself, He declares, that he will furnish them with thirty thousand Pounds of his Estate, besides the Charges of the Journey of those *Croisado-Men* in and about *Rome*, upon which three thousand Merks of Charity-money, lying in his Hands, shall be expended. He enjoins all beneficed Men to give the twentieth Penny of their Ecclesiastical Incomes during three Years for the Relief of the Holy Land, and to deposite those Sums into the Hands of those who shall be commission'd by the Holy See to be Collectors of it: He excepts out of this several Monks, and those who shall go in Person to this Expedition: He engages himself and the Cardinals to pay the Tenth of their Revenues: He puts the Estates of those who are engag'd in the *Croisade*, under the Protection of the Holy See, that so no Tax might be laid upon them. He would have the Interests of the Money which they ow'd during this Expedition to be remitted, and that the *Jews* be oblig'd to remit it to them. He excommunicates those who shall assist or succour the *Corsairs* and *Pirates*, that take and rob those who go to the Holy Land; those who shall supply the *Saracens* with Arms, or other warlike Ammunition, to be made use of against the Christians; all those who shall aid or give them any Assistance; those who shall carry any Ships into the East, during the four ensuing Years; and those who shall hold any Tournaments. He enjoins, that all the Christian Princes who are at War shall make Peace, or at least a Truce for four Years, and that they shall be constrain'd thereto by excommunicating their Persons, and interdicting their States. Lastly, he grants to all who shall go to the Holy Land in their own Persons, and at their own Charges, a plenary Indulgence of all their Sins for which they shall have Contrition, and which they shall have confess'd: And he promises them a more perfect Degree of Eternal Happiness than to others. He grants likewise a plenary Indulgence to all those that shall send Persons to it at their own Charges, or to those who shall go at the Charges of others, and grants a proportionable part of this Indulgence to those that shall contribute to the Relief of the Holy Land either by their Goods or their Advice. And lastly, he declares, that the universal Synod joins with him in his good Wishes, to all those who shall contribute towards so good a Work.

Historians tell us of several other Matters which were regulated by this Council, or rather by the Pope. The Cause of the Empire was there agitated between the Deputies of *Otho* and *Frederick*, and adjudg'd in favour of the latter. Therein they likewise treated of the Affair of the Counts of *Toulouse* and *Foix*, who requested to be re-settled in their Estates. The Brother of the Count of *Montfort* maintained, that they ought not to be restored to them, and upon their Contest, it was ordered, that the City of *Toulouse*, and the other Countries which the *Croisado-Men* had conquer'd, should be given to the Count of *Montfort*. And with respect to the Demeans which the Count of *Toulouse* had in *Provence*, that they should be sequestred to be surrendered either in whole or in part to the Son of the Count of *Toulouse*; if he gave any Signs of the Sincerity of his Faith and of his good Life. This Decree is related by Father *Luke Dachery* in the seventh Tome of his *Spicilegium*, by which it appears, that there was likewise reserv'd to *Raimond* Count of *Toulouse*, a certain annual Sum upon his Revenues, and his Wife the Sister of the King of *Arragon* had reserv'd to her the Lands which belonged to her as her Dowry. The Pope confirm'd the Sentence of Suspension pass'd by his Legates against *Stephen* Archbishop of *Canterbury*, charged with having held Intelligence with the Barons of *England*, who would have depos'd the King. Those Lords were excommunicated. 'Tis likewise said, that the Patriarch of the *Maronites*, re-united those of his Nation to the Church of *Rome* in this Council; that there they debated the Question about the Primacy of *Toledo*: That the Pope did then institute the Order of the Cross, and approv'd of the *Dominican* and *Franciscan* Orders.

This Council which was so numerous at first, broke up in less than a Month. The Prelates weary with staying at *Rome*, beg'd leave one after another to depart; and the Pope (if *Matthew Paris* may be believ'd) granted them leave, by obliging them

their Maintenance, and enjoins the Curates to serve their Cures themselves and not by Vicars, at least, that a Parish-Church shall not be annex'd to a Prebend or a Dignity, in which Case he who is the Incumbent being oblig'd to do Duty in the Great thirteen Church, shall substitute in his Place for the Cure a constant Vicar, to whom he shall allow a Competency. It prohibits the laying a Pension on the Revenues of Curates.

The IV. General Lateran Council held 1215. The thirty third orders, that the Bishops, or their Archdeacons shall not exact the Right of Procuration, but when they shall visit in their own Persons; that they shall observe the Regulation made in the *Lateran Council*. This Law likewise extended to the Legates and *Nuncios* of the Holy See; and they who visit are recommended not to seek their own Profit, but the Glory of *Jesus Christ*, and to apply themselves to the Reformation of Manners and to Preaching.

The thirty fourth prohibits the Exactions made under a Pretence of paying the Duty of Procuration to Legates or any others.

The thirty fifth prohibits the appealing from a Judge to a Superior before he has pass'd Sentence, unless there be a lawful Cause for such an Appeal, which shall be represented to the Judge before it can be brought before the Superior; which is enjoin'd without prejudice to those Constitutions, which order, that the greater Causes shall be referr'd to the Holy See.

The thirty sixth imports, that if the Judge revoke a *Commminatory* or *Interlocutory* Sentence which he has pass'd, he may continue the drawing up of the Process, when an Appeal has been made from this Sentence.

The thirty seventh prohibits the granting of Commissions for the allowing Persons to appeal before Judges above two days Journey distant from the Place where the Person assign'd is; and the obtaining such Commissions without special Orders from the Lord of the Place.

The thirty eighth enjoins the Judges to have a publick Officer, or two sufficient Persons, who shall write down all the Form of the Process, which shall be communicated to the Parties concern'd keeping the Minutes by them.

The thirty ninth orders, that the Person who has been turn'd out of any Place, shall be first put in it again, before his Right to it be try'd.

The fortieth imports, that the Possession of a Year shall be computed from the Day of its being settled by a Decree; tho' the Person in whose Favour Sentence is pass'd, cannot by Reason of the Malice of his Adversary, be put into Possession of the thing which is adjudg'd to him, or may have been turn'd out of it. It prohibits Ecclesiasticks from committing the Tryal of Ecclesiastical Causes to Laicks.

The forty first imports, that the Prescription which is not *Bona fide* made shall be of no Force, and that 'tis necessary that he who makes use of Prescription, shall not remember any Time when what he holds did not belong to him.

The forty second prohibits Ecclesiasticks from enlarging their Jurisdiction to the Prejudice of secular Justice.

The forty third prohibits Laicks from exacting Oaths of Fidelity from Ecclesiasticks, who hold no Temporality of them to oblige them to it.

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The forty fifth prohibits Patrons and Vouchers of Churches from undertaking more than is allow'd them, and deprives them of the Right of Patronage, who shall wound or kill the Clerks of the Churches under their Patronage.

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The seventieth imports, that the *Jews* who are converted and have been baptized, shall be hindered from observing their Ceremonies, and from mixing *Judaism* with *Christianity*.

Those Chapters, or at least part of them, being read in the Council, the Pope caus'd the Decree for the *Croisade* to be published, being drawn up in these Terms. 'Being earnestly desirous to recover the Holy Land from the Hands of the Profane, We order by the Advice of prudent Persons, who are acquainted with the favourable Circumstances of Times and Places, and by the Approbation of the Sacred Council, that the *Croisado-Men* shall be ready by the First of *June* in the Year ensuing; and that all those who are resolved to go by Sea shall rendezvous in the Kingdom of *Sicily*, some at *Brinda* and others at *Messina*, and the adjacent Places, where we are resolved to be in Person, that so that Army may be regulated by our Councils, aided by our Succours, and depart with the Divine and Apostolick Benediction. Those who will go by Land, shall be likewise ready by the same time, and shall give us notice thereof, that so we may send them a Legate to conduct and succour them. That

the Priests and other Ecclesiasticks from the Highest to the lowest, who shall be in the Christian Army, take care to apply themselves to Prayer and Preaching, and to instruct others by their Doctrine and Examples, that so they might have the Fear of God always before their Eyes, and that they neither say nor do any thing which may offend the Divine Majesty: And if they should fall into any Sin, they rise again by Repentance. He grants to the Ecclesiasticks who shall be in that Army, the Right of receiving the Revenues of their Benefices for three Years, as if they were Resident. He orders all the Prelates to admonish all those who are engaged in the *Croisade*, that they are obliged to perform their Vow, and to constrain those who will not do it by excommunicating their Persons, and interdicting their Demesns, if they have no lawful Hindrance, which the Holy See judges sufficient to dispense them from their Vow. He recommends to them likewise the exhorting and inviting all the Princes and all their Subjects to provide Soldiers, Arms, Provisions, and Ships for the Expedition, in order to obtain the Remission of their Sins: And to set an Example himself, He declares, that he will furnish them with thirty thousand Pounds of his Estate, besides the Charges of the Journey of those *Croisado-Men* in and about *Rome*, upon which three thousand Merks of Charity-money, lying in his Hands, shall be expended. He enjoins all beneficed Men to give the twentieth Penny of their Ecclesiastical Incomes during three Years for the Relief of the Holy Land, and to deposite those Sums into the Hands of those who shall be commission'd by the Holy See to be Collectors of it: He excepts out of this several Monks, and those who shall go in Person to this Expedition: He engages himself and the Cardinals to pay the Tenth of their Revenues: He puts the Estates of those who are engag'd in the *Croisade*, under the Protection of the Holy See, that so no Tax might be laid upon them. He would have the Interests of the Money which they ow'd during this Expedition to be remitted, and that the *Jews* be oblig'd to remit it to them. He excommunicates those who shall assist or succour the *Corfairs* and *Pirates*, that take and rob those who go to the Holy Land; those who shall supply the *Saracens* with Arms, or other warlike Ammunitions, to be made use of against the Christians; all those who shall aid or give them any Assistance; those who shall carry any Ships into the East, during the four ensuing Years; and those who shall hold any Turnaments. He enjoins, that all the Christian Princes who are at War shall make Peace, or at least a Truce for four Years, and that they shall be constrain'd thereto by excommunicating their Persons and interdicting their States. Lastly, he grants to all who shall go to the Holy Land in their own Persons, and at their own Charges, a plenary Indulgence of all their Sins for which they shall have Contrition, and which they shall have confess'd: And he promises them a more perfect Degree of Eternal Happiness than to others. He grants likewise a plenary Indulgence to all those that shall send Persons to it at their own Charges, or to those who shall go at the Charges of others, and grants a proportionable part of this Indulgence to those that shall contribute to the Relief of the Holy Land either by their Goods or their Advice. And lastly, he declares, that the universal Synod joins with him in his good Wishes, to all those who shall contribute towards so good a Work.

Historians tell us of several other Matters which were regulated by this Council, or rather by the Pope. The Cause of the Empire was there agitated between the Deputies of *Otho* and *Frederick*, and adjudg'd in favour of the latter. Therein they likewise treated of the Affair of the Counts of *Toulouse* and *Foix*, who requested to be re-settled in their Estates. The Brother of the Count of *Montfort* maintained, that they ought not to be restored to them, and upon their Contest, it was ordered, that the City of *Toulouse*, and the other Countries which the *Croisado-Men* had conquer'd, should be given to the Count of *Montfort*. And with respect to the Demesns which the Count of *Toulouse* had in *Provence*, that they should be sequestred to be surrendered either in whole or in part to the Son of the Count of *Toulouse*, if he gave any Signs of the Sincerity of his Faith and of his good Life. This Decree is related by Father *Luke Dachery* in the seventh Tome of his *Spicilegium*, by which it appears, that there was likewise reserv'd to *Raymond* Count of *Toulouse*, a certain annual Sum upon his Revenues, and his Wife the Sister of the King of *Arragon* had reserv'd to her the Lands which belonged to her as her Dowry. The Pope confirm'd the Sentence of Suspension pass'd by his Legates against *Stephen* Archbishop of *Canterbury*, charged with having held Intelligence with the Barons of *England*, who would have depos'd the King. Those Lords were excommunicated. 'Tis likewise said, that the Patriarch of the *Maronite*, re-united those of his Nation to the Church of *Rome* in this Council; that there they debated the Question about the Primacy of *Toledo*: That the Pope did then institute the Order of the *Cross*, and approv'd of the *Dominican* and *Franciscan* Orders.

This Council which was so numerous at first, broke up in less than a Month. The Prelates weary with staying at *Rome*, beg'd leave one after another to depart; and the Pope (if *Matthew Paris* may be believ'd) granted them leave, by obliging

them before their Departure to take up great Sums from the Merchants of *Rome* to give him. The War between those of *Pisa* and the *Genoese*, and the Troubles of *Italy*, immediately obliged the Pope to put an End to the Council, and to

The Council held during the thirteenth Century.

The Council of Melun, 1219.

Pope Innocent III. having wrote to Peter of Corbeil, Archbishop of Sens and his Suffragans, against King Philip Augustus, whom he suspected of supporting his Son Lewis, whom he had excommunicated, because he carried on a War against John King of England, tho' he was Cross'd for the Holy Land; they met at Melun, in the Year 1216. to return an Answer to the Pope, and at the same time made several Orders relating to Church-Discipline. They order, that those who shall continue in a State of Excommunication above a Year and a Day without being absolv'd, shall be constrain'd thereto by the Secular Power,

quit his Care for the Affairs of the Church, to put in Order those of Italy. Being set out from Rome on that Design, he died at Perugia the 16th of July, 1216.

The Council held during the thirteenth Century.

The Council of Melun, 1216.

The Council of Melun in the Year 1216.

which shall seize upon their Persons and Effects. They prohibit a Prior, if he be not a Conventual, from borrowing more than forty *Sols*, without the leave of his Abbot. They enjoin the Abbots and Priors to give an Account every Year in the Chapter, of the Income and the Expences of the Monastery. They prohibit them from borrowing any Sum without the Consent of the Chapter, and the Advice of the Bishop, in case the Abbot be absent. And lastly, they order the Abbots and Monks to be habited according to their Quality.

The Council of Oxford in the Year 1222.

SStephen Langton Archbishop of Canterbury, of whom we have already made mention, held a Council at Oxford in the Year 1222. wherein he made a great many Orders for reforming the Church of England, and especially the Monastical Discipline. He therein condemn'd an Impostor who called himself *The Christ*, and shewed Marks in his Hands, in his Feet, and in his Side, as the Scars of those Wounds made in his Suffering upon the Cross. We have the Canons of this Council divided into forty nine Chapters.

The Council of Oxford, 1222.

The first declares all those excommunicated who wrong the Church; those that disturb the Quiet of the State; false Witnesses, especially in the Case of Marriage, and Disinheriting; false Accusers; those who unjustly or maliciously oppose the Patronage, or the taking Possession of Benefices; and those that obstruct the Execution of the Orders of the Prince against excommunicated Persons.

The second concerns the Duties of Bishops who are recommended to have honest and grave Almoners, to be charitable, to give Audience to the Poor, and to do them Justice, to hear Confessions, so see that their Diocesses be visited, to be resident at their Cathedrals on the great Festivals, and during *Lent*, and to see that the Profession of Faith which they made at their Consecration be read.

By the third, they are prohibited from exacting any thing for the Collation of Benefices; and by the fourth, from delaying to give Institution and Induction to such as are presented to them for to supply the Benefices. However in case there be two Persons presented by two Patrons, it is ordered by the fifth, that neither of them shall be promoted by the Bishop till the Cause be determined.

The sixth imports, that the Priests shall celebrate Mass and administer the Sacraments with Devotion; that they shall repeat the Words of the Canon entirely; that they shall not take the Ablution, if they are to celebrate again the same Day. They are likewise prohibited from celebrating the Mass often on one and the same Day, except on *Christmas* and *Easter-day*: or when a *Corps* is to be interr'd, in which case they shall say the first Mass of the Day, and the second for the deceased.

The seventh prohibits the Ecclesiasticks who are beneficed or in Orders, from being Farmers, Judges, Bayliffs, or Officers, and from giving or passing Sentences of Death. Prohibitions are therein likewise made from holding a Session to try a Criminal in consecrated places, such as the Church and Church-yard.

The eighth contains the Catalogue of Feasts that ought to be solemniz'd, which are all *Sundays*, the five Days of *Christmas*, the *Circumcision*, the *Epiphany*, all the Festivals of the Blessed Virgin, except that of the *Conception*, to celebrate which no Man is oblig'd (these are the very Words of the Council) the Conversion of St. Paul, the Chair of St. Peter, all the Festivals of the Apostles, the Feast of St. Gregory, Holy Thursday, the second, third and fourth Holy-days in *Easter-week*, *Ascension-day*, the second, third, and fourth Holy-days in *Whitsun-week*, the Feast of St. Augustin in May, the two Feasts of the Holy Cross, the Translation of St. Thomas the Martyr, the two Feasts of St. John, the Feast of St. Margaret, that of St. Mary Magdalene, the Feast of St. Peter in Bonds, the Feasts of St. Lawrence, St. Michael, St. Edmund, the Confessor, St. Edmund the King and Martyr, St. Catherine, St. Clement, and St. Nicholas, the Feast of the Dedication of each Church, and the Feast of the Holy Patron. There are likewise reckon'd several other Feasts of a second Rank, which are to be celebrated with less Solemnity, and several of a third Rank, on which they might go to Work after Mass, with a List of the Vigils and Fasts of the Year.

The ninth enjoins the Curates to preach often, and to take care to visit the Sick.

The tenth imports, that every Church shall have a Silver Chalice, with other necessary Utensils, a white Surplice, Altar-cloths, Books and Ornaments proper and suitable, and that the Archdeacons shall take care of it.

The eleventh prohibits a Man who resigns a Benefice, from retaining the Vicarage thereof.

The twelfth forbids the dividing a Benefice into several, and the giving it to divers Persons.

The thirteenth prohibits the giving the Vicarage of a Church to a Man who will not serve that Church in Person.

The fourteenth orders the Residence of the Beneficed Clergy.

The fifteenth adjusts what Allowance is compleat for a Vicar.

The sixteenth declares, that there ought to be two or three Priests in the great Parishes.

The seventeenth imports, that the Bishop shall cause him who is presented to a Benefice to take an Oath, that he has given nothing to him who presented him.

The eighteenth, that there shall be settled in every Archdeaconry Confessors for the Rural Deans, and the other Ecclesiasticks, who will not confess themselves to their Bishop.

The nineteenth prohibits Rural Deans from taking Cognizance of Matrimonial Causes.

The twentieth forbids all Manner of Persons to keep Robbers in their Service.

The twenty first forbids the Archdeacons to be any Charge to the Churches in their Visits.

The twenty second prohibits the Leasing out of Benefices.

The twenty third and the four next order the Archdeacons to inform themselves whether the Canon be as it ought to be, and whether the Priests know how to recite it and to pronounce the Words of Baptism; to inform themselves whether the Eucharist and the Holy Christ be under Lock and Key, and to take an Account of the Ornaments and Goods of the Churches.

The twenty eighth prohibits the Ordinaries, or their Officers from issuing out any Sentences which are not preceded by a Canonical Admonition.

The twenty ninth imports, that nothing shall be demanded for Burial, nor for administering the Sacraments.

The thirtieth and thirty first prohibit the Ecclesiastical Judges from hindring the Agreement of the Parties, and from obliging any Person to clear himself, unless he has been accus'd by Men of Probity.

The following Chapters regard the Manners of Ecclesiasticks. They are order'd to wear the Clerical Habit, to have close Sleeves, and a Coronet and short Hair, to avoid Drunkenness, and to keep no Concubines.

The thirty sixth and seventh prohibit the Alienation of the Church-Goods, and the giving them in Fief to Laicks.

The thirty eighth and ninth have relation to the Nuns. They are prohibited to wear Silk-Vails, or such as are embroider'd with Silver, to have Habits with Trains, and to demand any Money for being admitted into the Nunnery.

The fortieth prohibits the farming out of Churches, unless for some Reason to be allow'd by the Bishop, and to a Person who, one may be assur'd, will make a good use of it.

The forty first prohibits the granting to any Person the enjoying a Benefice with the Charge of Souls, any Revenue in another Church, tho' it be *sub Titulo Gratia*.

The forty second imports, that the Advocates, who shall dispute the Validity of a Marriage, which shall be declar'd Good by the Sentence of the Judge, shall be suspended from their Function for a Year, if the Judge do not discharge them by the Sentence it self.

The following Chapters relate to the Monks. 'Tis therein order'd, that they shall live in Common, that they shall lie in the

The Council of Oxford, 1222.

the same Dormitory, and eat in the same Refectory: That no Monk shall be admitted before the Age of eighteen: That the Nuns shall not go out of their Nunnery; that Silence shall be kept in the Monasteries; that the Monks shall not go out of their Monastery without the Leave of their Superiors:

That the Superiors may send a Monk into another Monastery, if they think fit: That the Nuns shall have only such Confessors as are appointed by the Bishop, &c. Lastly, The Council confirm'd whatever had been order'd in the *Lateral Council*, under *Innocent III.*

The Councils held during the thirteenth Century:

The Council of Mentz in the Year 1225.

IN the Year 1224. *Honorius III.* sent as his Legate into Germany Cardinal *Conrade* Bishop of *Oporto*, who had formerly been Monk and Abbot of *Cistaux*, to endeavour to reform the Manners of that Kingdom. This Legate held a Council at *Mentz*, the Ninth of December in the Year 1225. where he made several general Constitutions for all Germany.

The three first are against the Clerks who keep Concubines.

The fourth prohibits the issuing out any Excommunication, without a precedent Admonition.

The fifth declares the Legacies of Church-Goods made by Clerks to their Natural Children, or their Concubines null.

The sixth enjoins, that the Clerks who being excommunicated or suspended by their Bishops, continue to perform their Functions, shall be depos'd from their Offices and Benefices, without hopes of being restor'd.

The seventh declares those Persons excommunicated, who celebrate the Holy Mysteries before Persons declar'd excommunicated.

The eighth imports, that the Bishops shall certify to the Neighbouring Bishops the Persons whom they shall have excommunicated, that so they may shun them and cause them

to be shun'd by others, and declares, that if any of them shall wittingly communicate with those whom his Brethren have excommunicated, the Canons of his Cathedral Church shall separate themselves from his Communion; so long as he persists in defiance of this Rule.

The ninth anathematizes the Patrons, who in bestowing of Benefices that are in their Gift, shall keep back Part of the Tithes, or of the Ecclesiastical Revenues. In the next, 'tis order'd, that those who shall be advanc'd on that Condition, shall be depriv'd of their Office or their Benefice.

In the eleventh, the Bishops and Archdeacons are forbidden to receive any of those who are presented to them by Patrons, till he has taken an Oath, that he has not committed *Simony*.

By the twelfth, it is prohibited to put any Hireling-priests into Churches: And in those where there ought to be Vicars, 'tis order'd, that they shall be perpetual, and shall be allow'd an honourable Subsistence.

The thirteenth inflicts the Penalty of Suspension on those who shall tempt any Virgins consecrated to God; and the Penalty of Excommunication *ipso facto*, on those who shall debauch them. Lastly, it is order'd, that those Constitutions shall be publish'd throughout all Germany.

The Council of Mentz, 1225.

The Council of Narbonne in the Year 1227.

Lewis VIII. King of France being at *Pamiez* in the Year 1226. made a Law against those who despis'd the Keys of the Church, by which he condemns to a Mulct, those who shall permit themselves to be excommunicated, and orders, that all the Goods of those who shall remain under Excommunication above a Year shall be sequestrated. This Law was confirm'd the next Year in a provincial Council held in *Lent* at *Narbonne*. This is the first Article of that Council.

The second, third and fourth are against the Jews, by the last, they are adjudg'd to pay yearly Sixpence each to the Parish wherein they live.

The fifth regulates the Forms of the last Wills and Testaments, and imports, that they shall be made in the Presence of the Curate and some Catholick Persons.

The sixth is against perjurd Persons and false Witnesses.

The seventh orders, that the Names of those who confess themselves, shall be registred, and that those who will not come at least once a Year to Confession, shall be deprived during their Lives from entering into the Church, and after their Death of Ecclesiastical Burial. It is likewise enjoin'd, that the Confessions ought to be made publickly, and not privately.

The eighth imports, that every Lord's Day they shall excommunicate publick Usurers, incestuous Persons, such who keep Concubines, Adulterers, Ravishers, and those who obstruct the Executing of last Wills and Testaments.

The ninth imports, that there shall be given to Priests who

serve the Churches a competent and suitable Allowance.

The tenth, that there shall not be less than three Monks, or three Canons in Religious Houses.

The eleventh, that the Monks, or Regular Canons, shall not perform the Office of Advocates.

The twelfth, that the Clergy shall not be tax'd.

The thirteenth, that they shall not impose any new Customs.

The fourteenth, that there shall be in every Parish Inquisitors after Hereticks.

The fifteenth, that the Lords, Governors, Judges, &c. shall be oblig'd to drive out Hereticks.

The sixteenth, that Hereticks shall be turn'd out of all Offices of Trust.

The seventeenth, that they shall be declar'd excommunicated who give any Countenance to *Raimond* the Son of the Count of *Toulouse*, to the Count of *Foix*, and to the Viscount of *Beziers*.

The eighteenth, that those who have Benefices with the Cure of Souls, shall be advanc'd to Priesthood.

The nineteenth, that those who beg Alms shall not preach in Churches, but shall only read their Letters.

The twentieth, that the Feast of *St. Matthias* shall always be celebrated in Leap-Year, the second of the two *Bissextile* Days: That the *Ember-Week* in *September* shall always be observ'd the first *Wednesday* of that Month; and that every Year a Provincial Council shall be celebrated on the *Sunday* call'd *Létare*.

The Council of Narbonne 1227.

The Council of Toulouse in the Year 1229.

Raimond Junior Count of *Toulouse* having made his Peace with King *St. Lewis*, and being return'd to his Estates, *Romanus* Cardinal of *St. Angelo*, Legate of the Holy See, follow'd him in order compleatly to destroy Heresie in that Country, and held there a Council in the Year 1229. which begun in *July* and ended in *November*, at which were present *Peter Amelli* Archbishop of *Narbonne*, *Gerard* of *Malemort* Archbishop of *Bordeaux*, and *Amaneus* Archbishop of *Arles*, and several Bishops of those Provinces: The Counts of *Toulouse*, and the other Barons and Lords of the Country, except the Count of *Foix*, were likewise there, with the Sene-shall of *Carcaffonne*, and the two Consuls of *Toulouse*, who were to swear to and approve of the Peace. The Legate proceeded therein against several Hereticks, reconcil'd several of them who recanted, and made forty five Orders for the rooting out of Heresy.

In the first, he enjoins the Archbishops and Bishops to settle in each Parish a Priest and two or three approv'd Laicks, to make Inquisition after Hereticks, and to engage them upon Oath to use their utmost Endeavours to find them out, to present them forthwith to the Bishop, and to the Lords, or their Bayliffs.

In the second, the same thing is enjoin'd to Abbots exempt-

ted with respect to the Places where they have Jurisdiction.

In the third, the Lords of the respective Places are recommended to search after Hereticks, and to ruin the Places whither they resort.

In the fourth, there is added the Penalty of losing their Estates, against those who know that a Heretick lives in their Territories, and will suffer it. And with respect to those who shall neglect to make Inquisition after them, 'tis order'd, in the next Canon, that they shall likewise be punish'd for their Neglect. The Houses where Hereticks shall be found are not so much as spar'd; and in the sixth Canon, 'tis declared, that they shall be destroy'd, and that the Ground shall be confiscated. The Bayliffs are condemn'd to the Loss of their Offices and Estates, who shall be careless and negligent in searching after Hereticks.

But to prevent the Abuse that might be made of these Constitutions, in making those pats for Hereticks who were not so; 'tis order'd in the eighth, that no Person shall be condemn'd as an Heretick, who has not been judg'd to be one by the Bishop of the Place.

The ninth gives leave to the Lords and their Officers to apprehend Hereticks upon the Territories of other Lords.

The Council of Toulouse, 1229.

The tenth imports, that the Hereticks who voluntarily recant, shall not remain in the Villages where they were, if they are suspected of Heresy, but shall be transported into other Catholic Villages, which are free from Suspicion; that they shall wear two Crosses on their Clothes, and have Certificates from their Bishops of their being reconcil'd: That they shall not be admitted any more into publick Offices, nor do any publick Acts till they shall have been qualify'd for it again by the Pope or his Legate.

The Council of Toulouse, 1229. In the eleventh, 'tis order'd with respect to those who are converted by the Fear of Death, or for some other such Account, that they shall be shut up in a wall'd Place, that so they may not corrupt others.

The twelfth imports, that all Men above fourteen Years old, and all Women above twelve, shall make an Abjuration of all Sorts of Heresy, and a Profession of the Faith of the Roman Church, and that they shall be engag'd to persecute Hereticks.

In the thirteenth 'tis order'd, that all Persons who have the Use of their Reason, shall confess themselves twice a Year to their own proper Priest, and receive the Sacrament of the Eucharist, at Christmas, Easter, and Whitsuntide, so that Confession shall go before the Communion, unless the Priest think fit for some just Cause, that they should abstain one time from receiving the Eucharist, and that those who shall abstain from it upon other Accounts, shall be suspected of Heresy.

The fourteenth prohibits Laicks from having the Books of the Old or New Testament, unless it be a Psalter or a Breviary, and the Rosary, and does not permit them so much as to translate them into the vulgar Tongue. This Restraint was doubtless founded on that frequent Abuse which was made of them in that Country.

In the fifteenth, they who are suspected of Heresy, are prohibited the Practice of Physick, and Hereticks are forbidden to come near the Sick, after they have received the Viaticum.

The sixteenth orders, that the last Wills and Testaments shall be received by the Curates.

The seventeenth prohibits the Prelates and Barons from bestowing Offices which depended on them on Hereticks, and from having for their Domesticks suspected Persons, or of an ill Reputation.

The eighteenth declares those to be of a bad Repute, who are notoriously infamous, or against whom Persons of Worth give in Evidence.

The nineteenth maintains the Churches and Religious Houses in their Privileges, and orders the entire Payment of Tithes.

The twentieth prohibits the laying any Tax on the Clergy.

The twenty first discharges them from all Manner of Tributes and new Duties, and extends this Favour to the Monks and Pilgrims, provided they do not concern themselves in Merchandise.

The twenty second obliges those who receive Taxes, to take care of the High-ways, and makes them responsible for the Robberies committed between Sun and Sun.

The twenty third forbids Laicks from laying any Tax on the Servants of Churches or of Church-men, if they do not hold any Estate of them.

The twenty fourth orders, that if any Person shall throw a Clergy-man into Prison, even tho' he has not the Tonsure, the Bishop shall be acquainted of it: That the Lay-Judge shall be obliged to remit him into the Hands of the Ecclesiastical Judges, and that if he refuse to do it, he shall be declar'd excommunicated and forced to deliver him up by his Lord.

The twenty fifth orders all the Masters and Mistresses of every House, every Sunday and Holy-day to be at Church, to hear the Preaching and Divine Service, and not to go out till Mass be quite over: That if they both cannot be there, one of them shall, and that if both miss without being sick, or having any lawful Excuse, they shall be oblig'd to pay twelve French Deniers; one Moiety whereof shall go to the Lord, and the other to the Priest and the Church. They are likewise recommended to go to Church on Saturday-Nights in Honour of the Virgin Mary.

The twenty sixth contains the Catalogue of the Festivals, which are as follow: Christmas-Day, the Feasts of St. Stephen, of St. John the Evangelist, of the Holy Innocents, of St. Sylvester, of the Circumcision, of the Epiphany, of the Purification, of the Annunciation, of the Assumption, of the Nativity of the Virgin Mary, Easter-Day, and the two next Days, the three Rogation-Days, Whitsunday and the two following Days, the Nativity of St. John Baptist, the Invention and Exaltation of the Holy Cross, the Feasts of the twelve Disciples, of St. Mary Magdalen, of St. Lawrence, of St. Martin, of St. Nicholas, of the Dedication of St. Michael, the Dedication of each Church, the Feast of the Holy Patron, and every Sunday.

In the twenty seventh 'tis order'd, that during all those Festivals, they shall abstain from all Manner of Work according to Custom, and according to the Order which shall be prescribed by the Bishop, and that the Curates shall give notice of them every Sunday at Mass.

The other Canons relate to the observing of Peace, and contain Orders for Civil Affairs.

The Council of Chateau-Gonthier in the Year 1231.

The Council of Chateau-Gonthier, 1231. IN the Year 1231. Francis Cassardi Archbishop of Tours, and the Prelates of the Province being met in a Council at Chateau-Gonthier, being desirous to redress several Abuses which were in that Province, made thirty seven Canons.

The first enjoins, that Prelates ought not to tolerate clandestine Marriages, and to proceed without Delay and without Excuse, to the divorcing of those who had contracted them.

The second prohibits the Arch-priests and Rural Deans, from taking Cognizance of Matrimonial Causes.

The third orders the Institution of a Curate into a Church, to be after this Manner: The Patron whether an Ecclesiastick, or a Laick, shall present to the Arch-deacon, or the Rural Dean, and afterwards to the Bishop, or to him who has the Episcopal Power, the Person whom he has chosen within the Time prescribed by Law: He shall be oblig'd to swear, that he has neither given nor promis'd any thing for that Benefice, and that he does not know, that any one has given, or promis'd any thing for him: Lastly, the Bishop, or he who has the Episcopal Power, shall give him the Cure of Souls, and he shall be obliged to swear, that he will obey his Bishop, maintain the Rights of his Church, and recover the Estates which are alienated.

The fourth orders the Bishops to oblige all the Clergy who have Benefices with the Cure of Souls, to serve them in Person, unless they judge that they ought to be dispens'd from it upon a just Cause.

The fifth imports, that when a Church shall be farm'd out, a sufficient Part of the Revenue shall be reserv'd for the Maintenance of the Chaplain.

The sixth, that the Number of the Canonships of each Chapter shall be fix'd, that to the Prebends may not be divided but given whole to one and the same Person.

The seventh, that they shall no more give the Presentation of the Prebend which shall be first vacant in Cathedral Churches.

The eighth, that the Customs of Cathedral Churches shall be set down in Writing.

The ninth, that those who communicate with excommu-

nicated Persons, if they do not abstain from so doing, after notice given them, shall be debar'd entering the Church.

The tenth, that the Ordinaries and Delegates shall be very sparing in issuing out General Excommunications.

The eleventh, that the Priests and other Ecclesiasticks shall not be tributary to Laicks, and those who shall become such, shall be suspended *ab officio et beneficio*.

The twelfth prohibits Arch-priests, Arch-deacons and others who are invested with Ecclesiastical Jurisdiction, from having their Offices out of Town, and enjoins them to discharge their Functions themselves in Person.

The thirteenth forbids the Prelates and others who have Jurisdiction, from receiving the Right of Procuration in Money.

The fourteenth prohibits the Prelates from demanding Money in farming out of Churches.

The fifteenth imports, that the Patrons who give Presentations to incapable Persons, shall forfeit their Right of presenting *pro hac vice*.

The sixteenth, that those on whom Benefices are bestow'd with Cure of Souls, shall understand the Vulgar Language of the Country.

The seventeenth prohibits the selling of the Election of Guardianships.

The eighteenth orders, that no Priest shall be admitted to perform his Functions, unless licens'd by his Bishop, or unless his Ordination be evident.

The nineteenth forbids the Laicks to vend their Actions to Ecclesiasticks, in order to trick the Tribunal of the Secular Judge.

The twentieth imports, that Ecclesiasticks taken in any enormous Crime, shall be put into the Bishop's Hands, who shall degrade them if convicted of any Crime which deserves that Punishment, and that afterwards if they do not amend, the Church shall no longer protect them.

The twenty first orders, that debauch'd Clerks shall be shaven, that so their clerical Tonsure may not be seen.

The twenty second, that such of the *Croisade* who are guilty of enormous Crimes, shall be declar'd to have forfeited their Privileges by the Ecclesiastical Judge, and if they continue

to continue to commit such Crimes; they shall be punish'd by the Secular Judge.

The twenty third is against Tyrants or great Lords, who caus'd the Estates of Ecclesiasticks to be rifled by Persons of ill fame.

The twenty fourth orders the Monks to keep Silence, and to see, that those of the same Order be habited in the same manner agreeable to their Rule.

The twenty fifth prohibits the putting young Monks who are not quite fifteen Years old into any other Priories besides Chateau- Conventuals.

The twenty sixth prohibits all Monks from having any thing *de Proprio*.

The twenty seventh orders them to observe the Rule about abstaining from Meat.

The twenty eighth imports, that an Abbot shall not go in the Country without a Monk attending him, nor a Monk without a Foot-boy.

The twenty ninth, that a single Monk shall not be put in-

to Priories, but that there shall be two who shall say the Office which is done at twice, for the Patrons.

The thirtieth is against Usurers; 'tis therein order'd, that they shall be excommunicated every Sunday, and that such as are suspected of that Crime shall be oblig'd to justify themselves to renounce it publicly.

The three next are against the Jews, to hinder them from insulting over the Christians; and to deprive them of the Right of being Witnesses.

The Thirty fourth prohibits under pain of Excommunication the contracting of Marriage, till after the Banns have been publish'd after the usual manner; that so an Engagement to marry may be granted and given in the Face of the Congregation.

The two next prescribe what Oaths the Judges and Lawyers ought to take.

The last confirms the Canons made in the Council held at *Lyons*.

The Councils held during the Thirteenth Century.

The Council of Chateau-Gonthier, 1215.

The Council of Beziers in the Year 1233.

Guthier de Marais Bishop of Tournay and Legate of the Holy See, held a Council at Beziers in the Year 1233, wherein he publish'd the twenty six following Orders.

The first is, that they shall every Sunday excommunicate the Hereticks and their Favourers.

The second, that any Person whatever may apprehend an Heretick and carry him before the Bishop.

The third, that the Favourers of Hereticks may not buy Bayliwicks.

The fourth, that converted Hereticks who will not wear a Cross shall be treated as Hereticks and their Goods confiscated.

The fifth, that the Priests shall carefully observe the Decrees of the Council of *Toulouse* against the Hereticks, and against those who are not present at Divine Service.

The sixth, that Examination shall be made into the Capacity and Morals of those who are promoted to Holy Orders, and that none shall be admitted, who has not a patrimonial Title to the Value of a hundred *French Sols*.

The seventh, that the Tonsure shall be only given to those who can read and sing, who are the Children of Freemen, and born in lawful Wedlock, unless the Bishop of the Place grant a Dispensation.

The eighth prohibits Bishops from exacting Oaths for their Interest of those upon whom they shall confer Orders.

The ninth imports, that the Bishops shall supply the Archdeaconries with Persons zealous for the Salvation of Souls, and capable of instructing both Clergy and Laity.

The tenth, that the Constitutions of the fourth General *Lateran* Council against those who excommunicate unjustly shall be read.

The eleventh, that the Patrons, as well Ecclesiasticks as Laicks shall present to Bishops, Curates, or perpetual Vicars of the vacant Churches before the Feast of *All Saints*.

The twelfth, that those who have Benefices with Cure of Souls, shall be constrain'd to take Orders forthwith; or else lose their Revenues: That if a Cure be united to a Prebend or Dignity, he who enjoys them, shall put a perpetual Vicar in his stead into the Cure, to whom he shall give a competent Maintenance: And that every Parish-Church shall have a perpetual Priest who shall serve the Cure in person.

The thirteenth, that the Constitutions made in the fourth

General *Lateran* Council about the Life and Morals of the Clergy shall be observ'd.

The following Canons relate to the Monks.

The fourteenth prohibits their having any thing *de Proprio*, and declares, that this is so annex'd to the *Monachal* Order, that not only the Abbots may not exempt a Monk from this Law, but also that the Pope cannot dispense with it, any more than he can with the Observance of the Celibacy.

The fifteenth and sixteenth prescribe to the Abbots, Monks, and Regular Canons how they ought to be clothed.

The seventeenth enjoins the Monks to shut up their Cloysters, and not to suffer any Seculars to enter without Necessity.

The eighteenth orders the reading in the Refectory, and that a Chapter be held every Day.

The nineteenth enjoins them to stay in the Cloyster from the Chapter-Hour till *Tierce*, and forbids them to go out without leave of their Superior.

The twentieth imports, that every Week Distribution shall be made to the Poor.

The twenty first, that there shall be in the Monasteries a Monk, or a Secular to teach *Grammar*.

The twenty second prohibits the giving of Estates to Monasteries in prospect of having Benefices bestow'd upon them, divests those of them who came to them by such Methods, and deprives those likewise who gave them of their Privilege. A Prior or an Abbot is likewise forbidden to possess the Priory of another Monastery, unless he be call'd by a Canonical Election to some conventual Priory.

The twenty third imports, that they shall not sell Wine in a Monastery, nor suffer Persons of scandalous Profession to enter therein.

The twenty fourth, that they shall not admit Laicks to possess Prebends, or the Revenues of those Benefices, as given by way of Oblation.

The twenty fifth, that they shall not suffer one Monk to be in a Priory alone, that there shall three or four, but no Irregular Monks shall be sent thither.

The twenty sixth, that they shall oblige all those who are arriv'd to the Age of fourteen to swear that they will keep the Peace.

The Council of Beziers, 1233.

The Council of Arles, in the Year 1233.

John Baussanus Archbishop of *Arles* held a provincial Council in the Year 1234, wherein he made twenty four Constitutions.

In the first, he orders that the Canons of the fourth General *Lateran* Council shall be put in Execution.

By the second, he obliges the Bishops to preach the Faith themselves, and to cause it to be preach'd by Persons of Merit.

In the third, he admonishes the Bishops to make use of Exhortations and even Censures to oblige the Officers of Justice, and the Lords to root out Hereticks out of their Jurisdiction.

In the fourth it is order'd, that every Sunday an Excommunication shall be publish'd against Hereticks and their Favourers.

The fifth imports, that in each Parish a Priest, and two other Persons shall be settled as Inquisitors.

The sixth, that the Hereticks convict shall be condemn'd to perpetual Imprisonment, and that those who will not recant shall be deliver'd up to the Secular Power.

The two next are for the Observation of Peace.

In the ninth, he prohibits the Confraternities and Societies which are not allow'd by the Bishop.

The tenth imports, that they shall not give Absolution to those who are excommunicated for having done any Injury, till such time as they have made Satisfaction.

In the eleventh, he orders, that the Bodies and Bones of those who after their Death shall be discover'd to have been Hereticks, shall be dug up again.

In the twelfth, 'tis prohibited to bestow Benefices on Laicks.

In the thirteenth, he declares, that the Excommunication ought to be utter'd in by an Admonition, and if the Excommunicated do not get themselves absolv'd within a Month, they shall not receive Absolution till they have paid 50 *Sols* a Month from the Time of their Excommunication.

In the fourteenth, he exhorts the Bishops to be vigilant in reforming the Manners of their Clergy.

In the fifteenth, he orders, that they should excommunicate every Sunday the Usurers, publick Adulterers, Diviners and Sorcerers.

In the sixteenth, that the Jews and Jewesses shall be distinguished

The Council of Arles, 1233.

guish'd from *Christians* by a Badge which they shall wear on their Habits.

In the seventeenth, he declares, that if the privileg'd Persons will not submit to the Sentences of Prelates and to their Censures, one may refuse to do them Justice.

In the eighteenth, that all the Bishops of the Province ought stiffly to maintain the Rights of the *Regale* of the Church of *Arles*.

In the nineteenth, that each Church of the Country ought to have a Curate, or at least to be supply'd by the Bishop's Order.

In the twentieth, that Bishops and other Prelates having the Care of Souls, shall proceed according to the Forms or the Canons in the Affairs relating to Tithes, Legacies, Chappels and other Ecclesiastical Rights.

In the twenty first, he prohibits the making any Last Will and Testament but in the Presence of the Curate.

In the twenty second, he prohibits the raising any new Taxes.

In the twenty third, he pronounces an *Anathema* against those who treat for the Tithes or other Rites of the Church with the Monks without the Consent of the Bishop.

In the twenty fourth, he orders, that no Bishop may turn an Ecclesiastick out of his Benefice without taking cognizance of the Cause.

This same Archbishop held a second Council at *L'isle* in *Provence*, in the Year 1251; wherein he has renew'd these Constitutions and explain'd them, and couch'd them in thirteen Chapters, the last of which is against clandestine Marriages.

The Council of Narbonne held about the Year 1235.

Peter Amelli Archbishop of *Narbonne*, *John Bauffannus* Archbishop of *Arles*, and *Raymond* Archbishop of *Aix*, being met, as 'tis believ'd, at *Narbonne* about the Year 1235, made Decrees about the Punishment of Hereticks, directed to the Brethren Inquisitors of theirs and the Neighbouring Provinces, who had propos'd to them several Doubts on that Subject, wherein they return them this Answer; that they ought to impose for Penance on the Hereticks and their Favourers (who voluntarily recant, and to whom they have promis'd that they shall not be cast into Prison) the wearing of Crosses, the presenting themselves every Sunday in the Churches with part of their Body naked, and with Wands in their Hands between the Epistle and Gospel in order to receive the Discipline; to do the same thing at the solemn Processions, to be present every Sunday at Mass, at the Vespers and at Sermon, to Fast, to visit the Holy Places, to defend in Person or by others maintain'd at their Charge the Faith of the Church against the *Saracens* and Hereticks (but not to order them to go beyond Sea) to make them shift their Country, and build Places to shut up the poor Converts. Moreover, they leave it to the Discretion of the Inquisitors to impose such Penances as they shall think convenient, to increase

or moderate them. They would have them to oblige the Converts to make a publick Confession of their Faults. They commit to the Curates the taking care to see that the Converts observe the Penances which the Inquisitors shall have impos'd on them. With respect to other Hereticks, who ought to be confin'd according to the Law of the Council of *Toulouse*; they say, that there being so great a Number of them, that this cannot easily be done, the Pope shall be acquainted with it, and only such shall be confin'd who are most capable of corrupting others. As for the Rebels, Apostates, Favourers of Hereticks and those who conceal or neglect to punish them they would have them be treated variously according to the Variety of their Faults. They admonish the *Jacobine* Friars, not to impose any pecuniary Mulcts, nor to demand any. They would not have Persons suspected of Heresie, or New Converts to be admitted into a Religious House. They prescribe several Laws about the Proceedings of the *Inquisition*, such as keeping the Names of the private Witnesses, the receiving all sorts of Witnesses, not to hear them above once, nor to credit the Confessors, about the Points on which Hereticks ought to be interrogated; about the Errors of the *Vandois*, and the Signs whereby to discover them.

The Council of Tours, held about the Year 1236.

Jewellus de Mayenne Archbishop of *Tours*, on the Tuesday before St. *Barnabas's* day, in the Year 1236, held an Ecclesiastical Assembly in that City, wherein he publish'd fourteen Decrees for the Ecclesiastical and Civil Polity.

By the first, the *Croisade*-Men are depriv'd of their Privileges, when they commit such Crimes as deserve Punishment, and they and the other Christians are prohibited from killing or abusing the *Jews*.

In the three next 'tis order'd, that none shall be admitted Lawyers, who have not studied the Law for three Years, nor Officials, who have not studied it five Years, nor Notaries who are not acquainted with the Style and Constitutions of the Palace.

In the fifth, to obviate the Frauds of those who made an ill use of the Letters of the Holy See, the Commissaries delegated in the Province of *Tours*, are prohibited from executing their Commission till they have shew'd the original Copy of it, and unless he that has it, swear that he has procur'd those Letters, that they are true, and that he will not carry him with whom he has to do before other Judges.

By the sixth, the Judges are order'd to have regard to Appeals.

In the seventh, the Bishops are recommended to take

care, that the Last Wills and Testaments be duly executed.

The eighth declares, those who contract two Marriages at a time to be Infamous, and condemns them to be whip'd.

The ninth orders, that every Sunday the Sorcerers shall be excommunicated, and condemns them to severe Correction.

The tenth, renews the Prohibitions of communicating with excommunicated Persons, made in the Council held at *Chateau-Gontier*, under Penalty of a pecuniary Mulct.

The eleventh imports, that those who pretend to be exempt from the Jurisdiction of the Ordinary, shall be oblig'd to exhibit their Letters of Exemption.

In the twelfth, false Witnesses are condemn'd to severe Punishments.

In the thirteenth, the Bishops are enjoyn'd to take care that the new Converts of their Diocesses be instructed, and to provide a Subsistence for them, lest they return to their Errors under the pretence of Poverty.

In the fourteenth, the Abbots and Priors are order'd to use Hospitality.

The Council of London, in the Year 1237.

Henry III. King of *England* in the Year 1237, sent for Cardinal *Utho* Legate of the Holy See. At first the Clergy and Laity were alarm'd at his Coming, but that Cardinal behav'd himself with a great deal of Moderation and Prudence. He reconcil'd the Lords, reus'd part of the Presents which they offer'd him, and appointed a Synod to be held at *London* for the reforming the Discipline. The King of *England* shew'd him a great deal of Respect, which made the Grandees of the Kingdom to murmur. The King of *Scotland* was more reserv'd, and would not permit the Legate to enter his Dominions, telling him that he had no Occasion for a Legate in his Kingdom; that all was well enough there; that they had never seen any Legate there; that he would never suffer any; that besides he would not do well to expose his Person by coming thither, because the People of his Country were Savage and Cruel, and might perhaps abuse him.

The Council appointed to be held at *London* by the Legate, was held there on the next Day after the *Octave* of St. *Martha*. The Legate appear'd there seated in a magnificent Throne, the Archbishop of *Canterbury* on his Right-Hand, and the Archbishop of *Tork* on his Left, who both of them made Protestations for the preservation of their Privileges. Af-

terwards the Legate made a Speech to the Prelates of the Council on the Prudence and Wisdom of Ecclesiasticks. On the Morrow the King sent Commissioners to the Council, who should warn the Legate, that he did nothing which might infringe the King's Prerogative; and one of them stay'd in the Council to take care of it. The Legate order'd the Letters of his Legation to be read. On the third Day they made an end of reading the Decrees, which the Legate propos'd in the Council, which began to be read the first Day. They are thirty one.

The first concerns the Dedication of Churches, and implies, that it deriv'd its Original from the Old and New Testament, and has been observ'd by the Holy Fathers under the New. That it ought to be solemniz'd with greater Dignity and Care, since then they only offer'd Sacrifices of dead Beasts, whereas now they offer on the Altar, by the Hands of the Priest, a living and true Sacrifice, namely the only Son of God: Therefore the Fathers have with Reason order'd, that so sublime an Office, should be celebrated only in consecrated Places, at least, when no Necessity requires its being done elsewhere. Having therefore seen and understood that a great many despise or neglect this Sacred Ministry, and having met with

The Council held during the Thirteenth Century. with a great many Churches, even Cathedrals, which tho' Ancient, have not as yet been consecrated with the Holy Oyl; to remedy this Neglect, they order, that all Cathedral, Conventual and Parochial Churches which are compleatly built, shall be consecrated within two Years by the Diocesan Bishops, or by their Authority; and the same time is prescribed for those which shall be built hereafter. And that this Statute may be observ'd, they prohibit the Celebration of Mass in those Churches which shall not have been consecrated within two Years after they shall be built. They forbid the Abbots and Curates to pull down old consecrated Churches, under a pretence of making them finer, without the consent of the Bishop of the Diocess, who shall take care to see whether it be fit to be granted, or no; and if he grants it, he shall see that the new one be finish'd forthwith. As to Chappels, they order nothing in particular with respect to them.

The next Canons contain the Doctrine of the Sacraments; In the second, the Number of them is determin'd, and 'tis declared, that they ought to be celebrated with Purity and gratuitously.

The third is upon Baptism, 'tis therein determin'd, that the Time of administering it solemnly is Holy Saturday, and the Saturday in Whitsun-week. that Infants ought to be baptiz'd on those Days, and it enjoins Curates to teach their Parishioners the Form of Baptism, that so they may administer it in case of Necessity.

The fourth is against those who require Money for giving Absolution and the other Sacraments.

The fifth imports, that the Bishops shall take care to nominate in each Deanery prudent and wise Confessors, to confess the Clerks who are ashamed to confess themselves to the Deans, and that there shall be in Cathedrals a general Penitentiary.

The sixth, that those who are to be ordained shall be examined, and that a Register shall be kept of those who shall be approv'd, that so others might not mix themselves with them.

The seventh prohibits the farming out of Benefices, and especially Dignities.

The eighth imports, that if any Churches be leas'd out, it shall be only for five Years.

The ninth, that they shall not let out Leases for ever.

The tenth, that the Vicars shall be Priests, and obliged to personal Residence in the Churches which they are to serve.

The eleventh, that they shall not give away the Benefices of the absent, upon the Report of their being dead, unless they are assur'd of it.

The twelfth prohibits the dividing of Benefices.

The thirteenth renews the Decrees concerning Residence, and against those who have Pluralities

The fourteenth regulates the Manner of the Habits of the Clergy, and recommends to the Bishops to be the first in giving an Example to others.

The fifteenth to prevent the Marriages which some Clerks contracted clandestinely to save their Benefices, declares, that Children born of such Marriages incapable of holding Benefices.

The sixteenth renews the Ecclesiastical Statutes against Clerks who kept Concubines.

The seventeenth prohibits the Children of Clerks from possessing the Benefices of their Fathers.

The eighteenth is against those who protect, and give Shelter to Highway men.

The nineteenth prohibits all the Monks from eating Flesh, and orders, that their Novices shall be oblig'd to profess at the End of their Year: Which is likewise extended to Regular Canons.

The twentieth enjoins the Archdeacons to do their Duty with Diligence, and not to burden the Churches by excessive Duties of Procuration.

The twenty first forbids the Ecclesiastical Judges to hinder the Parties from agreeing.

The twenty second exhorts the Bishops to reside in their Churches; there to celebrate Divine Service on the chief Festivals of the Year, on the Sundays of Advent and Lent, and to see that their Diocesses be visited.

The twenty third imports, that Care shall be taken to place able Judges, especially in Matrimonial Causes; and that the Judges of Abbots who are in Possession, shall not pass a definitive Sentence, till after they have consulted the Bishop of the Diocess.

The eight other Constitutions relate to the various Forms of Justice, and the Conditions which make these Acts authentick. These Decrees were read in the Council, and the Prelates of England hearkned to them very quietly. There was only the Bishop of Worcester who remonstrated touching the prohibition of having Pluralities, that this Law could not be observ'd in England, because there were a great many Persons of Quality that enjoyed several Benefices, who lived honourably upon them, and bestowed large Alms. He said likewise, that it would be very difficult to observe the Abstinence from Meat, according to the Rule of St. Benedict, in all Monasteries, and he desir'd the Legate to send the Pope Word of these things. The Legate consented thereto, provided the other Prelates of the Council would join with him. Lastly, because several gave out, that the Orders which should be made by the Legate, should only be of Force during his Legation, he caused a Decretal to be read which authorized them for ever.

The Council of Cognac in the Year 1238.

The Council of Cognac, 1238. IN the Year 1238, Gerard Archbishop of Bourdeaux called a Council at Cognac, the Munday after the Octave of Easter, wherein he published thirty nine Decrees.

The first excommunicates those that made use of several Sorts of Tricks, which are expressed in particular.

The second likewise declares those Men excommunicated, who conspire against Ecclesiasticks; the Persons who cite any one before them, without having seen the authentick Letters of their Commission; and those who enlarge them, and those who detain the Goods or the Persons of Ecclesiasticks.

The third excommunicates the Laicks who detain Churches, Hospitals, or Religious Houses.

The fourth forbids the Archdeacons, Archpriests, and Deans to have Vicars: And the fifth forbids Curates to be Vicars in other Churches.

The sixth orders, that every Parish shall have a particular Seal.

The seventh, that no Person shall be cited before the Commissaries of the Holy See, till the Original of the Letters of the Commission be exhibited, and a Copy be given thereof.

The eighth prohibits the Bishops and other Ecclesiastical Judges from taking off Excommunications made for Offences committed, till such time as they have oblig'd the Party offending to make Satisfaction.

The ninth enjoins the Bishops to see that the Sentences of Excommunication issued out by their Colleagues be duly executed in their Diocesses.

The tenth orders, that none shall be commissioned to try Causes of Matrimony, but able and discreet Persons.

The eleventh, lays the Penalty of Excommunication on such Lay-Judges as oblige the Ecclesiasticks to plead before them.

The twelfth and thirteenth prohibit the Monks and Priests from being Advocates and Proctors.

The fourteenth orders, that Advocates shall be appointed for Pauper's.

The fifteenth, that if two Lords have Vassals who are subject to them promiscuously, they shall be interdicted for the Faults of either of them.

The sixteenth, that the Lords shall restore to the Churches, what they have taken away from them upon the account of the Interdiction issued out against them.

The seventeenth prescribes the Formalities which ought to be observed in the Excommunication of Barons.

The eighteenth condemns them to a Fine of ten Livres, who remain in a State of Excommunication for forty Days.

The nineteenth deprives those who apprehend or abuse the Clergy, of the Right of being admitted into holy Orders, and of possessing Benefices themselves, or by their Descendants to the third Generation.

The twentieth prohibits the Abbots from giving Money to the Monks or Regular Canons for their Subsistence, and from receiving any thing for Admission into their Monasteries.

The twenty first orders, that the Stewards shall give an Account of their Management every Month, and the Abbot, every Year, and that the Cloysters shall be shut up at seasonable Hours.

The twenty second prohibits the Monks from going out of their Monastery without Leave of their Abbots, and from staying, or eating abroad.

The twenty third prohibits them likewise from preferring any Petition in a Court of Judicature, without the Order of their Abbot.

The twenty fourth prohibits the Monks and Regular Canons from wearing Cloaks in their Monastery, or in the places of their Abode.

The twenty fifth forbids them to have any thing *de proprio*, under the Penalty of being deprived of Ecclesiastical Burial.

The twenty sixth prohibits them likewise from having certain Kinds of Habits, and from wearing a Gown which is not close, and which has no Sleeves.

The twenty seventh enjoins the Abbots twice every Year to publish an Excommunication against the Monks who shall have any thing by way of Property, or who shall not be habited conformably to their Quality.

The twenty eighth prohibits Monks from being Bail for any, and from borrowing more than twenty *Sols*.

The twenty ninth enjoins them to observe the Rule of St. *Benedict*, about abstaining from Meats.

The thirtieth prohibits them from holding Curacies, unless in case of Necessity, and with the Leave of the Bishop their Dioceſan.

The thirty first prohibits the Monks and Regular Canons from being alone in Priors, or in Barns.

The thirty second orders, that no *Co-Fraternities* shall be established without the Leave of the Dioceſan Bishop.

The thirty third imports, that a competent Allowance shall be given to those that serve the Cures, enough to maintain them.

The thirty fourth prohibits the building of new Monasteries, or Hospitals, without the Leave of the Bishop.

The thirty fifth renews the Prohibitions against the alienating the Goods of the Church, without special Licence from the Bishop.

The thirty sixth orders, that the Curates who have Parishes in common, shall be obliged to divide them between them.

The thirty seventh prohibits the allowing Ecclesiasticks of another Dioceſs, to celebrate Divine Service, unless they have Testimonials from their Bishop of their Orders, of their Morals, and of the Occasion of their Journey.

The thirty eighth prohibits him who presents to a Benefice, the demanding of him whom he presents an Oath, whereby he engages himself to take nothing of any Person, because this looks like *Simony*.

The thirty ninth imports, that no Person shall provide for the vacant Churches, the Presentation of which is laps'd to the Ordinary.

The Council of *Tours*, in the Year 1239.

Jewellus de Mayenne Archbishop of *Tours* held another Council in that City in the Year 1239, in which he made the following Decrees.

The first is, that the Bishop shall nominate in each Parish three Clergy men, or at least three creditable Laicks, of whom he shall take an Oath to speak the Truth about the Scandals which shall happen in that, or the neighbouring Parishes in Matters of Faith, or other Ecclesiastical Crimes.

The second imports, that the Clerks convicted of Crimes, shall at first be punished according as the Bishop pleases, and for the second Offence by the Forfeiture of their Benefices.

The third orders the Priests to wear close Habits, under the Penalty of five *Sols* Fine.

The fourth imports, that nothing shall be demanded, or exacted before the Administration of the Sacraments, but that they might demand the usual Dues after they have been administered.

The fifth and sixth prohibit the Priests and Curates from excommunicating their Parishioners by their own Authority.

The seventh declares those Legacies null, which are made by a beneficed Clergyman, or one in Orders to his natural Son.

The eighth renews the Prohibition made in the Council of *Chateau-Gonthier*, against Archdeacons and other inferior Prelates having Officials.

The ninth forbids the Prelates to issue out Sentences of Excommunication hastily, and enjoins them to do it maturely, and after the Admonitions prescribed by the Laws, and made in a competent Distance of time, at least if the Affair does not require Speed. The same Canon does afterwards prescribe the Order that is to be observed in the pronouncing of Excommunication.

In the tenth, 'tis prohibited to excommunicate in general Terms all those who communicate with excommunicated Persons.

The eleventh prohibits the giving of Money to the Regulars for their Maintenance.

The twelfth prohibits the Clergy and Monks from having Servant-maids in their Houses, or in their Priors.

The thirteenth interdicts the Monks from the Right of serving Curacies, if the Bishop has not intrusted them with the Cure of Souls.

The Council of *Laval*, in the Year 1242.

The same Archbishop of *Tours* held a third Council at *Laval* in the Dioceſs of *Mans* in the Year 1242, wherein in the first place he renewed the Statutes about the Monastical Habits and Discipline.

2. He ordered that the Abbots should take care to keep the Priors in good Condition.

3. He prohibited them from changing the Priors.

4. He prohibited the Archdeacons from taking Cognizance of Matrimonial or *Simonical* Causes, without a special Power from the Bishop, and from having Officials out of the City.

5. He renewed the Penalties inflicted by the Canons on Clergymen, who plead in secular Courts of Judicature.

6. He regulated the Manner of celebrating Divine Service during the Interdiction.

7. He likewise renewed the Prohibition made against Monks having Money of their own to buy themselves Cloaths.

8. He declared, that he who remained a whole Year excommunicated, ought to be banished from the Place where he dwelt.

9. He order'd, that those who were accus'd of having injured the Churches, and against whom there were strong Suspicions, ought to clear themselves Canonically, and that if they cannot come off with this Purgation, they ought to be punished.

The first General Council of *Lyons* in the Year 1245.

We will not here repeat what we have already said concerning the History of this Council, and of the Sentence which the Pope herein pass'd against the Emperor *Fredrick*; but since we have not spoken of the other Affairs which were transacted, nor of the Decrees which were made in it, we are obliged to say something of them in this Place.

There were three principal Affairs besides that of *Fredrick*: The relieving of the Empire of *Constantinople* against the *Greeks*; that of the Empire of *Germany* against the *Tartars*, and that of the Holy Land against the *Saracens*. The Pope willing to provide for these three urgent Necessities, orders for the Relief of *Constantinople*, that a Moiety of the Revenues of all Benefices, on which the Incumbents did not actually reside, should be given. However he excepts out of this Aét, the Clergy of the Church of *Rome*, the *Croisade*-Men, and those who have lawful Excuses for their Non-Residence. He likewise join'd to this Supply the third Part of what any Benefices might be worth above an hundred Merks. He promis'd likewise that the Church of *Rome* should give a third Part of its Revenues towards the Relief of the Empire of *Constantinople*. He excommunicates the beneficed Clergy who should use any Fraud, and grants Indulgences to all those that shall go to the Succour of that Empire, equal to those which they had who go to the Holy Land.

To put a Stop to the Incursions of the *Tartars* into *Poland*, *Russia* and *Hungary*, he could find no better Way than to make Trenches and Forts, in order to prevent their Inroads till such time as the Holy See consider of it, and be able to provide for their Relief.

Lastly, as to what concerns the Relief of the Holy Land, where the Affairs of the *Christians* were in a very bad Posture, he admonishes the Priests and other Ecclesiasticks in the Army of the *Christians*, to pray continually, and to exhort the *Croisade*-Men to Repentance, and the Practice of Virtue; and grants to those Clergymen the Privilege of enjoying their Benefices. In the second place, he appoints for the Relief of the Holy Land the twentieth Part of all the Revenues of Benefices for the Space of three Years, and the tenth of the Revenues of the Pope and Cardinals. He exempts the *Croisade*-Men from Taxes and all Manner of Contributions. He discharges them from the Interest of those Sums which they had borrowed. He pronounces an *Anathema* against the Pyrates and against all those who supplied the *Saracens* with Ships, Arms, or other Ammunitions. He orders a Peace to be made between the *Christian* Princes for four Years, under the Penalty of excommunicating and interdicting those who opposed it. He prohibited Turnaments, and lastly heaped very large Indulgences on the *Croisade*-Men.

He made use likewise of another Method of raising Funds for the Relief of the Holy Land and the Empire, which was to admonish those who had the Cure of Souls, to encline the Faithful to give something by their last Wills and Testaments, or otherwise, to be employed in this good Work, and to take care to keep it.

The Pope likewise in this Council made several Decrees relating to the Canon Law, such as about Commissions, Elections, the providing of a Delegate-Judge; about the Processes, Appeals, and Accusations; about Excommunication, and Debts.

Debts contracted by Churches, and other Points of Law which are to be met with in the Decretals, and which are related by *Matthew Paris* in his History. Some of these Decrees were made in the Council, and others before or after the Council: But the Decree about

Raising the *Pence*, displic'd several Prelates; who openly oppos'd it; and the more, because it was said, that it was to be done by the Pope's Commissaries, and they complain'd, that the Court of *Rome* had often rob'd them of their Revenues under this Pretence.

The Council of *Beziars*, in the Year 1246.

IN the Year 1246. *William de Broac* Archbishop of *Narbonne* held a Council of the Bishops of his Province in the Town of *Beziars*, wherein he made a Collection of forty six Canons, extracted out of the preceding Councils: Namely, the fourth general *Lutcran* Council, the

Council of *Narbonne*, in the Year 1228. and the Council of *Avignon*. He likewise drew up thirty seven Decrees for the Inquisitors of that Country, containing several Rules of the Things which they ought to observe.

The Council of *Valenza* in the Year 1248.

Peter Cardinal Bishop of *Albany*, and *Hugh* Cardinal Priest of *Saint Sabina*, in the Month of *December*, 1248. held at *Valenza* a Council of the Bishops of the Pvinces of *Narbonne*, *Vienna*, *Arles*, and *Aix*, in which

they published Statutes against the Emperor *Frederick* and his Adherents, about the Inquisition and Excommunication; against perjured and sacrilegious Persons, Sorcerers, Relapsers, and other Criminals.

The Council of *Saumur*, in the Year 1253.

Peter de *Lambale* Archbishop of *Tours*, after he had visited his Province, called a Council at *Saumur* in *December* 1253. to reform the Disorders and Abuses which he had taken notice of in his Visitation. He thereupon made thirty two very useful Decrees.

The fourteenth and fifteenth enjoin the Regulars to observe the Rules prescribed in the Letters of the Pope which relate to them, and to keep Copies of them by them.

The sixteenth revives the Statute of the Council of *Chateaugonthier*, which prohibits the Monks from having any thing *de proprio*.

The seventeenth prohibits the Monks from concerning themselves with secular Pleadings.

The eighteenth prohibits the Abbots from bestowing Regular Places on Seculars.

The nineteenth orders, that the ancient Number of Monks shall be re-established in each Monastery.

The twentieth and twenty first prohibit the Abbots from exacting new Pensions of Priors, and from retrenching their Revenues.

The twenty second imports, that the Abbots or Priors shall not keep their Registers out of the Monastery.

The twenty third prohibits the Clergy from concerning themselves with Merchandise, and from making any Contracts of Society with Merchants.

The twenty fourth prohibits the Ecclesiastical Judges from commissioning several Persons to cite without Distinction such as they please before them.

The twenty fifth and sixth are against those who hinder the Exercise of the Ecclesiastical Jurisdiction, or the Execution of the Sentences.

The twenty seventh prohibits clandestine Marriages.

The twenty eighth is against an Abuse which was practis'd at that time of granting several Curacies in *Commendam* to one and the same Person, who has already one in Title. They who receive those Benefices are deprived of them, and those who collate them, of the Power of presenting.

The twenty ninth prohibits Bishops from applying to their Profit, a Part of the Revenues of Parochial Churches, and from charging them with new Pensions.

The thirtieth prohibits the Clergy from bequeathing any thing to their natural Children or their Concubines.

The thirty first orders, that those who have Sacerdotal Prebends in Chapters, shall take upon them Priests Orders, and serve them in that Quality.

The thirty second orders, that all the Canons made by the Archbishops of *Tours*, Predecessors to *Peter*, shall be inviolably observ'd under Pain of Excommunication.

The Council of *Alby* in the Year 1254.

This Council was held by *Zoan* Bishop of *Avignon*, and Legate of the Holy See, and consisted of the Provinces of *Narbonne*, *Bourges*, and *Bordeaux*. Therein they revived a great many Decrees made in the preceding Councils.

The forty third enjoins the Bishops to make use of Ecclesiastical Censures to oblige those who hold Churches to repair and maintain them.

The forty fourth and fifth revive the Laws which prohibit Ecclesiastics from having any secular Employments or Offices.

The eight next prescribe the Modesty which Ecclesiastics and Regulars ought to observe in their Habits and in their Way of Living.

The fifty fourth and fifth import, that there shall be at least three Monks or two Regular Canons in each Priory.

The fifty sixth orders the Patrons to present the Benefices in their Gifts to able Persons within the time prefix'd, without any Compact and without diminishing the Revenues: And prohibits the applying the Revenues of a vacant Church, to any other Uses than to the Interest of that Church.

The four next fix the Duties of Visitations.

The sixty first and second revive the Decrees of the Council of *Avignon*, against perjur'd Persons and Usurers.

The eight next are against the Jews.

The seventy first prohibits any new Imposts under Pain of Excommunication.

The Council of Bourdeaux in the Year 1255.

The Council held during the thirteenth Century.

The Council of Bourdeaux, 1255.

This Council properly speaking is only a Synod of the Clergy of Bourdeaux, held the 13th of April in the Year 1255. wherein Gerrard de Malemort Archbishop of that Church published the following Constitutions.

1. He ordered the Clergymen who have Churches to be recident, and to present themselves in time to receive Orders under the Penalty of losing their Benefices.
2. He prohibits the Priests and Curates from tolerating Quakers in Churches without his or the Holy See's Order.
3. From admitting of strange Clergymen without his Leave.
4. From executing the Letters of Commission issued out of the Holy See, when a great Part of the Time prefixed is elapsed.
5. From giving consecrated Hosts to Children on Easter-day; instead of which he permits the giving them consecrated Bread.
6. He orders the Curates to write in the *Missals* the Inventory of the Goods of their Church, and forbids them to alienate them without the Consent of the Bishop.
7. He forbids the presenting of Relicks to Lay-men to swear by them in the Seasons wherein 'tis unlawful to swear upon the Evangelists, upon any other account than that of Peace, which Seasons are from *Septuagesima* Sunday to *Easter*; from the Beginning of *Advent* to the *Octave* of *Epiphany*, during the *Rogation-days*, and every Sunday in the Year.
8. He forbids the Priests to carry any Process before a secular Judge, unless it be with the Consent of the Bishop.

9. He orders, that they shall not any more bring any Relicks out of their Cases, to expose them to the Weather, and that no new ones shall be honour'd till they have been approved or by the Pope.

10. He prohibits the Clerks from taking any Cognizance or passing any Sentence in Criminal Matters.

11. He prohibits the giving of Absolution to excommunicated Persons at the point of Death, till they have satisfied all Parties, and given Security for so doing, and makes them responsible for it, who absolve them otherwise.

12. He orders, that no Pleadings shall be in the Cloysters of the Monks under Pain of Interdiction.

13. He made several Decrees relating to Tithes. He excommunicates and deprives of Ecclesiastical Burial the Laicks who possess or detain them: Declares that the Tithes belong to the Curates: Prohibits the engaging or alienating of Tithes, and beside the Tithes, would have the Laicks pay the first Fruits, which is the thirtieth, fortieth or fiftieth Part, and the other Dues which they owe to their Curates. This is the Subject Matter of ten of these Constitutions.

In the twenty sixth, he forbids the exacting any thing for the Administration of Sacraments, or for the collating to Benefices.

In the twenty seventh and eighth, he revives the temporal Punishments against those who infringe the Excommunication, or who despise and neglect to take it off.

In the two last, he reforms the Abuses which were crept into the Societies, and prohibits them from making Constitutions or choosing an Head, without the Consent of the Curate, and for the Good of the Church.

The Council held during the thirteenth Century.

The Council of Bourdeaux, 1255.

The Council of Beziers in the Year 1255.

The Council of Beziers, 1255.

Peter d'Antevil Chief Justice of Carcassonne and Beziers, laying Siege to Querbis, in behalf of King Saint Lewis, in the Year 1255. gave Orders to William de Broa Archbishop of Narbonne, and the Bishops his Suffragans to give him Supplies. They met upon

that account the 8th of May the same Year at Beziers, where they concluded on what they should do, and in the Council they published the Laws made in the foregoing Year by Saint Lewis, which have been published by Baluzius, and are to be met with in the last Editions of the Councils.

The Council of Beziers, 1255.

The Council of Ruffec in the Year 1258.

The Council of Ruffec, 1258.

Gerrard de Malemort Archbishop of Bourdeaux held a Synod in August 1258. at Ruffec for maintaining the Rights of the Church. He therein ordered, that for three Sundays successively, they should be excommunicated, who hindered the Jurisdiction of Churches, or violated the Rights and Liberties, and seized upon the Revenues of them. He condemned severely the Monks who despised the Censures of their Bishops. He prohibits Ecclesiastics from making their Answers before secular Judges, and

from having any secular Employments. He regulates the Forms of last Wills and Testaments, according to the preceding Councils, as well as the Absolution of excommunicated Persons at the Hour of Death. He admonishes the Commissaries of the Holy See of what they ought to observe in the executing of their Commission, and prohibits the trying of Causes in Monasteries. This is the Subject Matter of ten Chapters of this Council,

The Council of Ruffec, 1258.

The Council of Montpellier in the Year 1258.

The Council of Montpellier, 1258.

James Archbishop of Narbonne revived in a Synod held at Montpellier, the sixth of September 1258. the following Decrees.

The First is against those who violate the Rights and Liberties of Churches and Church-men. The second prohibits the Bishops from granting the Tonsure, or Holy Orders to those who are not of their Diocess, and enjoins them not to confer it on Persons under 20 Years of Age, who require it out of a Sense of Devotion, and to serve the Church, and who have some Tincture of the clerical Learning.

The third declares the Clerks who do not live clerically,

and who are concerned in any secular Business, to be deprived of their Immunities and Privileges.

The fourth imports, that those who shall interdict or excommunicate any Person as Delegates or Sub-delegates of the Holy See, shall shew their Commission.

The fifth, that the Jews may not exact Usury.

The sixth renews the second Canon of the Council of Bourdeaux in the Year 1255, against Questors.

The seventh orders the Execution and Publication of these Orders.

The eighth imports, that the Decree against those who seize on the Goods of the Church, shall be published every Sunday at the Homily.

The Council of Montpellier, 1258.

The Council of Cologne in the Year 1260.

The Council of Cologne, 1260.

Conrad Archbishop of Cologne published in the Year 1260, several Constitutions for the reforming of Church-men and Monks. He therein revives the Canons against Clerks who keep Concubines, against the simoniacal and merchandizing Clergy: He orders, that they shall be able at least to read and sing the Praises of God.

He recommends to them the being habited clerically. He makes several Orders about the Lives and Offices of Canons. Lastly, he makes several particular Orders in the second Part about the monastical Life. There are fourteen of these Rules for the Clerks, and twenty eight for the Monks.

The Council of Cologne, 1260.

The Council of Arles in the Year 1260.

The Council of Arles, 1260.

This Council was held by Florence Archbishop of Arles, and consisted of the Bishops of his Province. In the Preface there is an Account of the Errors of those who are stiled Joachites, who defended the Doctrine

of a Book called, *The eternal Gospel*, and they are condemn'd in the first Canon.

In the second 'tis order'd, that the Curates shall teach their Parishioners the Form of baptizing Infants in case of Necessity.

The Council of Arles, 1260.

The Councils held during the thirteenth Century. In the third, 'tis order'd, that they who administer, and those who receive the Sacrament of Confirmation ought to be at the Feast.

In the fourth, 'tis forbidden to contract Marriage without the Authority of the Church.

In the fifth 'tis order'd, that there shall be at least perpetual Vicars in all Parish-Churches.

In the sixth, that the Office of the Trinity shall be celebrated the *Sunday after Whitsuntide*.

By the seventh, 'tis prohibited to make use of Torchets of Wood in Churches; and 'tis order'd, that they shall make use of Wax tapers.

In the eighth 'tis order'd, that the *Jews* shall be distinguished from the *Christians* by some Mark.

In the ninth, the Clerks who have Benefices are prohibited from exercising the Functions of Advocates in a Lay-Court.

In the tenth, the Monks and Regular Canons are prohibited from receiving any Salary for their Preaching.

In the eleventh, the Regular Canons are ordered to live according to the Rule of *St. Augustine*, to eat in common in one and the same Refectory, and to wear a Habit agreeable to their Condition.

The twelfth is against an Abuse which was then practised by the *Knights-Templars*, who being themselves and their

Servants exempted from the Jurisdiction of Ordinaries, bestow'd that Quality on several Clerks who still retain'd their Habit, that so they likewise might be exempted from the Jurisdiction of their Bishop. This Council orders, that the Exemption shall only extend to those who are really of that Order, and that the others shall be subject to the Correction and Jurisdiction of the Ordinaries.

In the thirteenth 'tis order'd, that religious Persons shall be settled in the Hospitals to take care of them.

The fourteenth imports, that no Credit shall be given to the Deeds by which the Bishop raises Money, unless seal'd with his own Seal.

In the fifteenth, the Monks are prohibited from admitting Laicks into their Churches on *Sundays* or Holy-days, and from Preaching in the Time of the Parochial Divine Service.

In the sixteenth, the *Penitentiaries* who are sent into Parishes to absolve Men in such Cases as are reserved to the Bishop, are enjoined not to hear any Confessions, but in such Cases; and to refer them in other Cases to the Curate.

The seventeenth is against those who use any Force to keep their Relations or Friends in Benefices, or to cause them to be elected into them.

The other Canons of this Council are lost.

The Council of Cognac, in the Year 1260.

The Council of Cognac, 1260. **P**eter de Roscidavella who in the Year 1259. succeeded Gerard de Malemort, in the Archbishoprick of Bourdeaux, held a provincial Council in the Year 1260. at Cognac, wherein the following Decrees were published.

The first prohibits the holding of nocturnal Assemblies, called *Vigils*, in the Churches and Church-yards, because several lewd things were committed in them, and sometimes Murder; which obliged them to send for the Bishops, to reconcile those Churches. However, it permits Luminaries and other Acts of Devotion which were us'd to be observ'd.

The second abolishes the Balls which were us'd to be kept in Churches on *Innocent's Day*, and the Custom of choosing on that Day one of the Company, on whom they conferr'd the Title of Bishop.

The third orders, that the Revenues of vacant Churches shall be reserv'd for the Successors.

The fourth, that the *Commendams* and Collations of vacant Benefices shall belong to the Bishop or Archbishop.

The fifth prohibits the Curates from marrying of Women of another Parish, without the Consent of their Curate.

The sixth prohibits the admitting of Priests of another Diocese to the Celebration of the Holy Mysteries.

The seventh prohibits Cock-fighting, which was a Kind of Sport practis'd in Schools.

The eighth is a Revival of the Orders about the Habits of Ecclesiasticks.

The ninth prohibits the giving the Holy Chrism to exempt Persons who will not pay to the Bishop of their Diocese what they owe him; and from administering the Sacraments to those who are under their Jurisdiction.

The tenth orders the beneficed Clergy who are absent for their Studies or for some other lawful Cause with the Leave of their Bishop, to put Vicars into their Benefices, to whom they shall allow a sufficient Pension for their Maintenance.

The eleventh enjoyns the Patrons to allow convenient Salaries to the Curates who depend on them.

The next Canon orders, that those who have Priories shall maintain two Monks in each.

The thirteenth prohibits the Priests from holding Cures by Lease.

The fourteenth revives the Prohibitions against laying new Pensions on Churches.

The fifteenth and sixteenth prohibit the interring any Corps out of the Parish.

The seventeenth orders, that the Curates shall have a particular House of their own.

The eighteenth and nineteenth renew the Constitutions of the former Councils concerning Tithes, and enjoyn the Curates to take Possession of the Tithes, under pain of Excommunication and Forfeiture of their Benefices.

The Council of Lambeth, in the Year 1261.

The Council of Lambeth, 1261. **B**oniface Archbishop of Canterbury held a Council the Beginning of May 1261. at Lambeth, wherein he made several Constitutions for the Maintenance of the Immunities, Privileges and Liberties of the Church of England. There

are likewise several about the Ecclesiastical Judgments and Officers, about Confession and Penance, and about the clerical Tonsure and Crown.

The Council of Cognac, in the Year 1262.

The Council of Cognac, 1262. **P**eter de Roscidavella Archbishop of Bourdeaux in the Year 1262. held a Council at Cognac, wherein he order'd:

1. That the Places where any Clerks are detain'd by Force, shall be interdicted.

2. That those who molest the Ecclesiastical Jurisdiction shall be excommunicated.

3. That the Lords shall be engaged by Ecclesiastical Censures to force those who slight Excommunications to re-enter

into the Communion of the Church.

4. That they shall not absolve the excommunicated, till they have made Satisfaction and Restitution.

5. That during the Interdiction the Parishioners shall be prohibited going to Divine Service in any interdicted Church.

6. That the Archdeacons, Archpriests and Curates shall not cause their Benefices to be serv'd by Vicars.

7. That these Constitutions shall be published every Year in the Synods.

The Council of Bourdeaux in the Year 1262.

The Council of Bourdeaux, 1262. **T**he same Archbishop made several other Constitutions of the like Nature, in a Synod held the same Year at Bourdeaux.

The first imports, that the excommunicated shall be esteemed such, till they have received Letters of Absolution from their Bishop.

The second, that those who shall continue in a State of Excommunication during a Year, shall be deemed Heretical.

The third, that a Curate shall not bury one of another Parish.

The fourth, that the Curates shall exhort those who are of Age, to prevent themselves to receive Confirmation, at the Time of the Bishop's Visitation.

The fifth, that those who shall contract clandestine Marriages, both the Ministers and Witnesses shall be excommunicated and suspended *ab officio & beneficio*, and that those Marriages shall be reckoned clandestine, which are not contracted by the proper Curate or Pastor of the Husband or the Wife with the Consent of the other Curate.

The sixth, that each Curate shall have in his Parish a List of the Excommunicated.

The seventh, that Absolution from Excommunication cannot be granted but by the Judge who issued out the Excommunication, and that in case the excommunicated Person happen to die, after his Death Absolution shall be required of that Judge.

The Councils held during the thirteenth Century.

The Council of Nantes, 1264.

The Council of Nantes in the Year 1264.

The Councils held during the thirteenth Century.

The Council of Nantes, 1264.

Vincent de Pileues, Archbishop of *Tours*, held a Council at *Nantes* the Tuesday after the Feast of St. Peter and St. Paul, and therein made the following Constitutions.

By the first, the Patrons of Livings are prohibited from engaging themselves to give any Benefice which is not yet vacant.

By the second, he forbids the diminishing the Number of Monks.

By the third, he prohibits the Clergy from Hunting.

By the fourth, he forbids the establishing of Vicarages.

By the fifth, he regulates the Treats which ought to be given to Bishops during their Visitation.

The sixth is against the Clergy who are not resident, or hold Pluralities.

The seventh exempts the Clergy from paying Taxes.

The eighth prohibits the Ecclesiastical Judges from citing by virtue of an extraordinary Power, any Persons to Places of no Note, and from citing before them any more than four Persons by virtue of the Clause: *Et quidem alibi*.

The ninth imports, that Provision shall be made for Ecclesiasticks against Laicks.

The Decrees of Engelbert Archbishop of Cologne in the Year 1266.

The Decrees of Engelbert 1266.

The Decrees of Engelbert 1266.

Engelbert Archbishop of *Cologne*, published on the 10th of May 1266. forty five Canons about the Ecclesiastical Jurisdiction; against those who assaulted the Persons of Clergymen, who drew them before secular Judges, who hinder'd them in the Exercise of their Jurisdiction, who violated the Rights and Immunities of the

Churches, seized upon their Goods, or kept back the Tithes; against excommunicated Persons who slighted the Excommunication or Interdiction, &c. These Decrees were ratified by Henry Archbishop of *Cologne* in the Council which he held in the Year 1322.

The Council of Vienna in Austria, in the Year 1267.

The Council of Vienna 1267.

The Council of Vienna 1267.

Guy Cardinal Legate in *Germany*, held a Council at *Vienna* in *Austria*, consisting of six Bishops, on the 10th of May 1267. wherein he published twentyone Heads for the reforming the Discipline of the Churches of *Prague* and *Salzbourg*.

In the first, he orders the Clerks to live and be cloath'd clerically.

In the second, he enjoins the Bishops not to be any Charge to their inferior Clergy in their Visitations.

By the third, he recommends Continency to the Clergy, and orders the punishing of those who kept Concubines.

The fourth and fifth are against those who offer any Violence to the Persons or Estates of Church-men.

The sixth is against those who hold Pluralities without a Dispensation.

The seventh is against Laicks who are in Possession of Tithes.

The eighth is against Usurers.

The ninth is against the Clerks who oppose by Force the Correction of their Superiors, and against Patrons who bestow Benefices on Persons under the Age of eighteen.

The tenth is against those who seize on the Goods of the Church during the Vacancy.

The eleventh imports, that the Lay-Patrons shall not institute into Benefices, but only the Ordinaries.

The twelfth, that the Curates are obliged to actual and personal Residence on their Benefices.

The thirteenth orders the Bishop of *Prague* and the Bishops of the Province of *Salzbourg*, to visit the Monasteries of the Black-Friars, being attended with the Monks of the Order of *Cisteaux*.

The fourteenth prohibits the Abbots from consecrating Chalices, Patens, and from blessing the Holy Vestments, and from performing any of the Episcopal Functions.

The five last are about the Jews.

The Council of London in the Year 1268.

The Council of London, 1268.

The Council of London, 1268.

Otobon Cardinal Legate of the Holy See in *England*, held a Council at *London* in the Year 1268. wherein he published fifty four Decrees upon several Points of Church-discipline.

The first contains an Instruction about the Sacrament of Baptism.

The second forbids the demanding any thing for the Administration of the Sacraments, and prescribes the Form of Absolution.

The third orders, that the Churches shall be consecrated.

The fourth prohibits the Clergy from bearing Arms.

The fifth is about the Manner how Clerks are to be habited.

The sixth and seventh prohibit them from being Advocates, or Judges in secular Causes.

The eighth renews the Laws against the Clerks who keep Concubines.

The ninth orders those that are advanced to Benefices with the Cure of Souls, to take Priests Orders forthwith, and to be resident.

The tenth and eleventh relate to the Collation of Benefices, to the Qualifications requisite in Persons who are to be presented to them, and fix Penalties on Intruders, who get themselves to be presented to a Benefice before 'tis vacant.

The twelfth prohibits the dividing a Benefice into several, and the Imposition of new Pensions.

The thirteenth denounces Excommunication against the Clergy, who shall violate the Sanctuary of Churches.

The fourteenth is against those who obstruct the Celebration of Matrimony.

The fifteenth relates to last Wills and Testaments, and obliges the Executor to renounce the Right which he has to plead in his Jurisdiction.

The sixteenth prohibits Patrons from retaining the Fruits of vacant Benefices, if they have not a Right to it by some acquired Title, or by ancient Custom.

The seventeenth imports, that the Chaplains of Chappels granted without prejudicing the Rights of Parish Churches, shall be bound to give to the Curates the Offerings which are made in those Chappels.

The eighteenth enjoins the beneficed Clergy, to keep the

Buildings of their Benefices in Repair; and if they do it not, it allows the Bishops to see that it be done at their Cost and Charges.

The nineteenth prohibits the demanding the Duty of Procuration, unless they actually visit, and renews the Canon of the fourth General *Lateran* Council upon that Subject.

The twentieth prohibits the Archdeacons from taking Money for a scandalous and notorious Offence, and from exchanging a canonical Penalty, for a pecuniary Mulct.

The twenty first prohibits the leasing out of Ecclesiastical Dignities, Benefices, or Offices.

The twenty second declares the Bishops obliged to Residence, both by Divine and Ecclesiastical Laws.

The twenty third prohibits the Bishops from granting a Church of their Diocese to another Bishop, or to a Monastery, if it be not out of Charity, and to relieve a very poor Church.

The twenty fourth imports, that the Goods of those who die intestate, shall be converted to pious Uses.

The four next Canons concern the judiciary Forms.

The twenty ninth orders, that when Absolution shall be given from Censures, it shall be published.

The thirtieth relates to the collating of Benefices, and prohibits Pluralities.

The thirty first prohibits *Commendams*.

The thirty second declares the Presentations of Benefices made to Persons who already have Benefices which oblige them to Residence, to be null and void.

The thirty third, to hinder Collusion in Resignations of Benefices, prohibits the restoring a Benefice to him who has resigned it.

The thirty fourth declares all the Compacts made for the Presentations of Benefices, and the Pensions newly impos'd, to be null.

The thirty fifth prohibits the holding of Markets, or exercising any other Trade in Churches.

The thirty sixth orders Processions and solemn Prayers for the Peace of the Kingdom, and of the Holy Land.

The thirty seventh, that these Statutes shall be read every Year in the Provincial Councils.

The

The following Articles relate to the regular Canons and Monks, about the Profession and the Time of the Noviceship; the Observation of the Decretals of the Popes about the Monks, the Prohibitions against the Monks having any thing

de proprio, the Vestments, Churches, Utensils, the Manner of the Monks Living, their Number and Employments, the Cloystering and the Affairs of Nuns. The Monks are desired to confess themselves and to celebrate Mass often.

The Councils held during the thirteenth Century.

The Ordinance of St. Lewis, 1268.

The Ordinance of St. Lewis in the Year 1268.

The Ordinance of St. Lewis, 1268.

The Substance of this Ordinance is as follows, *Lewis King of France, ad perpetuam rei memoriam*, for the Safety and Tranquility of the Church within our Dominions, for the Increase of Divine Worship, for the Salvation of the faithful Christians, and for obtaining the Succour of Almighty God, to whose Power alone our Kingdom always has been subject, and to whom alone we would that it should be always subject: We have decreed and order'd by this most wise Decree, which shall be perpetual:

That the Prelates of the Churches within our Kingdom, and the Patrons and usual Collators of Benefices shall fully enjoy their Privilege, and that each of them shall preserve his Jurisdiction.

Item, That the Cathedral and other Churches of our Kingdom shall have free Elections, and that they shall be duly executed.

Item, We will and command, that the Sin of *Simony*, the Pest of the Church, be entirely banished our Kingdom.

Item, We will and command, that the Promotions, Collations, Provisions and Disposals of Prelacies, Dignities, and of other Ecclesiastical Benefices and Offices of the Kingdom,

be made according to the Orders and Determination of the common Law, of the Holy Councils, and of the ancient Decrees of the Holy Fathers.

Item, We prohibit the levying or raising the too burdensome Taxes and Exactions imposed, or to be imposed by the Court of *Rome* on our Kingdom, which have miserably impoverish'd it; unless it be for a very urgent Cause of Religion, an indispensable Necessity, and by our voluntary and express Consent, and by the Consent of the National Church.

Item, We renew and confirm the Liberties, Franchises, Prerogatives, Rights and Privileges granted by the Kings of *France* our Predecessors, of blessed Memory, or by us to the Churches, Monasteries, Places of Piety, Monks, or Ecclesiastical Persons.

Afterwards he orders all his Officers to take care to execute this Ordinance, which bears Date *May*, in the Year 1268.

Some question the Truth of this Constitution, but without Reason: And we find it quoted in the Articles presented by the Parliament to *Lewis XI.* at the Convention of the States at *Tours* in the Year 1483. and in the Act of Appeal made by the University of *Paris* in the Year 1491.

The Council of Chateau-Gonthier in the Year 1268.

The Council of Chateau-Gonthier, 1268.

Vincent de Piles Archbishop of *Tours* held a Council in *August* 1268. at *Chateau-Gonthier*, wherein he reviv'd the Decrees of the former Councils against those who seiz'd on Church Lands, who obstructed the Exercise of Ecclesiastical Jurisdiction, and who continued excommunicated during a Year; to prevent the

rising of vacant Priories: That the Monks shall not keep their Registry out of the Monastery; about the Habits which Archdeacons and Deacons ought to wear, and about the Power of the Bishop, to absolve Men from Excommunications. They are eight Articles in all.

The Council of Chateau-Gonthier, 1268.

The Council of Angers, 1269.

The Council of Angers in the Year 1269.

There are two Canons of the Council held at *Angers* in *June* 1269. The one against those who hinder any

from making Legacies to Churches: And the other to prevent the Clergy from being Advocates in secular Courts.

The Council of Angers, 1269.

The Council of Sens in the Year 1269.

The Council of Sens, 1269.

In the same Year a Council was held at *Sens*, the *Saturday* before the Festival of *Simon and Jude*, in which they revived the Ecclesiastical Decrees against the Clergy who kept Women in their Houses, against Usurers, the Canon

call'd *Omnis utriusque sexus*, the Prohibitions against citing the Clergy before secular Judges, and against the Abuses of Privileges.

The Council of Sens, 1269.

The Council of Compeign in the Year 1270.

The Council of Compeign, 1270.

John of Courtnay Archbishop of *Rheims*, on the *Monday* before *Ascension-day*, 1270. held a Council at *Compeign*, consisting of seven Bishops of his Province, wherein he pub-

lished a very severe Decree against those who seized on the Goods of Churches, against their Abettors, and those that harbour'd them, or receiv'd the Goods which they had taken.

The Council of Compeign, 1270.

The Council of Avignon in the Year 1270.

The Council of Avignon, 1270.

The same Year *Bertrand* of *Malferrat* Archbishop of *Arles*, held a Council at *Avignon* the 15th of *July*, in which he order'd:

1. That those who alienate the Goods of Churches without the Consent of the Diocesan Bishop, shall be forced by Censures to conceal such Contracts.

2. That the Money bequeath'd to be made use of according to the Will of the Executors, be employed in pious Works, and according to the Advice of the Bishop.

3. That the Archbishops and Bishops shall assist each other in publishing and executing their Sentences.

4. That those who have Benefices with the Cure of Souls, shall take Priests Orders within a Year, except Archdeacons,

for whom 'tis enough to be only in Deacon's Orders.

5. That the Expences in receiving the Legates and Nuncio's of the Pope, shall be defray'd by the whole Diocess.

6. That the Bishops and Chapters shall give competent Revenues to Church-men settled in Personates, or Dignities.

7. That the Clergy who have Recourse to the secular Power against their Bishop, shall be excommunicated, and if they slight the Excommunication, they shall lose their Benefices.

8. That the Clergy who have by Words or Actions injur'd a Bishop, a Provost, or any other Person plac'd in Authority, shall be incapable to hold any Benefice in their Church, till after they have made them Satisfaction.

The Council of Avignon, 1270.

The Council of St. Quentin in the Year 1271.

The Council of St. Quentin, 1271.

In the Year 1271. the See of the Church of *Rheims* being vacant, *Milo* Bishop of *Soissons* appointed a provincial Council according to Custom, to be held at *St. Quentin*. The Canons of *Rheims* oppos'd it, pretending it was

their Right to appoint it: The Difference being adjusted, the Council met, in which they made several Orders about the Privileges of Churches and Church-men.

The Council of St. Quentin, 1271.

The Council of *Rennes* in the Year 1273.

*The Coun-
cils held
during*

the Thirteenth Century. **J**ohn de Montfereau Archbishop of Tours the Monday after Ascension-Day 1273, held a Council at Rennes, where in he renew'd the Orders against those who abus'd Ecclesiasticks, and Monks, who rob them of their Goods, or seise up-

*The Council
of
Rennes in
1273.*

The second

General
Council of
Lyons in
1274.

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the Thirteenth
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The Council of
Rennes in

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The second

General
Council of
Lyons in

1274.

The Second General Council of *Lyons* in the Year 1274.

Gregory X. appointed this Council two Years before it was held, for three Reasons which are taken notice of in his Bull of Indiction. 1. For the Reunion of the *Greek Church*, with whom they were in a fair Way of Agreement. 2. For the Relief of the Holy Land. 3. And for the reforming the Church Discipline and the Lives of the Clergy, The Pope himself presided there in Person. The *Latin Patriarchs of Constantinople and Antioch* were likewise there, with about five hundred Bishops, seventy Abbots, and a thousand other inferior Prelates: The Ambassadors of the Kings of *France, Germany and Sicily*, and those of *Michael Paleologus* Emperor of the *East* were sent thither by their Masters. *James* King of *Arragon* was present at the first Session; but because the Pope would not crown him, till he had paid the Tribute which his Father had engag'd to give every Year to the Holy See, he retir'd in a great Passion with the Pope.

The first Session of the Council was held in the great Church of *Lyon* the seventh of *May* 1274. After the usual Prayers the Pope made a Speech, and propos'd to the Assembly, the three Reasons for which he had appointed that Council, and adjourn'd the second Session to *Monday* the eighteenth of the same Month. He made another Harangue in the second Session, and adjourn'd the Council to the eight and twentieth of the same Month, after he had dismiss'd several of the inferior Prelates. Between these two Sessions the Pope prevail'd upon the Bishops and Abbots to give the Tenth of their Revenues for six Years, for the Relief of the Holy Land.

The third Session was not held till the seventh of *June*, and then the Cardinal of *Uffia* made a Speech to the Council: They therein read part of the Constitutions of this Council about Discipline, and afterwards the Pope having made a Speech, permitted the Prelates to retire and go abroad, but not above six Leagues from thence. He did not appoint a Day for the next Session, because it was uncertain when the Ambassadors of the *Greeks* would arrive. They came the Twenty fourth of that Month, presented their Letters to the Pope, and were very well receiv'd by him: They were present at High-Mass the 28th. of the same Month, in which they sung the Gospel and the Creed in *Latin* and *Greek*, and the *Greeks* repeated thrice the Article of the Procession of the Holy Ghost from the Father and the Son. Between this and the next Session the Pope oblig'd the Bishop of *Liege*, and the Abbot of *St. Paul at Rome*, accus'd of Irregularities, to lay down their Dignities. He likewise gave Audience to the Envoys of the *Turks*.

The fourth Session was held the sixth of *July*: Therein the Letters of the *Grecian* Emperor were read, and one of the Ambassadors swore to the Re-union, and Obedience to the Church of *Rome*. Afterwards they sung *Te Deum*, the *Creed* with the Article of the Proceſſion of the Holy Ghost from the Father and the Son, and with the other Prayers. The Pope communicated the Letters of the King of *Tartars* to the Council, and concluded this Session with a Speech; appointing the fifth Session for the *Tuesday* following. It was put off to the sixteenth Day of the Month, because the Pope negotiated in particular with the Prelates and Cardinals, to get them to pass a Constitution which he had drawn up about the Election of a Pope.

The fifth Session was usher'd in with the solemn baptizing of one of the *Tartar*-Ambassadors. They therein read several other Constitutions, and put off the rest till the Morrow, on which was held the sixth and last Session. They therein made an end of reading the two Canons which remain'd; after which the Pope made a Speech, wherein he declaim'd against disorderly Church-Men, and threatned if they did not reform to proceed against them. He promis'd to apply likewise Remedies, whereby to oblige the Curates to Residence in their Parish-Churches, and to supply them only with able Persons. The Council afterwards was concluded with the usual Prayers.

The Constitutions read and publish'd in this Council by Pope Gregory, which he order'd; and which should be observ'd and insert'd in the Decretals under Heads, are one and thirty in all.

The first has for its Title *De Trinitate & Fide Catholicâ*; concerning the Trinity and the Catholick Faith. It is therein declar'd, that the Holy Ghost proceeds from the Father and the Son, as from one single Principle and by one single Spiritation: And they are condemn'd who deny that the Holy

on the Goods of the Churches; and the Decree of the Council of *Chateau-Gontier* against those who rifled Priors. This is contain'd in seven Articles.

Ghost proceeds from the Father and the Son, and those who dare averr, that he proceeds from the Father and the Son, as from two Principles.

The following Articles to the fifteenth are under the Title,
Of the Election and Promotion of the Elected.

The second contains several Rules about the *Conclave* and the Election of a Pope.

The third, obliges those who oppose the Elections and Postulations, to declare in their Letters of Appeal the Causes and Reasons of the Nullity, which they think fit to make use of, and prohibits them from alledging any others afterwards.

In the fourth, a Person elected to a Benefice, is prohibited from taking Possession thereof till his Election be confirm'd.

The fifth declares, that he who is elected, shall be bound to give his Consent to the Election within a Month, reckoning from the Day on which the Election shall be notify'd to him, and to get it confirm'd within three Months.

The sixth imports, that those who give their Vote for an unworthy Person, ought not to forfeit the Power of electing, unless the Person they vote for be elected; tho' their Action be very criminal.

The seventh, that he who has given his Vote for a Person, or consented to his Election, is not to be admitted to oppose it afterwards; unless he discovers in that Person some Vice or Defect which lay conceal'd before.

The eighth, that when there are two thirds of Votes for one Person, the other third is not to be allow'd to object any thing against the Electors, or the elected.

In the ninth 'tis declar'd, that tho' Pope *Alexander III* has with Reason plac'd the Causes of the Elections of Bishops in the Number of greater Causes, yet if it happens that an Appeal be injudiciously made for an apparently frivolous Cause; those Kinds of Appeals shall not be brought before the Holy See: But that 'tis requisite in order to have any Cause brought immediately before it, that the Appeal be grounded upon a probable Reason, and which would upon Proof appear to be lawful: That the Parties are allow'd to desist from the Appeal, provided there be no trick in such a desisting; for if the Judges to whom it belong'd to take Cognizance thereof, do find that there is any, they ought to enjoin the Parties to appear before the Holy See within a convenient time.

The tenth imports, that if it be objected against a Person, that he is incapable because of his Ignorance; it shall be referr'd to a Tryal, and if in the Issue he be found capable, no regard shall be had to any of the Reasons of his Adversary.

The eleventh issues out Excommunication against those who do any wrong to the Electors; because they would not give their Votes for those whom they recommended to them.

The twelfth likewise issues out Excommunication against those who would *de Novo* take up the *Regalia*, the Care and the Title of the Defender of Churches and Monasteries, or who favour those who do so: And for those who enjoy those Privileges, either by Virtue of the Foundation or by any ancient Custom, they are prohibited from abusing their Power, and from seising during the Vacancy, the Goods of the Church which are not Part of the Incomes or Revenues thereof, and from suffering the Goods of the Church to be rifled.

The thirteenth declares, the Presentations of Cures made by Persons under five and twenty Years of Age, to be Null and Void, and obliges the Curates to Residence, and to take Priell's Orders in the Year of their Promotion.

The fourteenth prohibits the giving a Curacy in *Commendam* to a Person under Age, or for above six Months.

The fifteenth has for its Title, *Of the Seasons of Ordinations, and of the Qualifications of those who are to be Ordain'd.* They are therein suspended from the Power of Ordaining for a whole Year, who shall ordain the Clerks of another Diocess.

The sixteenth has for its Title, *Of Bigamy*. The Pope therein determines, that those who have been marry'd twice, have forfeited all the Privileges of the Clergy, and that they are prohibited from having so much as the clerical Habit and Tonsure.

The two next are under the Title, *Of the Office of Ordinary Judges.*

The seventeenth imports, that the Chapters who would be discharg'd from several Offices, ought before they cause it to

to cease, to exhibit a Declaration in writing of the Reasons why they are willing to have that Office cease: And that 'tis not lawful to throw down the Images and Statues of the Virgin Mary, and of the other Saints.

The eighteenth imports, that all those who have Pluralities of Dignities, or Benefices with the Cure of Souls, shall bring their Dispensations to the Ordinaries, and if they shall not be found to be Canonical; then they shall appear before the Holy See. It likewise prohibits the Ordinaries from bestowing such sort of Benefices on those who have the like already.

The nineteenth has for its Title, *de Postulatione*: It relates to the Oath which Advocates and Proctors are bound to take.

The twentieth, under the Title, *Of what is done through force or fear*; declares the Absolutions of Excommunication extorted by Force or by Fear, to be Null and Void.

The twenty first moderates the Canon of *Clement V.* of Benefices vacant in *Curia*, the Presentation of which belongs to the Pope, by granting the Ordinaries leave to collate them within a Month.

The twenty second prohibits the Bishops from alienating the Goods of Churches in any manner whatever, without the Consent of the Chapter, and declares the Alienations otherwise made to be Null and Void.

The twenty third cancels and puts down all the Orders of Mendicant Friars establish'd since the *Lateran* Council under *Innocent III.* which have not been approv'd by the Holy See, and with respect to those which have been approv'd of by the Holy See, he allows those who are admitted Monks to live in their Houses; but forbids them to admit Novices, and to make any new Acquisitions: And as to those Houses and Estates which they have acquir'd, he would have them be reserv'd

for the use of the Holy Land. He declares, that this Constitution does not extend to the Orders of *Minor* and *Jacobine* Friars, and allows the Orders of the *Augustine* Carmelites and Hermits establish'd before this Council to remain in their present State and Condition, till there shall be some new Order made upon their account. Lastly, He permits those of the Orders which are not approv'd of to go into another Order, provided notwithstanding that no entire Order, nor Monastery shall enter into another without special Leave from the Holy See.

The twenty fourth renews the Prohibitions of exacting or even receiving any thing for the Right of Procuration, without personal Visitation.

The twenty fifth is about the Sanctity of Churches: 'Tis therein forbidden to hold Assemblies, Pleadings, Markets, &c. in consecrated Places.

The twenty sixth and seventh are against Usurers, who are condemn'd to very severe Penalties.

The twenty eighth abolishes the Use of Reprisals.

The three last Canons are about Excommunication. The First imports, that the canonical Admonition ought to express by Name those who are to be excommunicated; and that it ought to be done three times one after another within the space of some Days. The Second, that the Absolutions *ad Cautelam* cannot be of force in the Sentences of General Interdictions of Towns or other Places. The third which is the thirty first and last Canon of this Council, declares those Men excommunicated who would force the Ecclesiastical Judges by the Seizure of their Temporalities to revoke the Sentences of Interdiction or Excommunication which they have pass'd.

These Constitutions bear date *November* the first, in the third Year of the Pontificate of *Gregory X.*

The Councils held during the Thirteenth Century.

The Council of Salzburg in the Years 1274 and 1281.

Frederick Archbishop of Salzburg and Legate of the Holy See, in the Year 1274, held a Provincial Council in his Metropolis, wherein he publish'd the Canons of the Second General Council of *Lyons*, and order'd the reading the Constitutions publish'd by *Guy* Cardinal and Legate of the Holy See, in the Council held at *Vienna* in *Austria* in the Year 1267, to which he added twenty four Articles.

By the first, he orders the Abbots of the Order of *Saint Benedict* to hold provincial Chapters every Year for the reforming the Monastical Discipline.

By the second, he orders, that the run-away Monks shall be fetch'd back again, that those who commit enormous Crimes shall be put into Prison. He prohibits Abbots from dispensing from their Obedience the Monks who pass into a more Austere Order.

In the third, he reproves the Abuse of several Abbots who sent Monks into other Monasteries for slight Faults: He orders, that they shall punish them for their Faults in the Monasteries where they have committed them, and that they shall not make the Monks change their Monastery unless the Bishop consents to it.

In the fourth, he prohibits the Abbots the Use of pontifical Habits, the Blessing of Holy Vestments and Vessels, the Power of granting Indulgencies and the other Sacerdotal Functions, if they do not justify their Privileges in the first provincial Council.

In the fifth, he prohibits the Regular Canons the same thing, and leaves the other Abuses to be reform'd at a provincial Chapter.

In the sixth, he repeals the Powers given to Monks of confessing, of granting Indulgencies, or of doing any other Sacerdotal Functions.

The seventh imports, that those who have Pluralities of Benefices, shall be contented with the last that has been given them, and shall be turned out of the rest, unless before the holding of the first provincial Council, they make it appear, that they have obtain'd a Dispensation to hold them from the Superior who has the Right to grant it.

The eighth obliges all the Clergy who have Benefices with the Cure of Souls to Residence, on pain of forfeiting the Incomes and the Benefit of the Temporalities of their Benefices.

The ninth subjects to the same Penalty those who take not Orders within the time prescrib'd by the Canons.

The tenth orders, that in Benefices where there ought to be Vicars, a competent Stipend shall be allow'd them for their Maintenance.

The eleventh revives the Laws about the Clerical Tonsure and Habit.

The twelfth and thirteenth suspend the Clerks who frequent Taverns or play at Dice.

The fourteenth excommunicates those who shall break a Prison, in favour of a Clerk imprison'd by the Order of his Bishop.

The fifteenth prohibits Men and Women from taking upon them the religious Habit, if they do not make Profession of a Rule in an Order already approv'd, and design to enter a Monastery.

The sixteenth prohibits the giving any thing to Vagrant Scholars.

The seventeenth prohibits certain Sports which were kept in Churches.

The eighteenth orders the Bishops to see that the Censures pass'd by other Bishops be observ'd.

The nineteenth imports, that they shall cut their Stubble in all the Province on the Festivals of *St. Rupert*, *St. Vigilius*, and *St. Augustine* Patrons of *Salzburg*.

The twentieth prohibits the Monks from choosing Confessors out of their Order, unless it be by the Bishop's Leave.

The twenty first orders, that the Clerks or Monks shall be cast into Prison, who make use of the Secular Powers to exempt themselves from the Correction of their Bishop, and declares them unworthy to possess Benefices or Ecclesiastical Offices.

The twenty second imports, that they ought to make use of a general Interdiction to punish the Imprisonment or Persecution of a Bishop.

The twenty third prohibits the receiving of Curacies from the Hands of Laicks, and from entering into Possession of them before they are instituted and inducted by the Bishop.

The twenty fourth prohibits the Advocates of Churches from molesting them, and exacting more than their Dues of them.

The same Archbishop held another provincial Council at *Salzburg* in the Year 1281, consisting of fourteen Bishops, in which he publish'd the following Canons.

The first, which prohibits the Alienation of Abby Lands, unless it be with the Consent of the Bishop and the Monks.

The second, which orders, that the Superiors shall every Year give an Account to the Bishop of the Use that has been made of the Revenue of the Monasteries.

The third, which prescribes to the Monks the Fasting from the Festival of *St. Martin* to *Christmas*, and the Beginning of *Lent* at *Quinquagesima* Sunday.

The fourth is against the Monks who have any thing *de Proprio*.

The fifth and sixth relate to the Habits and Behaviour of the Monks.

The seventh revives the Canons for holding general Chapters for the Order of *St. Benedict*.

The eighth moderates the Charges of the Visitors.

The ninth is against the Nuns who do not live in Common, though shut up in one and the same Monastery.

The tenth prohibits the Plurality of Benefices with the Cure of Souls.

The eleventh obliges the Titulars of Benefices to reside, and puts down the Vicars.

The twelfth is about the Rights pretended to by the Patrons of Churches.

The thirteenth is against those who offer any Violence to the Clerks.

The fourteenth condemns those who are the Cause of a Church's or Church-Yard's Pollution by shedding of Blood, to pay the Charges of its being reconcil'd.

The fifteenth is against the Patrons or Judges, who seize on the Demands of the Benefices of deceas'd Clerks.

The Council of Salzburg in 1274. & 1281.

The sixteenth orders the Prayers for Peace, namely the *The Coun-* Psalm, call'd *Domine quid Multiplicasti*, the Lord's Prayer; *cils held* the Versicle, call'd *Fiat pax in Virtute tua*, the Collect call'd *during the* *Deus à quo Sancta Desideria*, which shall be said every Day *thirteenth* at Mass after the *Agnus Dei*.
Century.

The seventeenth is against the Clerks who forge Writings.
The eighteenth prohibits the Clerks from receiving Churches at the Hands of Laicks.

The Councils held during the thirteenth Century.

The Council of Arles in the Year 1275.

The Council of Arles in 1275. This Council was held by *Bertrand* of St. Martin Archbishop of Arles.

The four first Canons are lost.

In the fifth 'tis order'd, that the Bishop shall cause the Sentences of Excommunication and Interdiction pass'd by their Brethren to be publish'd and observed.

The sixth imports, that an Inventory shall be made of the Goods of Churches and of Hospitals.

The seventh prohibits the Selling or Mortgaging the Chalice, or other Ornaments of the Church, without the Bishop's leave.

The eighth imports, that the last Wills and Testaments shall be made in the Presence of the Curate.

The ninth, that the Curates shall take care that the Legacies bequeath'd to pious Uses, be duly discharg'd.

The tenth, that no Persons shall be solicited to be interr'd out of their own Parish.

The eleventh, that the Rules of the Law in Ecclesiastical Affairs shall be observ'd.

The twelfth contains the Cases which are to be reserv'd to the Pope, which are Heresy, Simony, the Non-observation of Excommunication or Interdiction, the Ordination *per Saltum*, or without the Bishop's leave, Fires, the touching the Eucharist or the Holy Chrism in order to put it to an ill use; Homicide, Sacrilege, Incests with one's Aunt, Sister, Kinswoman or a Nun, the debauching of a Maiden, the Sin against Nature, the exposing of a Child, and Abortion.

The thirteenth contains the Cases reserv'd to the Bishops, or their *Penitentiaries*; which are false Witnesses, a Marriage contracted by a Person who is engag'd on Oath to marry another, they being present at the Office of an excommunicated or interdicted Person, the Celebration of Divine Service,

in an interdicted Place, the burying in an interdicted Church-Yard, the seising and retaining of Tithes, or of things bequeath'd to the Church by last Wills and Testaments: The Priests are prohibited from granting Absolution in such Cases, unless those whom they confess are at the Point of Death, or incapable of waiting on the Bishop or his *Penitentiary*.

In the fourteenth and fifteenth, the Clergy are prohibited from buying up Corn to sell it again for profit.

In the sixteenth 'tis order'd, that they shall have Silver-Chalices in all Churches.

In the seventeenth 'tis order'd, that they shall re-build the Country-Churches and the Houses belonging to them.

In the eighteenth, that the Usurers and Adulterers shall be excommunicated every Sunday.

In the nineteenth, that the Curates shall keep a Register of the Names of those who present themselves at the Sacrament of Penance during *Lent*, and that after *Easter* they shall give the Bishop an Account of those who are not confess'd, and if there be any Monks who take Confessions in the Parish, they shall give in the Names of those whom they have confess'd to the Curate.

In the twentieth, that if one of those who are not confess'd to the Curate die within the Year, he shall not be interr'd in Holy Ground.

In the twenty first, that the Curates shall hear the Confessions of the Sick, or give leave to the Secular Priests or Monks to hear them.

In the twenty second, the Curates are prohibited from leaving their Churches to go into others, before they have given their Bishop an Account of their Conduct.

The Council of Arles in 1275.

The Synodal Statutes of Robert de L'Isle Bishop of Durham in the Year 1276.

The Synodal Statutes of Robert de L'Isle Bishop of Durham in 1276. These Statutes contain six Articles for the Rights of Tithes and a Sentence of Excommunication against all Persons whatever, who shall either directly or indirectly molest the

Ecclesiastical Jurisdiction, or who obstruct the Execution of its Sentences, or the Execution of the Last Wills and Testaments.

The Synodal Statutes of Robert de L'Isle Bishop of Durham in 1276.

The Council of Saumur in the Year 1276.

The Council of Saumur in 1276. John de Montfereau Archbishop of Tours, held a provincial Council at Saumur the Monday after the Festival of St. John Baptist, wherein he publish'd fourteen Decrees about the Ecclesiastical and Monastical Discipline.

In the first 'tis order'd, that there shall be always kept a lighted Taper in the Churches.

In the second 'tis prohibited to put any Chests, or prophane Things in Churches.

The third is against Plurality of Benefices with the Cure of Souls.

The fourth and fifth concern the Habits of Clerks and Monks.

The sixth prohibits the Abbesses from retaining the Goods of benefic'd Men.

In the seventh the Monks are prohibited from having several Places in distinct Monasteries.

The eighth prohibits the sending young Monks into any Priors but what are Conventual.

The ninth renews the Laws against those who take away the Revenues of Priors.

The tenth prohibits the giving of Priors to Secular Clerks.

The eleventh enjoins the Secular Judges to see that Justice be done to Ecclesiasticks.

The twelfth deprives excommunicated Persons of the Right of bringing any Action in Law, of pleading, or giving any Evidence.

The thirteenth permits the Bishop to absolve in such Cases wherein the Council inflicts the Penalty of Suspension or Excommunication.

The fourteenth orders the Observation of the Decrees of the former Councils.

The Council of Saumur in 1276.

The Council of Bourges in the Year 1276.

The Council of Bourges in 1276. Simon Cardinal of Cecilia Legate of the Holy See, held a Council at Bourges in the Year 1276. and having therein debated on several Points of Discipline, drew up sixteen Articles of the things determined therein; about the Freedom of

Elections, the Power of Delegate-Judges and Ordinaries, Tithes, Last Wills and Testaments, the Immunities of Churches and other Matters concerning the Ecclesiastical Court.

The Council of Bourges in 1276.

The Council of Langeis in the Year 1278.

The Council of Langeis in 1278. John de Montfereau Archbishop of Tours held a Council at Langeis, wherein he publish'd sixteen Canons.

The first regulates the Dues of Visitation.

The second prohibits the Arch-Priests and Arch-Deacons from having Officials out of Towns.

The third is against clandestine Marriages.

The fourth prohibits the Priests from keeping in their Houses

their Children born of their Concubines, and from bequeathing any thing to them.

The fifth is about Last Wills and their Executors, who are prohibited from buying the Goods contain'd in the Last Will.

The sixth declares those who despise the Keys of the Church unworthy of Legacies.

The seventh is against those who abuse the Pope's Letters.

The Council of Langeis in 1278.

The eighth prohibits the leasing out of Curacies.
 The ninth orders, that a General Excommunication shall not be pass'd on all who communicate with excommunicated Persons.
 The tenth obliges those who have Rights granted by another, to affirm before the Action be brought, that there is no Fraud in that Grant.
 The eleventh prohibits the sending of young Monks into Priories.

The Council held during the thirteenth Century.

The twelfth prohibits the admitting of any more Monks or Nuns than the Monasteries can maintain.
 The thirteenth obliges them to put more than one Monk into each Priory.
 The fourteenth prohibits the rising of Priories.
 The fifteenth turns the Secular Advocates out of Spiritual Courts.
 The Last obliges the Officials to swear that they will take no Bails, and that they will administer Justice faithfully.

The Council held during the thirteenth Century.

The Council of Pontaudemer in the Year 1279.

The Council of Pontaudemer in 1279.
William de Filla-Cour Archbishop of Roan, held a provincial Council at Pontaudemer the Thursday before Ascension-Day in the Year 1279, wherein he made the following Canons about Church-Discipline.
 The first imports, that the excommunicated Clergy shall lose the Revenues of their Benefices, and that if they continue Excommunicated during a Year, they shall be turn'd out of the Benefices themselves.
 The second, that the Chaplains or Curates who do not celebrate Mass, if they do not amend after they have been admonish'd, shall be turn'd out of their Benefices.
 The third, that the Canons of the Councils of Bourges and Lyons against the Disturbers of the Ecclesiastical Jurisdiction, shall be observ'd.
 The fourth, that those who are excommunicated by the Canon, for having abus'd the Clergy, shall be denounc'd such and punish'd, if they do not get themselves absolv'd.
 The fifth, that the Canon of the Lateran Council about Confession and the Communion, shall be observ'd.
 The sixth, that the Lords or Judges who detain the Clerks to the prejudice of the Demands of the Ecclesiastical Judges, shall be excommunicated.
 The seventh, that the personal Causes of Ecclesiasticks shall not be brought before Secular Judges.
 The eighth, that the Grand Decimators are bound to repair the Churches.
 The ninth, that no Christians shall be Slaves to Jews.
 The tenth, that no Vigils nor Dancings shall be kept in Churches or Church-yards.
 The eleventh, that the Clergy shall not go a Hunting.
 The twelfth, that there shall be the old Number of Monks in Abbies and Priories.

The Council of Pontaudemer in 1279.

The thirteenth, that the Monks who are in Priories, shall observe the Constitutions of Pope Gregory about abstaining from Mears, Confessions, Fasts, &c. and that they shall be fore'd thereto by Censures.
 The fourteenth, that the Regulars shall not dwell with Seculars, unless by the Abbot's leave.
 The fifteenth, that they shall borrow nothing without the the Abbot's consent.
 The sixteenth, that the Rural Deans shall not issue out any Excommunication or Suspension, but by Writing.
 The seventeenth, that the excommunicated Persons shall be denounc'd such, till they shall get themselves absolv'd.
 The eighteenth, that no general Excommunication shall be issued out, unless for Robberies and Damages done, and after Admonition.
 The nineteenth, that the Chaplains on whom Churches are bestow'd for a certain time, shall be examin'd about their Abilities and Ordination.
 The twentieth, that the Clergy shall forbear Secular Employments, shall wear the Tonsure, and live clerically.
 The twenty first, that those who will not wear the clerical Habit and Tonsure, after being admonish'd of it, shall be no longer defended or vindicated by Ecclesiastical Judges.
 The twenty second, that the benefic'd Clergy who are excommunicated for not having paid the Tithes, shall get themselves absolv'd before Christmas.
 The twenty third, that the Clergy who are of the Croisade, shall not abuse the privileges granted to them by the Bulls of the Popes, or by their Legates.
 The twenty fourth, that the Regular Canons shall not be admitted to be Curates, till after they have been examin'd by the Bishop, and that they shall not be remov'd by their Superiors, but by the consent of the Bishop.

The Council of Pontaudemer in 1276.

The Council of Avignon in the Years 1279 & 1282.

The Council of Avignon, 1279 & 1282.
Bertrand of St. Martin Archbishop of Arles, who was afterwards Cardinal Bishop of St. Sabina, held a Council at Avignon the seventeenth of May 1279, wherein he made Constitutions for the maintaining the Immunities and Privileges of Church-Goods and Church Men; the Liberty of the Ecclesiastical Jurisdiction for the putting in Execution the Excommunication against the Clergy who concern'd themselves with Merchandise and Secular Affairs, and about Last Wills and Testaments. These Canons are compriz'd under fifteen Heads.
 The same Archbishop held another Council in the same City in the Year 1282, wherein he made eleven more Decrees.
 The first is against Usurers.
 The second orders Prayers to be made for the Church.
 The third prohibits the Alienation of Church-Goods, without consent of the Bishop.
 The fourth orders the appointing of Proctors to maintain the Causes of Ecclesiasticks, which are perplex'd before Secular Judges.

The Council of Avignon, 1279 & 1282.

The fifth obliges all the Parishioners to be present at the Parish-Mass on Sundays and Holy Days, and to receive the Eucharist on Easter-Day and Whitsunday from their own Curates.
 The sixth prohibits the privileg'd and exempt Persons from infringing the Censures of the Ordinaries.
 The seventh excommunicates those who carry Ecclesiastical Affairs before Secular Courts.
 The eighth declares the Leagues, Associations, and Confraternities made contrary to the Ecclesiastical Laws, to be Null and Void.
 The ninth imports, that privileg'd Persons may be excommunicated out of the Place of their Exemption, if their Privileges do not expressly exempt them from that Excommunication.
 The tenth relates to the Forms of Last Wills and Testaments.
 The eleventh is imperfect.

The Council of Avignon 1279 & 1282.

The Council of Redding in England in the Year 1279.

The Council of Redding in 1279.
John Peckham Archbishop of Canterbury having conven'd the Bishops his Suffragans at Redding in the Year 1279, did there renew the Constitutions of Ottobon, and made several others about the Collations of Benefices, the Sentences of Excommunication and the Clergy who kept Concubines. There was also one about Infant Baptism, wherein 'tis order'd, that all those who should be born

The Council of Redding in 1279.

eight Days before Easter and Whitsuntide, shall be kept to be baptiz'd solemnly on those two Festivals.
 Besides these Canons for the Clergy, which were publish'd the thirtieth of July, John Peckham the same Year and probably in the same Council, made other Constitutions relating to the Monks and Nuns, wherein he is very particular in what relates to the Order and Discipline which ought to be observ'd in Monasteries.

The Council of Redding in 1279.

The Council of Buda in the Year 1279.

The Council of Buda in 1279.
Philip Bishop of Fermo Legate of the Holy See in Hungary, Poland, Croatia, Servia, &c. held a Grand Council of the Prelates of those Countries at Buda, which broke up the fourteenth of September 1279. In which he made sixty nine Canons about Church-Discipline, which are as it were an Abstract thereof

The Council of Buda in 1279.

The twelve first are about the Habits and Conduct of the Clergy.
 The first orders the Prelates to wear a large Crown.
 The second and third regulate the Form of their Habits.
 The fourth prohibits the Clerks who have no Prelacy from wearing Rings.

The Council of Buda in 1279.

- The fifth prohibits them from frequenting Taverns.
- The sixth enjoins the Monks who are made Bishops to wear their religious Habit.
- The seventh orders the Clerks to refrain from all Military and Violent Actions.
- The eighth forbids them dishonourable Exercises, playing at Dice and frequenting of Shows.
- The ninth prohibits them from passing Sentences of a pungent Pain.
- The tenth prohibits the Archdeacons from bestowing Vicarages on Laicks, or marry'd Clerks.
- The eleventh prohibits the Clergy from bearing Arms.
- The twelfth renews the Prohibition against having Women in their Houses.
- The thirteenth recommends to the Clergy the celebrating the Holy Mysteries with due Reverence, and in a decent Habit.
- The fourteenth prohibits the Bishops who visit Churches or Parishes, from being burdensome to them, by excessive Duties.
- The fifteenth prohibits the receiving of a Benefice from a Lay-Patron.
- The sixteenth enjoins Curates and other beneficed Persons having a Cure of Souls, to reside and serve their Churches in Person, and not by Vicars.
- The seventeenth prohibits the Conspiracies, or Combinations of the Clergy.
- The eighteenth recommends to the Curates the visiting the Sick, before going to the Synod.
- The nineteenth prescribes the Manner how they ought to appear there.
- The twentieth imports, that all those who have Benefices with the Cure of Souls, shall be ordain'd Priests.
- The twenty first, that the Eucharist and the Holy Oyls shall be kept under Lock and Key.
- The twenty second, that no Person shall be suffer'd to serve at the Altar, or read the Epistle without a Surplice and a Cassock; and that the Priests shall recite Divine Service distinctly and devoutly.
- The twenty third excommunicates the Intruders, and obliges them to make Restitution of their Income.
- The twenty fourth and fifth prohibit the Clerks from answering or appearing before secular Judges, unless for secular Affairs.
- The twenty sixth prohibits them from keeping in their Houses the Children which they have had whilst in Holy Orders, and declares those Children to be the Vassals of the Church. It likewise prohibits the Clergy from keeping Dice, and other Instruments for to play at Hazards.
- The twenty seventh prohibits the shewing of Relicks out of their Cases, unless on great Festivals, and when there are a great many Pilgrims; from exposing them to Sale, and from honouring new ones without the Pope's Approbation.
- The twenty eighth imports, that no Persons shall be suffer'd to preach but such as are approv'd of by the Bishop, or by the Holy See; and that no other *Questors* shall be tolerated but such as have Commissions from the Pope or the Bishop.
- The twenty ninth, that the Goods of Churches shall not be mortgaged.
- The thirtieth, that the Curates shall not give away the Goods of Churches.
- The thirty first, that no Clerk shall go in Pilgrimage without his Bishop's Leave.
- The thirty second, that unknown Persons shall not be admitted to the Celebration of the Mass.
- The thirty third obliges the Faithful to be present at the Parochial Divine Service, especially at the Parochial Mass of *Sundays*. It prohibits the Curates from Administering the Sacraments to any others but to their own Parishioners, except to travelling Clerks, or Pilgrims, or to those that go to a certain Church out of Devotion, and with the Pope's Leave.
- The thirty fourth obliges all those who have the Management of Ecclesiastical Goods, to give an Account of their Administration.
- The thirty fifth ascertains the Sums which the Abbots and Superiors may borrow.
- The thirty sixth is against the Alienations of the Church.
- The thirty seventh prohibits unreasonable Exactions.
- The thirty eighth obliges the Archdeacons to study the Canon Law three Years.
- The thirty ninth reserves the Cognizance of Matrimonial Causes to prudent and discreet Persons.
- The fortieth declares all the Means us'd to hinder the Visitation of Ordinaries, to be null and void.
- The forty first prohibits the locking up of profane Utensils in the Church.
- The forty second orders the Curates to have Church-Books.
- The forty third, that no profane Actions shall be done in the Church.
- The forty fourth prohibits the Vigils which the Laicks kept in Churches.
- The forty fifth, that those who shall not assist at the canonical Hours, shall lose their Share in the Distributions.
- The forty sixth prohibits a Custom of that Country, by which they demanded a Sum for interring those who came to an accidental Death.
- The forty seventh prohibits the Ecclesiasticks from keeping Concubines.
- The forty eighth prohibits all Manner of Persons from tolerating debauch'd Women in their Houses or Estates.
- The forty ninth prohibits the seizing upon the Goods of deceased Ecclesiasticks.
- The fiftieth prohibits the Alienation of the Goods or Rights of Churches, under very severe Penalties.
- The fifty first imports, that those who have the Rights of Patronage cannot give nor transfer them to others, without the Bishop's Consent.
- The fifty second and third are against those who usurp the Revenue of the Churches, or Monasteries.
- The fifty fourth recommends to the Ecclesiastical Judges the doing Justice, and not to suffer themselves to be corrupted by Interest or Favour.
- The fifty fifth deprives the excommunicated Persons of the Right of acting in Courts of Justice, of Pleading, of giving Evidence, &c.
- The fifty sixth enjoins the Ecclesiastical and Civil Judges to admit of the Exceptions which the Parties alledge for not answering in their Courts.
- The fifty seventh, that the secular Judges shall punish those who are refractory to the Judgment of Ecclesiasticks, and shall see that their Sentences be executed; and that the Ecclesiastical Judges shall likewise make use of Censures, that the Lay-judges may be obey'd.
- The fifty eighth excommunicates the Lords and others, who obstructed those who appealed to the Holy See.
- The fifty ninth and sixtieth are concerning the Immunity of Ecclesiasticks.
- The four next Canons relate to the Manner how the Monks and regular Canons are to be habited, to the Abstinence and Confinement they ought to observe.
- The sixty fifth and sixth prohibit them from taking up Churches by Lease, from serving them above eight Days, and from going to secular Schools, without the Leave of their Superior.
- The sixty seventh renews the Prohibitions against communicating with excommunicated Persons, and recommends the Observation of the Interdictions.
- The sixty eighth excommunicates those who ravage the Fields and Meadows.
- The sixty ninth is against those who seize on the Revenues of the Churches.

The Council of Angers, in the Year 1279.

The Council of Angers, 1279. **I**N the Year 1279: John de Montfoucault Archbishop of Tours, held a provincial Council at Angers, the Sunday after the Festival of St. Luke, wherein he published five Canons.

The first excommunicates those who cite Ecclesiasticks before secular Judges for personal Affairs.

The second prohibits the Officers of Bishops from exacting any thing for sealing the Instruments of Ordination.

The third is against those who enter in Holy Ground the

Corps of those to whom such Interment is forbidden.

The fourth deprives the beneficed Clergy who are excommunicated of the Revenue of their Benefices during the time they are excommunicated, and orders, that they shall be turned out of the Benefices themselves, if they continue in a State of Excommunication above a Year.

The fifth declares, that the Bishops have Power to take off the Censures pass'd in this Council.

The Council held during the Thirteenth Century.

The Synodal Statutes of Sifroy Archbishop of Cologne, in the Year 1280.

The Councils held during the thirteenth Century.

The Synodal Statutes of Sifroy Archbishop of Cologne in 1280.

Sifroy Archbishop of Cologne, published in the Year 1280. several Synodal Statutes for the Instruction of Ecclesiasticks. He therein at first treats of the Conduct, the Way of Living, the Habits and the Duties, of Ecclesiasticks, the Rules which the Monks ought to observe, and how the Curates ought to behave themselves in the Administration of the Sacraments. He afterwards treats of what relates to the Administration and Ceremonies of each Sacra-

ment in particular; of Burials, and Church-yards, of the Alienation of Church-goods, of the Privilege of Sanctuaries: He therein renews the Laws against Usurers, and the Prohibitions of holding Benefices of Laicks. He therein confirms the Decrees of the Council of Cologne, and what relates to last Wills and Testaments, and the Observance of the Ecclesiastical Interdiction.

The Synodal Statutes of Sifroy Archbishop of Cologne, in 1280.

The Synodal Constitutions of Geoffrey of St. Brice Bishop of Saintes in 1280, and 1282.

The Synodal Constitutions of Geoffrey of St. Brice Bishop of Saintes in the Years 1280, and 1282.

The Constitutions of Geoffrey of St. Brice Bishop of Saintes, in 1280, and 1282.

This Bishop published in the Year 1280, several synodal Decrees about the Church-discipline. It is therein order'd, that all his Curates shall appear at the Synod: That the Fonts shall be shut up: That the Holy Christ shall be kept in proper Vessels: That there shall be three Sponsors at Baptism: That the Body of Jesus Christ shall be attended when carried out to the Sick: That no Corn nor Measures shall be put in Churches:

That the Commissions shall be directed to the Curates, and executed by them. He reserves a great many Cases to the Bishop, and lastly, he therein forbids the vilifying the *Jacobine* or *Minor* Friars who take Possessions, by accusing them of discovering the Confessions of their Penitents. The same Bishop published other Constitutions in the Year 1282, about excommunicated Persons about the Right of Visitation, and about last Wills and Testaments.

The Constitutions of Geoffrey of St. Brice Bishop of Saintes, in 1280, and 1282.

The Constitutions of Gautier Bishop of Poitiers in 1280, and 1284.

The Constitutions of Gautier Bishop of Poitiers, in the Years 1280, and 1284.

The Constitutions of Gautier Bishop of Poitiers in 1280, and 1284.

In the Year 1280. *Gautier* of *Bruges* Bishop of *Poitiers*, made likewise several synodal Decrees, wherein he prohibited the sealing of blank Letters. He therein prohibited the Archpriests from having Officials, and the Curates from serving their Benefices with Vicars. He therein prohibited the Ecclesiasticks from making use of any other Confessors than those who are nominated by the Bishop to administer to them the Sacrament of Penance; the Confessors from granting Absolution in Cases reserv'd to the Bishop; and the Deacons from granting Absolution: He likewise made several Orders against the *Greeks* and *Usurers*; about Judgments; against those that detain the Letters of the Bishops their Predecessors; against those who disturb the Synod; about the

Right of nominating *Questors*, which he reserves to the Bishop, and about the Rights of Bishops, Archdeacons, and Vestry-keepers. In the Year 1284, the same Bishop made likewise other synodal Canons, wherein he prohibits. (1.) The celebrating of Divine Service in the Presence of excommunicated Persons. (2.) The granting a Benefice to a Man who already has a Curacy. (3.) The receiving the Sacraments from a Priest who has not Power to administer them. (4.) He orders the Payment of Tithes. (5.) He enjoins the Abbots and Superiors to leave in the Priories and Curacies which become vacant, a sufficient Provision for maintaining the Prior or Curate till the next Harvest.

The Constitutions of Gautier Bishop of Poitiers in 1280, and 1284.

The Council of Lambeth in 1281.

The Council of Lambeth, in the Year 1281.

John Peckham Archbishop of Canterbury, of whom we have already spoke, held an Assembly of Bishops at *Lambeth*, in the Year 1281. the 10th of October, wherein after he had order'd the executing of the Orders made in the last Council of *Lyons*, and of the Constitutions of *Ottobon*, and the Canons of the Council of *Lambeth* under *Boniface* his Predecessor, he published twenty seven Decrees.

those who are obstinate in their Sins, and to those who have Pluralities of Benefices, and will not quit them. The seventh prohibits privileged Persons from confessing and granting Absolution, if they be not approved by the Ordinary. In the eighth 'tis order'd, that a publick and solemn Penance shall be impos'd for great, publick, and scandalous Sins: And the Absolution of Homicide is reserv'd to the Bishop. The ninth renews the Order importing, that there shall be in each Deanry a general Confessor for all the Clergy. The tenth contains an Abridgment of the Instructions which the Pastors ought to give to their Parishoners. The three next concern Processes as well as the twenty fourth. The fifteenth prohibits the leasing out of Churches to Laicks. The sixteenth imports, that all the Houses of regular Canons shall come to the general Chapter. The four next are against the Corrupters of Nuns, and against the Apostate Monks. The twenty first prohibits the nominating of Monks for Executors of last Wills and Testaments. The twenty second is about the clerical Habit. The twenty third prohibits the granting of Benefices to Clergymens Sons. The twenty fifth is against the Clerks who have Pluralities. The twenty sixth prohibits the admitting any one for an Advocate who has not studied the canon and civil Law for three Years. The last orders all the Priests of a Diocese to say a Mass for their Bishop after his Decease. The same Archbishop wrote a Letter to King *Edward*, in favour of the Liberties of the Churches and Ecclesiasticks of *England*, wherein he relates the Examples of his Predecessors, to incline him to be favourable to them.

The Council of Lambeth in 1281.

The first is about the Reverence due to the Eucharist. It is therein ordered, that the Priests shall confess themselves at least once a Week: That the Holy Sacrament shall be kept in a Pyx close lock'd up in the Tabernacle: That every Sunday the Hosts shall be renew'd: That at the Elevation the Bells shall ring, and all that hear them even out of Church, shall down on their Knees. The Priests likewise are admonished of the Instructions which they ought to give the People about this Sacrament.

The second is about the Annuities of Masses which are said for the Dead. It is therein declar'd, that a Priest ought to acquit himself of all the Masses, with which he is charg'd, and that it is not true, that he may satisfy by one Mass several, to whom he has promis'd to say an entire Mass for them.

The third is about Baptism. It is therein prohibited to rebaptize those who are baptized with the Form of Words, tho' by Laicks: And order'd to rebaptize them on Condition, that a Question be made whether the Baptism was administered according to the lawful Form.

The fourth is about Confirmation: Therein they are blamed who neglect the receiving of this Sacrament.

The fifth is about Holy Orders: It is therein prohibited to grant Holy Orders with the four *Minor* Orders, and therein is commended the Practice of conferring the four *Minor* Orders separately.

The sixth prohibits the Priests from granting Absolution to

The Councils held during the thirteenth Century.

The Council of Tours in 1282.

The Council of Tours, in the Year 1282.

John de Monfureau, Archbishop of Tours, the Wednesday after the Festival of St. Peter in Vinculis, in the Year 1282, held a provincial Council in his Metropolitan City, wherein he made thirteen Canons.

The first is against those who bring Processions against Persons merely to get something of them, to free them of Trouble.

The second, against those who excite and foment Processions.

The third prohibits the Clergy and Monks from frequenting Taverns.

The fourth is against those who tear the Books and abuse the Ornaments of the Church.

The fifth orders the Observation of Processions.

The sixth is against Usurers.

The five next relate to the Freedom and Jurisdiction of Church-men.

The twelfth is against those who hinder the receiving of Tithes.

The thirteenth orders the Execution of the Decrees made in the former provincial Councils.

The Councils held during the thirteenth Century.

The Council of Tours in 1282.

The Synodal Statutes of the Diocese of Nismes, published about the Year 1284.

The Synodal Statutes of Nismes in 1284.

These Statutes were made under the Episcopacy of Bertrand de Languiel, who was Bishop of Nismes, from the Year 1280, to the Year 1323. These are properly the

Instructions of a Ritual about the Sacraments, the Ceremonies, and Church-discipline.

The Synodal Statutes of Nismes in 1284.

The Council of Ravenna, in the Year 1286.

The Council of Ravenna in 1286.

Boniface Archbishop of Ravenna, on the eighth of July 1286, held a provincial Council in his Metropolis, wherein he made nine Canons.

By the first he prohibits the Clerks from entertaining or nourishing the Players or Dancers, which are sent to them when their Relations are advanced to Offices, or are married.

By the second, he exhorts the Ecclesiastics to give Alms to the Poor, and grants Indulgencies to those who maintain them.

The third condemns to a pecuniary Mulct, the Clergy who bear Arms without the Leave of their Bishop, and without a just and necessary Cause; and those who do not wear a clerical Habit, Tonsure and Crown.

The fourth orders the Execution of the thirteenth Canon of the second General Council of Lyons, which obliges those who are advanced to Benefices with the Cure of Souls to take Priests Orders.

The fifth obliges the Canons to be more constant at Divine Service; orders that there shall be Distributions made, which shall be given only to those who are there present.

The sixth forbids the Notaries from receiving the last Wills and Testaments of Usurers, unless in the Presence of a Priest.

The seventh orders the Prelates to excommunicate those who refuse to pay Tithes, and that in case the Persons excommunicated neglect to take off the Excommunication, Recourse shall be had to the secular Power.

The eighth declares what Cases are reserved to Bishops, which are the Absolution of a Major Excommunication, the Absolution of Incendiaries, Blasphemers, Murderers of their Children; the dispensing of Vows; the Absolution of Homicides, Forgers of Deeds, of those who make any Attempt on the Immunities and Ecclesiastical Liberties; of Sorcerers; of those who are guilty of Bestiality; of the Incestuous, and those who debauch'd Nuns; the Cases of Larceny, when one cannot tell to whom Restitution ought to be made; Perjurers, and clandestine Marriages.

The ninth declares those Persons to be excommunicated with the Major Excommunication, who under the Pretence of Custom and Privilege, offer any Violence to the Immunities and Liberties of Churches.

The Council of Ravenna in 1286.

The Council of Bourges in the Year 1286.

The Council of Bourges in 1286.

Simon de Beaulieu Archbishop of Bourges, on the 17th of September in the same Year, held a provincial Council at Bourges, wherein he renewed the Constitutions of his Predecessors by thirty five Decrees.

The first orders the Ecclesiastical Judges to proceed with all Manner of Precaution and Prudence in the Trials of Matrimonial Causes, and enjoyns the Curates to inform the Bishops or their Officers of the unlawful Marriages contracted in their Parishes.

The second prohibits the contracting Marriage before the lawful Age, and condemns clandestine Marriages.

The third prohibits the Ecclesiastical Judges from taking Cognizance of Matrimonial Causes out of the Limits of their Jurisdiction.

The fourth renews the Prohibitions made to Archdeacons of having Officials out of Towns.

The fifth deprives the Curates of the Revenues of their Curacies till they be ordain'd Priests.

The sixth prohibits the admitting of Priests or Clerks to confess, preach, or administer the Sacraments, if they be not approved by the Ordinary.

The seventh revives the Prohibition made to Ecclesiastics of having suspicious Women in their Houses.

The eighth prohibits them from keeping and maintaining their Bastards in their Houses.

The ninth declares, that those who continue above a Year in the State of Excommunication, shall lose their Benefices.

The tenth enjoyns the Curates to keep the Names of the Excommunicate by them, and to denounce them every Festival.

The eleventh orders them to read the Constitution of Gregory X. in the Council of Lyons, and that of Simon Legate of the Holy See, made at the Council of Bourges, about the Ecclesiastical Jurisdiction.

The twelfth contains and orders the executing of the Decretal of Gregory X. called, *Quia nonnulli de Rescriptis*.

The thirteenth orders all the Faithful to confess themselves

every Year, and to receive the Eucharist at Easter; enjoyns the Curates to keep a List of their Communicants; and declares, that those who shall die without having discharg'd this Duty, shall be depriv'd of Ecclesiastical Burial.

The fourteenth orders the reading and executing of the Canon call'd, *Omnis utriusque sexus*, of the Lateran Council under Innocent IV. and the Constitutions of Clement IV. and Martin IV. which grant to the Minor Friars the Power of preaching and hearing Confessions.

The fifteenth orders the Curates to take notice of those who communicate with the excommunicated, and to send in their Names to the Bishop, or his Official.

The sixteenth prohibits the Absolution of an excommunicated Man by his Bishop, unless it be at the Point of Death, or to be interr'd in Holy Ground.

The seventeenth is against the Usurers, and revives the Constitution made against them in the Council of Bourges under Simon.

The eighteenth enjoyns the Regulars to observe their Rule strictly.

The nineteenth prohibits the Monks from having any thing de proprio.

The twentieth does not allow the Prior to borrow above 60 Sols, without the Consent of his Abbot.

The twenty first orders the removing of Coffers and other profane Things out of Churches.

The twenty second prohibits the Dancing there.

The twenty third orders, that no Monks shall be sent into Priors under twenty Years of Age.

The twenty fourth prohibits Women from inhabiting in the Houses of Monks.

The twenty fifth excommunicates the Monks who receive Tithes from the Hands of Laicks.

The twenty sixth prohibits the rifling or diminishing the Priors during the Vacancy.

The twenty seventh renews the eighth Canon of the Council of Tours, in the Year 1133. about last Wills and Testaments against those who conceal'd them.

The Council of Bourges in 1286.

The twenty eighth is against the Executors of Wills who buy or detain the Goods of the Testator.

The twenty ninth enjoins the Bishops to take care of the Execution of Wills, if the Executors be remiss.

The thirtieth orders, that the last Wills and Testaments shall be received by the Bishop.

The thirty first imports, that they shall proceed against those who neglect to get themselves absolv'd from the Excommunication, and that Recourse shall be had to the secular Power to oblige them to it.

The thirty second orders, that they shall be punished who do not keep the Festivals.

The thirty third enjoins the Suffragans and their Judges to pay a Deference to Appeals.

The thirty fourth prohibits the Official of *Bourges*, and the other Judges of that Archbishoprick, from obstructing the Execution or the Jurisdiction of the Suffragan Bishops.

The thirty fifth enjoins all the Ecclesiastical Judges to order the Execution of the Sentences pass'd against those who offer any Violence to the Ecclesiastical Jurisdiction.

The Synodal Canons of Peter Bishop of Exeter, in the Year 1287.

Peter Bishop of Exeter, held a Synod of his Clergy at Exeter in the Year 1287: wherein he drew up an Instruction for his Clergy about the seven Sacraments; the building of Churches and their Ornaments; the Church-yards; the Immunity of Churches; the Life, Conduct, and Residence of Clergymen; the Divine Service; the assisting at the Parochial Mass on *Sundays* and Holy-days; the Festivals which ought to be celebrated; the Trades, Trafficks and Employments prohibited to the Clergy; the Chapters; the Rural Deans; the Provisions of Benefices; the Visitations of Arch-deacons and their Dues; the Immunities of Clerks; the Celebration of Marriage; Appeals; *Questors*; the Relicks of the Saints; last Wills and

Testaments; Mortuaries; Tithes; Offerings; Excommunications; and several other Points of Discipline comprized in fifty five very large Articles, and which contain several remarkable things.

There is at the End of this Synod an Instruction about the Manner of confessing and imposing Penances, which is supposed to have been made by the same Bishop. Therein are explained the Points upon which the Penitent ought to be examined; the Cases reserved to the Pope and the Bishop; the Temper in which the Penitent ought to be; the Penances which the Confessor ought to inflict; and the things he ought to instruct his Penitent in.

The Council of Wirtzburg, in the Year 1287.

John Bishop of *Frescati* Legate of the Holy See in Germany, held in the Year 1287. an Ecclesiastical Assembly at *Wirtzburg*, wherein he would have exacted a Contribution of the tenth Penny of the Revenues of the Clergy; but he could not gain his End, and only published forty two Decrees about the Church-discipline.

The five first concern the Morals and the Conduct of the Clergy; order them to be habited in a Manner agreeable to their Quality, and prohibit them from going to Taverns, from Gaming, from being familiar with Nuns; from bearing Arms, and from having Women lodged in their Houses.

The sixth issues out the Penalty of Excommunication against those who seize on Benefices to which they have no Right.

The seventh prohibits the Priests from celebrating above one Mass *per diem*, to put a Stop to the Abuse which was introduced by several Priests, of celebrating twice without Necessity only to get double Contributions.

The eighth orders, that the most Holy Body of *Jesus Christ* shall be carried to the Sick, and to Women near their Travel with due Veneration, by a Priest in a Surplice with a Hood, a Clerk going before with a lighted Taper and a Bell: That those who go by shall down on their Knees, and repeat three *Pater-Nosters*, and as many *Ave-Maries*; which shall exempt them from ten Days of the Penances enjoined them.

The ninth prohibits the Alienation of Church-goods.

The tenth is against those who have two Curacies.

The eleventh prohibits the giving of Curacies to Persons under five and twenty Years of Age.

The twelfth orders the Patrons to present the Benefices in their Gift, to Persons of requisite Qualification.

The thirteenth prohibits the secular and regular Clerks from publicly singing or celebrating Divine Service in interdicted Places, as well as from ringing of Bells.

The fourteenth prohibits the receiving of Benefices from Laicks.

The fifteenth prohibits the making of Contracts for Burials or Benedictions.

The sixteenth and seventeenth order those who have Chapels or Curacies in their Gift, to put Vicars into them, whom they shall allow a competent Maintenance.

The eighteenth and nineteenth concern the Regularity which ought to be observ'd by the Monks and Nuns.

The twentieth and twenty first are against the Laicks, who seize upon Church-goods or Benefices.

The twenty second adjusts the Rights and Duties of Church-Advocates.

The twenty third renews the Ecclesiastical Laws against Usurers.

The twenty fourth declares them excommunicated who offer any Violence to Ecclesiasticks.

The twenty fifth inflicts the same on those who offer any Injury to the *Nuncios* of the Pope.

The twenty sixth excommunicates likewise those who seize on the Goods or vacant Churches.

The twenty seventh recommends to the Archbishops and Bishops the Visitation of their Diocesses.

The twenty eighth prohibits the fortifying of Churches, in order to make use of them as of Castles.

The twenty ninth prohibits the excommunicating of Children or Women for the Debts of their dead Husbands or Fathers.

The thirtieth declares Highway-men and those who give them Shelter. excommunicated *ipso facto*.

The three next are for the Preservation of Church-goods.

The thirty fourth is against the false Apostles. The Clerks are forbidden to entertain or give them any Subsistence.

The thirty fifth forbids the Laicks the administering of Church-goods, under Pretence of repairing the Buildings of Churches.

The thirty sixth excommunicates those who hinder the bringing of Complaints before Ecclesiastical Judges.

The thirty seventh excommunicates the Forgers of Apostolical Letters.

The thirty eighth orders, that the Interdiction issued out by the Bishop, shall be observ'd.

The thirty ninth prohibits the Conservators appointed by the Pope for Religious Houses and Monasteries, from meddling with those things which are not comprehended in their Commission.

The fortieth is against those who exact new Duties.

The forty first orders the Execution of these Canons.

The forty second revokes the Privileges granted to particular Persons, which exempted them from Excommunications and Interdictions.

The Council of L'Isle in Provence in the Year 1288.

Rostaing Archbishop of Arles, and the Bishops of his Province being met at *L'Isle* a little Town of the Diocese of *Cavaillon*, in the Country of *Venaissin* in Provence, made a Collection of the Canons of the former Councils of their Province, and drew up eighteen of them, of which the thirteen first are taken out of the former Councils.

The fourteenth is against those who give Poyson or Physick to cause Abortion.

The fifteenth prohibits the carrying in of Corn, till the Tithes be taken of it.

The sixteenth discharges the Churches and Church-men from paying of Taxes.

The Councils held during the thirteenth Century.

The Synodal Statutes of Gilbert Bishop of Chichester in 1289, and 1292.

The seventeenth, for the preventing the Charges at Christnings, which were the Cause that Children dy'd unbaptiz'd, orders, that they shall not give any thing but a white Habit to the baptiz'd.

The eighteenth orders the Observation of the Canons of the former Councils.

The Synodal Statutes of Gilbert Bishop of Chichester, publish'd in the Years 1289 & 1292.

These Canons contain divers Regulations about the Life, Morals, Conduct and Duties of the Priests; about Marriages, Benefices, Excommunications, Processions, Church Ornaments and Ceremonies.

This very Bishop in the Year 1292, added other Constitu-

tions to the former, whereby he forbids the suffering of beasts to graze in Church-yards, the restraining the Oblations to a Penny, He therein excommunicates the Detainers of Tithes; orders the Parishioners to hear Mass with Silence; prohibits the interring in Churches, and putting any Chests therein with out the Bishop's Leave.

The Councils held during the Thirteenth Century.

The Synodal Statutes of Gilbert Bishop of Chichester, in 1289, and 1292.

The Council of Nogarol in the Year 1290.

The Council of Nogarol in 1290.

Aleneus of Armagnac Archbishop of Ausche on the Saturday after the Assumption of the Virgin Mary 1290, held a provincial Council at Nogarol in the Country of Armagnac, wherein they order'd Roger Bernard Count of Foix to restore to the Bishop of Lascar the City of Lascar, the Castles and Places belonging thereto under the pain of Excommunication; and inserted this Sentence among the provincial Decrees of this Council *ad perpetuam rei memoriam*. This is the first Head.

By the second, they ratified the Sentence of Excommunication against those who retain the Church-Goods of that Province.

In the third, they prohibit the stretching of the Powers granted in the Apostolical Letters beyond their Contents.

In the fourth, they Excommunicate the Sorcerers.

By the fifth, they pronounce the Sentence of Excommunication against those who cite Clerks before Secular Judges. They likewise exempt the Leprous from their Jurisdiction, and order them to wear a distinguishing Badge under forfeiture of five Sols.

In the sixth and seventh, they revive and augment several Penalties inflicted on those who offer any Violence to the Persons or Estates of Ecclesiasticks.

The Council of Nogarol in 1290.

The Council of Saltzburg in the Year 1291.

The Council of Saltzburg in 1291.

The City of Acre having been taken from the Christians by the Sultan of Babylon in the Year 1291, Pope Nicholas X order'd provincial Councils to be held for the finding out ways and means of re-entring into Possession of the Holy Land. The Knights Hospitallers, Templars and Teutonicks were accus'd of not having done their Duty. This gave occasion to the Council held the same Year at Saltzburg, of proposing to the Pope the uniting these three Orders into One.

There are three Decrees of a Council at Saltzburg under Archbishop Conrad without Date, which are commonly attributed to this Assembly.

By the first it is order'd, that to remedy the Abuse of Marriages clandestinely contracted, there shall be six honest and

credible Persons of the Neighbourhood, or Parish of the Contractors, who shall be present and serve as Witnesses of the Marriage. The same Canon issues forth the Penalty of Excommunication *ipso facto* against those who shall transgress this Order, or shall be present at clandestine Marriages, or shall suffer them to be contracted in their Houses.

In the second the Secular and Regular Clergy are prohibited from acquiring, enjoying, or retaining under any Title whatsoever, any Offices or Employments depending on Secular Princes, or Lords, under the Penalty of forfeiting their Privileges and Benefices.

The third is against several Vagrant Scholars of a loose Life, who styl'd themselves Clerks, and ran about the Country.

The Council of Saltzburg in 1291.

The Council of London in the Year 1291.

The Council of London in 1291.

This Council was held by Bernard Bishop of Grosseto Legate of the Holy See, who therein order'd an Edict to be made whereby the Jews were entirely and perpetually banish'd the Kingdom of England: King Edward demanded and obtain'd an Impost on the Clergy, under Pre-

tence of going to the Relief of the Holy Land: And he therein would renew, in spite of the Legate's Opposition, the Prohibition made against Ecclesiasticks and Monks buying of Inheritances.

The Council of London in 1291.

The Council of Saumur in the Year 1294.

The Council of Saumur in 1294.

Reginald of Montbason Archbishop of Tours, held a provincial Council at Saumur in October 1294, wherein he publish'd five Canons.

By the first, the Clerks and Monks are enjoin'd to be habited agreeably to their State and Condition, and are prohibited from wearing colour'd Cloths.

The second adjusts the Conditions under which Absolution ought to be given to the Excommunicated at the Point of Death.

The third prohibits the Ecclesiastical Judges the imposing of a pecuniary Mulct for the Punishment of enormous Crimes.

The fourth prohibits the Archdeacons, Archpriests, and others who have Authority, from sending Clerks throughout the Diocess to hear Confessions.

The fifth is against those who obstruct the Church-men from receiving the Tithes.

The Council of Saumur in 1294.

The Synodal Statutes of Robert of Winchelsey Archbishop of Canterbury, publish'd in the Years 1295, and 1300.

The Constitutions of Robert of Winchelsey in 1295 & 1300.

These Constitutions which are forty seven in all, contain several Rules about the Functions of Advocates and Ecclesiastical Judges, and about the Instructions, Proceedings and Forms which ought to be observ'd in the trying of Processes.

There are likewise other Constitutions of the same Archbishop in the Year 1300, which relate to the Payment of Tithes and to the Ornaments of Churches.

The Constitutions of Robert of Winchelsey in 1295 & 1300.

The

The Synodal Constitutions of *Guy de Neuville* Bishop of *Saintes*, Published in the Year 1298,

The Con-
stitutions
of *Guy de*
Neuville
in 1298.

The Constitutions of this Bishop are upon the ordinary Matters contained in the Canons made in this Century, Namely about the Habits of Clerks and Monks; the Resi-

dence of Curates, the Tithes, Excommunications, and the Seisures of Church-Goods.

The Con-
stitutions
of *Guy de*
Neuville
in 1298.

The Council of *Roan* in the Year 1299.

The
Council of
Roan in
1299.

William de Flavacourt Archbishop of *Roan*, and the Bishops of the Province of *Normandy* on the Thursday after the Octave of *Whitsontide* 1299, held a Council in the Church of *St. Mary du Præ*, at present call'd the Church de *bonne Nouvelle*, where- in they made seven Canons.

The first is against the Irregularities of the Clergy.
The second prohibits the holding of Courts of Judicature on Festivals.
By the third, the Clerks are prohibited from submitting themselves in Personal Causes to Civil Justice.
The fourth prohibits the Secular Judges from taking Cogni-

zance of Matters of Fact which relate to Church Men.
The fifth is against those who offer any Violence to the Ecclesiastical Jurisdiction.

The sixth prohibits the Bishops from granting to the Regulars the power of absolving in reserv'd Cases, unless it be only to some of whose Prudence and Ability they are very well satisfy'd, and likewise upon Condition, that this Grant shall not extend to the Confession which ought to be made to the proper Curate or Pastor, unless by his Consent.

The last orders the publishing and executing of the fore-going Decrees.

The
Council of
Roan in
1299.

C H A P. VII.

An Account of the Contests between the Divines of *Paris*, and the Dominican Friars: And of the Writings of William de Saint Amour.

The Con-
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Divines of
Paris and
the Domi-
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IN the Year 1229, during the Minority of King *Lewis the Saint*, and the Regency of Queen *Blanche of Castile*, the University of *Paris* not being able to have Justice done them, for the Death of some of its Scholars, who had been kill'd by the Soldiers, left off their publick Lectures, and retir'd part to *Rheims* and part to *Angers*, according to the Grant which they pretended to have for so doing in such Cases, by the Bull of *Gregory IX.* In the Absence of the Secular Doctors, the *Dominicans* who had not hitherto taken the Degree, apply'd themselves to the Bishop of *Paris* and to the Chancellor of the University, to be admitted Doctors, and took Possession of one of the Divinity-Chairs. Four Years after the University being re-establish'd in *Paris*, and regulated by Order from the Holy See, the *Dominicans* not only kept what they were in Possession of, but likewise set up another Divinity-Professorship among them in spight of the Chancellor of the University. They afterwards spread themselves in the other Cities of *France*, and there open'd publick Schools. The University of *Paris* fearing the Consequences of these new Establishments, and that other Regulars would likewise set up two Divinity-Professorships, which would put a Stop to the Profession of the Secular Doctors; made a Decree, whereby it was order'd, that none of the Regulars for the future might have two Divinity-Professorships at one and the same time. The *Dominicans* stood out against this Decree, and the University being again oblig'd in the Year 1250, to cease its Lectures, because they could not get Justice done them for the Injuries done to their Scholars (some of whom were imprison'd, others beaten, and others kill'd) the *Dominicans* declar'd, that they would not put this Prohibition in Execution, unless the University would grant them two Professorships by an authentick Deed. The University remonstrated to them, that their Concern was not about two Divinity-Professorships, nor about the particular Interests of the Members of the University; but about an Injury offer'd to the whole Body; and that they had done very ill in making their Advantages by the Misfortunes of the University. These Contests lasted about two Months; but at last the University having obtain'd the Satisfaction which they requir'd, and being at quiet, came to another Resolution; whereby it was resolv'd, that no Person should for the future be promoted to a Doctor's Degree, till he had first taken a solemn Oath to observe the Decrees and Constitutions of the University: And that the *Dominicans* might make no scruple of taking of it, 'tis added, 'Provided there be nothing in these Statutes prohibited by the Rule of the *Dominican* Friars which I profess, nor any thing dishonourable, or contrary to the Salvation of Souls; to humane and divine Right, to

the publick Interest, or to the Holy Church of God. Notwithstanding this the *Dominicans* refus'd to take that Oath, unless the University would grant them two Professorships in Divinity. The University to chastise their Disobedience, after fifteen day's Delay and divers Admonitions; expell'd them from their Society, by a solemn Decree which was publish'd in all the Colleges. The *Dominicans* petition'd Pope *Innocent IV.* to re-establish them, and obtain'd of him a Commission directed to the Bishop of *Evreux* for the Re-establishment in their University, with Authority of making use of Ecclesiastical Censures against the Members of the University who oppos'd their Re-establishment. The University being advertis'd thereof, apply'd themselves to the Count of *Poitiers* who govern'd the Kingdom jointly with Queen *Blanche* in the Absence of King *Saint Lewis* her Brother who was in the Holy Land, and remonstrated to him, that out of Respect to the Holy See, they were ready to receive the *Dominicans*, provided their Statutes remain'd in full Force, till the Pope, who determin'd this Affair without hearing both Parties, should order otherwise. However the *Dominicans* prevail'd upon the Bishop of *Evreux* to delegate for the Executing the Bull which was directed to him, a Canon of *Paris* nam'd *Luke* which they back'd by a Letter immediately directed to him in Person, in pursuance whereof, that Canon suspended all the Members of the University from their Functions, and order'd this Decree of Suspension to be publish'd, notwithstanding the Appeal made to the Holy See. The University for their parts caus'd the Decree for the Expulsion of the *Dominicans* to be publish'd, and in the Year 1253, wrote a circular Letter to all the Prelates of the Kingdom, to prevail upon them to succour them in the Oppression under which they groan'd. At last in the Year 1254, Pope *Innocent IV.* having by his Decretal restrain'd the Pretensions of Regulars, by prohibiting them from admitting Parishioners into their Churches on *Sundays* and Holy-Days; and administering the Sacrament of Penance without the leave of the Curates, from Preaching in their Churches during the time of the Parochial Divine-Service, and from Preaching in Parish-Churches, unless invited thereto by the Curates, or had obtain'd their leave, and from performing any other Hierarchical Office in Defiance to the Ordinaries, tho' it pronounc'd nothing about the Affair of the University of *Paris*; this Decree render'd the *Dominicans* more moderate in the pursuit of their Pretensions: But *Innocent IV.* dying December 23. 1254. His Successor *Alexander IV.* revok'd the Decretal of *Innocent* on Christmas Day the same Year, and on the fourteenth of April 1255, he publish'd the Bull which begun with these Words, *Quasi Lignum Vitæ*, by which he order'd the Academicks of *Paris* to admit

The Con-
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all the *Dominicans*, especially those who were advanc'd to the Divinity-Professorships, into their Society, to permit them to enjoy all their Rights and Privileges, and to have as many Professorships as they pleas'd. And for the more speedy Execution of this Bull, he sent another the same Day to the Bishops of *Orleans* and *Auxerre*, by which he granted them a Commission to see that the former was observ'd, with Power of using Ecclesiastical Censures against those who oppos'd it.

Those two Bishops in pursuance of that Bull, proceeded against the Seculars of the University, who being retir'd for a time from their Colleges, and being return'd again to the City; return'd Answer, that they were no longer of the University, and consequently that the Pope's Bull did not reach them. However they wrote a Letter to the Pope, whereby they declar'd to him, that not being willing to oppose his Bull, tho' they had several lawful Exceptions to offer against it, that they might not be engag'd in such Processes as were not agreeable to their Profession; but that considering that it was more for their Advantage to be depriv'd of the Rights and Privileges of the University, than to join in one Body with the *Dominicans*, which by Experience they knew would be prejudicial to them, and which they were afraid would prove pernicious to the whole Church; they had withdrawn themselves and renounc'd the Rights and Privileges of the University, that they might not have any thing to do with the *Dominicans*, yet without contradicting the Bull of his Holiness: That having recourse to his Clemency, they humbly pray him to revoke the Sentence of Excommunication issued out against them, and to re-place them in the same Liberty and Condition in which they were before; assuring him at the same time, that they were so far persuad'd that they could not in Conscience admit the *Dominicans*, that they would rather transplant their Schools into another Kingdom, or go back to their own Country, where they might have their Liberty; than be put under the intolerable Yoke of a forc'd and disadvantageous Society. Before this Letter came to the Hands of the Pope, the *Dominicans* obtain'd three Bulls, almost the same Day, directed to the Bishops of *Orleans* and *Auxerre*, which order'd the Execution of the first Bull, and enjoyn'd these two Commissioners to declare all the Members of the University who would not admit the *Dominicans*, and even those who were retir'd to avoid entering into a Society with them, to have forfeit'd all their Offices and Benefices. The Execution of these Bulls was stop'd by the Order of King *Saint Lewis*, who was minded to restore Peace to the University, and suppress these Contests. To attain this, he join'd his Remonstrances with those of the Bishops conven'd at *Paris*, to engage the Secular Doctors and *Dominicans* to refer themselves to the Archbishops of *Bourges*, *Rheims*, *Sens* and *Roan*. These four Prelates having heard both Parties, and consulted with other Bishops, put an end at last to this Contest, the first of *March* 1256, by an Accommodation, in which the Seculars consented, that the *Dominicans* should for ever enjoy the two Divinity-Professorships, upon Condition, that those Monks remain'd separate from the Scholastical Society of the Secular Doctors and Scholars of *Paris*, provided that they renounc'd the Bulls which they had, or might obtain contrary to these Conditions; that they would endeavour to have them revok'd, and that they would no more set upon the whole University, or any of its Members. This Treaty one would have thought should have restor'd Peace to the University, but at *Rome* they were not inclin'd to suffer a Stop to be thus put to several Bulls, by an Accommodation in which the Holy Sec had no Hand. At the same time the Treaty was concluded *Alexander* made a Bull, by which he order'd the Bishop of *Paris* to excommunicate all those who hindred the *Dominicans* from Confessing, Preaching, Teaching, or being admitted into the Schools of others. Sometime after (in the Beginning of *May*) he order'd by another Bull, directed to all the Members of the University of *Paris*, the Execution of the former Bulls, and by a second dated the same Day, he enjoyn'd the Bishop of *Paris* to make use of Canonical Penalties to oblige those of the University who had molested the *Dominicans*, to give them Satisfaction, by calling in, if need were, the Secular Power. He exhorted King *Saint Lewis* by a third Bull, to succour the Bishop of *Paris* in quelling the Insolence of those who oppos'd the Execution of the Bulls. The *Dominicans*, not willing that it should seem they had any Hand in the Non Execution of the Treaty, requested the Pope, that he would revoke his Bulls, and approve of the Accommodation. But the Pope on the contrary in his Bull dated *June* 18 1256, declar'd, that that Treaty having been made without his Knowledge, and to the Prejudice of what he had order'd, he disapprov'd it, and by Name declar'd *William* of Saint *Amour*, *Udo* of *Doway*, Doctors in Divinity, Master *Nicholas* de *Bar-sur-Aube*, and *Christian* Canon of *Beauvais*, as the Principal Authors of this Disturbance, to have forfeit'd all their Dignities and Benefices: He forbids their Teaching, and all manner of Persons from hearing their Lectures; order'd, that they should be banish'd the Kingdom; declar'd, that he would

inflict the same Punishment on the rest, if they did not submit within fifteen Days after the Publication of his Bulls, and enjoyn'd the Bishop of *Paris* to excommunicate them, and to give away their Benefices. He reviv'd and confirm'd those very Orders by two other Bulls issu'd out about the end of the same Month.

The Contest between the Body of the University and the *Dominicans*, became at last a private quarrel, between the Monks and *William* de Saint *Amour* Doctor of the *Sorbonne*, and Divinity-Professor, one of the most zealous Defenders of the Privileges of the University, and of the greatest Adversaries the *Dominicans* had to deal with. In the Year 1254, they accus'd him of having advanc'd several things contrary to the Honour of the Holy See, and of having made a scandalous Libel against the Pope. This Charge being brought before the King upon the Complaints of *Gregory* the Apostolick Nuncio, the matter was refer'd to the Bishop of *Paris*, before whom *William* of Saint *Amour* clearly prov'd his Innocence, and the Falsity of that Accusation. The *Dominicans* afterwards invented another, and under pretence of several Propositions, which the University of *Paris* had advanc'd against the lusty Mendicants, without naming any Person, they accus'd *William* of Saint *Amour* of calumniating their Order, and presented to the King a Writing containing several erroneous Propositions, which they imputed to him. *William* of Saint *Amour* having procur'd a Copy thereof, prov'd in a Sermon which he preach'd in the Church of *Innocent*, that he had never taught those Errors, and had only advanc'd such Truths as were maintainable by several Passages of the Holy Scriptures. Sometime after he compos'd his Book concerning *The Perils of the Last Times*, which occasion'd the *Dominicans* to renew their Complaints against him. He compos'd it, as 'tis said, by the Order of several Bishops, to discover by Holy Writ the Character of the false Prophets, who were to come in the Last Times, and to oppose the Book call'd *The Eternal Gospel*, the Doctrine of which began to spread it self. Pope *Alexander* IV. in rejecting the Accommodation made between the University and the *Dominicans*, condemn'd by Name *William* of Saint *Amour*, the principal Author of that Treaty, depriv'd him of a Chappel which he had, prohibited him from teaching, declar'd him to have forfeit'd all the Offices and Benefices which he might have, and requir'd that he should be banish'd the Kingdom. This Sentence was not executed against him, *William* of Saint *Amour* was not proscrit'd, but still liv'd at *Paris*. The *Dominicans* delated him before the Bishops of the Provinces of *Sens* and *Rheims*, who met at *Paris* in the Year 1256, and accus'd him of having advanced several false and erroneous Propositions, contrary to good Manners and the Honour of their Order. *William* of Saint *Amour* appeared before those Prelates, and declar'd to them, that he had never advanced any Proposition contrary to Truth and to the Salvation of Souls, that he had not condemn'd any Order, that had been approved by the Church of *Rome*; that he was ready to maintain what he had advanced, or to correct and retract, if they thought it proper. Those Bishops offered the *Dominicans* and *William* of Saint *Amour* to hold a Council, and to invite thither the Bishops of the neighbouring Provinces and several learned Doctors, to try their Contests. *William* of Saint *Amour* and his Party accepted of the Proposal; but the *Dominicans* would not refer themselves to the Determination of the Council, so the Affair remain'd undecided, and the Quarrel rose higher than ever. Then the University thought it was their Duty to send Deputies to *Rome* in their own Defence. They made choice of *William* of Saint *Amour*, *Udo* of *Doway*, *Nicholas* de *Bar-sur-Aube*, *John* of *Gastville*, and *John* *Bellin*, to demand the Re-establishment of the Peace of the University, and with Orders to maintain the Book concerning *the Perils of the last Times*, made by *William* of Saint *Amour*, and to urge the Condemnation of the Book call'd *The Everlasting Gospel*. These Deputies procur'd commendatory Letters from the Chapters of the Churches of the Province of *Rheims*, and prepar'd for their Journey to *Rome*; but the *Dominicans* were before-hand with them, and having sent the Book concerning *the Perils of the last Times* to the Pope, it was examin'd by the Cardinals, and afterwards condemn'd by *Alexander* IV. as containing perverse Opinions, contrary to the Power and Authority of the Pope and of other Bishops, contrary to the Honour of those who make Profession of Poverty for God's sake, and who do a great deal of good in the Church by their Zeal; contrary to the salutary State of poor Mendicant Friars, especially the *Dominican* and *Minor* Friars; lastly, as a Book capable of raising great Scandals and Disturbance, of causing the Ruin of several Souls, and of diverting the Faithful from Devotion and Charity, from Conversation and embracing Religion. 'Tis upon these Grounds that the Pope declares this Book to be Wicked, Criminal and Execrable, and prohibits all Manner of Persons from approving, maintaining, reading and keeping it by them. He wrote at the same Time to the King and to the Bishops of *France* several Bulls against this Book full of Ex-

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Expressions of Indignation, and exhorted the University to treat the *Dominicans* kindly, and to condemn sincerely the Book of *William of Saint Amour*. But because he was afraid, that his Orders would not punctually be executed, he heaped Bulls upon Bulls, and made use of all the Methods he could to get them to be executed. However the Deputies of the University not in the least startled at all these Efforts, continued their Journey; but being come to *Anagnia* where the Pope then was, there was only *William of St. Amour*, who stood firm, the other three condemn'd his Book: As for his Part he defended himself so well, that the Pope sent him away absolved. However he was no sooner gone and returned sick from *Rome*, but the Pope sent him a Letter, by which he forbade him to go into *France*, under the Penalty of Excommunication, and of losing all his Benefices, and debar'd him from ever teaching or preaching, as a Punishment of several Faults, especially for having compos'd the abominable and pernicious Book concerning the *Perils of the last Times*. At the same Time he sent several other Bulls into *France*, to procure at any Rate the Execution of his Decree, against the Book and Person of *William of St. Amour*, and drew up an Act containing all the Points which he would have to be executed in the University of *Paris*, about the *Mendicant Friars*, which are (1.) That they shall be admitted into the Body of the University, and that the Bull *Quasi Lignum Vitæ*, shall be executed according to the Form and Tenor thereof, without any Opposition. (2.) That the *Dominican* and *Minor Friars*, especially *Thomas Aquinas* and *Bonaventure* shall be admitted *bonâ fide*, among the Doctors and Professors of the Faculty. (3.) That they shall not force the *Mendicant Friars* to take any Oath, or make any Treaty contrary to this Order. (4.) That the University of *Paris* shall not be allowed to translate themselves elsewhere, under any Pretence whatsoever. (5.) That they shall preach and teach in *Paris*, that the Book condemn'd by the Pope deserves it; that the Pope may send Preachers and Confessors where he pleases, without the Consent of the inferior Prelates or Curates: That the Archbishops and Bishops may likewise do the same without the Consent of the Curates: That a State of Poverty embrac'd for the Sake of *Jesus Christ*, is a State of Salvation and Perfection: That the poor Monks, who have forsaken their All for the Sake of *Jesus Christ*, may beg for their Living without working with their Hands, tho' they be strong and lusty, especially those who are employ'd in reading, preaching and expounding the Word of God: That it shall be declar'd, that what is said in that Book concerning false Prophets, false Apostles, Forerunners of Antichrist who crept into Houses, ought not to be understood of the Orders of the *Dominican* and *Minor Friars*: And that lastly, it shall be acknowledg'd, that there have been Miracles wrought by the Saints who have been of those two Orders. The Pope order'd the Cardinals to draw up this Writing, and sent it to the Bishop of *Paris*, with Orders to get it approv'd of and executed by *Odo of Doway*, and *Christian Canon of Beauvais*, and in case they would not do it, to declare them perjurd. Notwithstanding all these Bulls, the secular Doctors of the Faculty of *Paris* would not admit the *Dominicans*, and persever'd in their Separation from the Regulars, tho' *William of St. Amour*, to avoid the Storm that threaten'd him, retir'd into his Village of *St. Amour*, in the *Franche-County*. *Alexander IV.* thundered out fresh Bulls against them in the Year 1259. directed to the Bishop of *Paris*, and carried the Point so far by his Threats and Censures, that he obliged most of the Members of the University to re-unite themselves with the Mendicants who were admitted into the Body of the University, by a Decree dated *February 21. 1259.* upon Condition, that they should always have the lowest Place in the Acts and Assemblies, even after those of the other regular Orders. At last the Pope died on the 24th of *June*, in the Year 1261. after he had granted above forty Bulls in favour of the *Dominicans*, against the University of *Paris*, or against its Members. After his Death there was a little Quiet in the University of *Paris*. *William of St. Amour* returned thither, and to justify himself, he alter'd the Title and the Method of his Book concerning the *Perils of the last Times*, and sent it to Pope *Clement IV.* that he might examine it. That Pope return'd him Answer; That he ought to forget what was past, and beware of falling into the same Extravagancies: That the Book which he had sent him contain'd the same in Substance as his first, tho' a little disguis'd; but that not having read it quite through, he could not give him his Opinion of it, as he would do when he had made an End of reading it, and had confer'd with Persons of Judgment about it. This Letter bears Date *October 17. 1266.* The Year of the Death of *William of St. Amour*, has never yet been taken notice of by any Author. But his Epitaph which is in the Church of *St. Amour* in the County of *Burgundy*, where he was interr'd, informs us, that he died in the Year 1272. The Funeral Register-book of the Church of *Mascou*, informs us that it was the 13th of *September*. This was communicated to us, by Monsieur *Francatel*, who made Search after it. The Works of *William of St. Amour* were printed in the Year 1632. by the Care of a certain Doctor of the *Sorbonne*, who

has conceal'd his Name under that of *Alitophilus*; as well as the Name of the City where they were printed; and the Printer's Name, under this Enigma, *Constantia, ad Insigne bonæ fidei apud Alitophilos.*

The Book concerning the *Perils of the last Times*, is preceded by a Preface on the Book of *Psalms*, an imperfect Commentary on the first Psalm, and a Sermon on the Parable of the *Publican* and *Pharisee*, in which *William of St. Amour* describes the Characters of the *Pharisees* set down in Scripture, and applies them to the Hypocrites of his Time, and chiefly (says he) to those who pretend by their Habit and outward Behaviour, by a more austere Life, and by Spiritual Exercises which they have invented and established by their Traditions, to an external Semblance of Sanctity and Religion, in order to be prais'd and had in Honour by Men: These are (adds he) the Impostor-Monks, as may be proved by their Works, as it is written by *St. Matthew*, Chap. 7. *You shall know them by their Fruits*: I do not mean by those Works which they shew to make themselves believed to be holy: For they seem to be good, and for that Reason it is, that 'tis observ'd in the Glossary on that Place, That in the Eyes of Men they seem to be righteous by their Fasts, their Prayers, and their Alms; but these are not their Fruits, because these Works are imputed to them as sinful, by reason of that vain Glory, which they aim at: Therefore they are known by the Works which they do not show, tho' they do them to obtain the Glory and Pleasures of the World; because there are some among them, who, as the Apostle says, in the second Epistle to *Timothy*, Chap. 3. are rather Lovers of Pleasure than Lovers of God. He afterwards sets down four infallible Signs whereby to discover them, taken out of the same Gospel: *They love the first Places in the Feasts, the chief Seats in the Synagogues, to be saluted in publick Places, and to be call'd by Men Rabbi.* He afterwards explains those Tokens after the following Manner: On the first (says he) it ought to be observ'd, that they may be said to love the first Places in Feasts, who frequent the Tables of Kings, Princes, and Prelates, who are the first at them to get the best of the Treat; which is unbecoming Regulars, and especially Preachers, &c. He likewise adds another Proof of the Love they have to the uppermost Places in Feasts, viz. the Curiosity they have of diving into the Affairs of great Men, and of intermeddling with them: Upon the second Token, which is the Loving of the uppermost Seats in the Synagogues; he observes, that they are justly to be charged with this, who get themselves to be nominated by the secular Powers for to preach in Churches on the great Festivals, without having any Deference to the Authority of the Bishops and other Prelates, who intrude themselves into the Ministry without being call'd thereto, and who aim more at shewing their own Parts and Eloquence, than at Preaching the Word of God. Upon the third Sign or Token of loving to be saluted in the publick Places, he applies it to the Regulars, who get themselves to be summon'd into the Consistories of Princes and Prelates, who frequent them, who concern themselves in giving their Judgments and Counsels in them, in order to attract the Respect of those who have any Business there. Lastly, on the last Token, viz. Their Desire of being call'd *Rabbi, Rabbi*, he observes, that it is very applicable to the Regulars, who make use of Excommunication, and raise a Scandal in the Church, in order to obtain the Quality of Masters.

This Discourse is only an Introduction of that which *William of St. Amour* establishes in his Book concerning the *Perils of the last Times*. In the first Chapter he proves from that Place of *St. Paul*, *2 Tim. 2. 1.* That at the latter End of the Church there should happen perilous Times. In the second he describes the Characters of those who shall be the Cause of those Perils, as they are set down in the same Place: *Men Lovers of themselves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents and Superiors, Unthankful, Unholy, Unnatural, false Accusers, Incontinent, without Charity, Traytors, Heady, High-minded, Lovers of Pleasure more than Lovers of God: Such as creep into Houses, &c.* He adds, that they are those false Teachers, and false Prophets foretold by our Saviour, which he applies to those who preach without a Call, without a Mission, and without the Leave of the Curates, under Pretence, that they have Permission from the Pope, or the Bishop. He observes, that he would not dispute the Authority of the Pope, or of the Diocesan Bishop; but that the Licence which they grant to some to preach, signifies only in case they be invited thereto; since the Bishops themselves can do nothing out of their own Diocess, unless call'd by their Brethren, and that 'tis not to be suppos'd, that the Pope grants a Power to a great many Persons of preaching to one and the same Auditory, if they be not invited to it by the Curates. In the third he demonstrates what those Characters were by which those dangerous Men shall sow those Disorders, namely, a Semblance of Piety, Religion, and Charity, which shall make them to pass for true Christians. In the fourth he explains the Perils to which the Faith-

ful shall be expos'd by the Imposture of those false Preachers, who shall resist the Truth as *Jannes and Jambres* resisted *Moses*, that is to say, who shall seduce Princes and the Christian People by their Shew of Wisdom, and shall divert them from obeying the Counsels of their lawful Superiors in order to follow their corrupt Maxims and Morals. In the fifth he shews the Ways which they shall make use of to seduce them; viz. by creeping into Houses, by making them discover their Secrets in Confessions, by seducing Women and the Simple; by making themselves Lords and Masters of their Souls, and by forcing them to make Vows; and by diverting them from the Subinssion which they owe to their Pastors. In the sixth he says, that those who shall not foresee those Perils shall be in Danger of perishing by them. He proves in the seventh, that those who are the Cause of them shall perish. In the eighth he endeavours to prove by the Signs set down in Scripture, that these Perils are not far off. In the ninth he shews, that it chiefly belongs to the Prelates to foresee, discover, and divert those Perils. In the tenth he demonstrates the Punishments to which they are liable in this World and the next, if they do not oppose them. In the eleventh he proves, that tho' those Perils have been foretold, yet they might be diverted for a Time, if vigorously opposed. In the twelfth he explains the Methods which ought to be made use of in order to divert them: Which are, (1.) To consider who those Persons are who creep into Houses, and whether there be any such in the Church. (2.) When one shall have discover'd them, to inform others of them. (3.) To injoin them to avoid such. (4.) To hinder them from preaching and teaching. (5.) To oblige those who are of their Sect to withdraw themselves from them. (6.) To hinder others from entering into their Sect, and in general to shun the false Prophets, the Idle who will not work with their Hands, and the Inquisitive. He in this place oppugns the Practice of begging when one is strong and lusty, and when a Man may get his Living by his Labour, and says, that 'tis a Piece of Injustice. In the thirteenth he examines among what Sort of Persons we ought to search after these Seducers, and pretends, that it is not among the Pagans, nor among the wicked or ignorant Christians that this Search ought to be made; but amongst the wise Persons, among those who profess to follow the Dictates of *Jesus Christ*, who seem to be most holy and most prudent, that one would think them to be the *Elect of Jesus Christ*. In a Word, in the last Chapter he reckons up forty one Marks to distinguish the false Apostles from the true, of which, says he, some are infallible, and others probable. In the Beginning he protests, that he had no Design of advancing any thing against any particular Person, or against any State or Order of Men, but only in general to declaim against the Sins of the Wicked, and the Perils of the Church: However 'tis easy to see, that he means the *Dominican* Friars, and that 'tis at them he aims, and whom he sets upon in this Book which he submits to the Correction of the Church.

This Treatise is follow'd by two Pieces wherein he resolves two Queries, viz. In the first, Whether it be lawful to give all one's Estate to the Poor, and be reduc'd to Beggary? In the second, whether one ought to bestow any Alms on a lusty Mendicant? He resolves both in the *Negative*, founds his Resolutions on several Passages out of the Scriptures and Fathers, and proposes to himself the Objections which might be made to it, to which he returns his Answers. He concludes the second Query, by asserting, That the Preachers ought not to ask any Money lest it be an Occasion to them of Covetousness, and lest they should seem to be guilty of *Simony*.

Those Writings are followed by the Answers which *William of St. Amour*, made to the erroneous Propositions which were laid to his Charge. He therein shews, either that he never had advanced any such thing, or that they had put a false Construction on what he had said; or that they had added to and perverted his Expressions. (1.) They accus'd him of having said, that he who preaches commits a mortal Sin, if he receives or asks any thing of those to whom he preaches. He replies, that he had never advanced this Proposition; that on the contrary he had said, That the Preacher who has a lawful Mission may receive for his Subsistence, and that 'tis his Due. (2.) Of having said, That the Monks may not be Doctors nor hold Dignities. He replies, that he had not said that; but had only said, that the Monks who have abandon'd the World, ought not to be over solicitous in being made Doctors, as they ought not to hunt after the Riches, Honours, and Pleasures of the World. (3.) Of having said, that 'tis not lawful for Monks to reside in the Courts of Princes and Prelates. He replies, that he had only said, that it was dangerous for them. (4.) Of having said, that he who presents himself to preach without being call'd thereto, is guilty of a mortal Sin. He replies, that he had only said, that one ought not to intrude into that Ministry without being call'd thereto. (5.) That he who admitted another's Parishoner to Confession, was guilty of a mortal Sin: To which he replies, that he had added, without the Permission of the Superior. (6.) That a Bishop who preaches out of his own Diocese, com-

mits a mortal Sin. He replies, that he had never said thus; but had only said, that 'tis not lawful for a Bishop to execute his Episcopal Functions out of his own Diocese, without the Leave of the Ordinary. (7.) Of having said, that he who gives away his whole Estate to live himself upon Charity, is not in a State of Salvation. He replies, that he had only said, that a Man in Health, who has not wherewithal to live, ought to work with his Hands to get himself a Livelyhood: And to give a full Resolution to this Head, he declares, That he who is not skill'd in any Trade, may beg till he has learned a Trade: That those who are naturally incapable of working, such as Children, aged, and infirm Persons, might likewise beg: That the same might be extended to those who are habitually render'd incapable of Working; that those who cannot get Work, or cannot get a Livelyhood by Working, may likewise beg. Lastly, That those who by their Duty being employed in spiritual Functions, have not Time to work, may likewise beg. (8.) Of having asserted, that all those who are in an Order, who have no Revenue, who are able to work and do not, but live on Alms; are not in a State of Salvation, and cannot be excus'd upon the account of Preaching. He replies, that he had only said this upon the account of the great Number of Mendicants who are in the Nation, and especially upon the account of certain young Persons who were call'd *Bons-Valets*; and of certain Nuns, call'd *Beguines*, who are not of any Order approv'd by the Holy See. (9.) Of having said, that the Handiworkness of Habits is not profitable nor unprofitable to Salvation. He replies, that he never said this, but only, that it was lawful to wear a fine Habit, provided it were not above the Quality of him who wears it, and against the Custom of the Country. (10.) Of having said, That he who wears a mean Habit beneath his Quality, sins more than he who wears one above his Quality. He replies, that he had never said this; but, that there might be something of Pride in wearing a Habit beneath one's Quality, and that this Pride is a greater Sin because of the Hypocrisy that attends it. That moreover in these two Articles, he aims at the *Beguines* and *Bons-Valets*, who say, that one may not wear a fine Habit, without endangering one's Salvation. (11.) Of having said before the Bishop of *Maston*, that the spiritual Functions do not excuse a lusty Mendicant, who lives upon Alms. He replies, that he had already answer'd that Head. (12.) Of having said, that Women who take upon them the Religious Habit, or cut off their Hair, and still lead a secular Life, sin heinously. He replies, that he never said this, but only, that it was not lawful to take upon them an Habit different from that of their Profession. (13.) Of having said, that *Jesus Christ* and the Apostles did not beg. He replies, that he had never read in Scripture, that they had any Right of receiving of those to whom they preached, Things necessary for this Life: That after the Resurrection of *Jesus Christ*, the Apostles preach'd, and that they received what was voluntarily offer'd to them, with a great deal of Difficulty. (14.) Of having advanced several things against the Pope's Decree, by which it was order'd to admit the *Dominicans* into the University of *Paris*, and such Things as were prejudicial to that Order, and of having declar'd, that he was afraid, that they were the Men who crept into Houses, who are idle and inquisitive, who would be call'd *Rabbi*, *Rabbi*, &c. He replies, that it was true, that he was present at the Treaty which was made between the Mendicants and the University; that he had heard those Objections started by those who defended the Cause of the University; but that he had not propos'd them, as being neither the Proctor nor the Governor of the University. (15.) Of having said, that they could not condemn the Books of Abbot *Joachim*, because there were several Persons who supported him. He replies, that he never said this, but only, that several Errors of that Abbot had been already condemn'd, and that the others could not as yet have been condemn'd, because they could not be detected in so short a Time, by reason of the great Number of them, of the Business of those who were employed to examine them, and of the Credit of those who maintain'd them. I omit the following Heads, which contain only either general Reproaches, or particular Matters of Fact, or are only a Repetition of what relates to the Habits and Poverty: And shall only speak of that which relates to the Preaching and Mission of the Mendicant Friars. They had accus'd him of having maintain'd, That all those who preach'd without being call'd by the Curates, tho' approv'd by the Pope, were false Prophets. He replies, That he never said this, but only of those who had no Mission either from their Ordinaries or the Pope. They accus'd him likewise of having said, That tho' the Priests approv'd by the Bishop may confess, yet they may not administer the Sacrament of Penance. He replies, that he had only said, That none but those who have the Charge of Souls, or who have received their Mission from them, may confer the Sacrament of Penance. They farther accus'd him of having said, That the Bishop in collating a Curacy, granted the whole and retained the whole. He replies, that he had said, that where a Bishop gives a Cure to a Priest, the Priest has the immediate Jurisdiction

tion thereof, and that the Bishop has it *mediante Presbytero*; tho' he might sometimes exercise it immediately by himself and that the Priest discharges the Bishop *non à toto sed à parte*. Lastly, he clear'd himself of the Charge laid against him, that he had advanc'd a great many Propositions against the false Prophets of his Time, who crept into Houses, not only before Men of Learning, but also before the Simple and Ignorant; and when the Seculars and Regulars were at Variance: He cleared himself, I say, of this Charge, by declaring, That he had no Design of saying these Things against the Order of the *Dominicans*, nor against their Persons, but only in general against all the false Prophets who crept into Houses: That it was a very scandalous Thing for those Religious to say, That they were pointed at by the Works of these false Prophets, because they could not pretend any such Thing. if those Works did not in some Measure appear in their Actions: That tho' it might have been applied to them, yet the Truth ought not to be silenc'd upon that Account; and that the Scandal which they said would ensue thereon, ought to be no Hindrance for publishing the Truth. That moreover, with Respect to the Book which they said had been condemn'd by the Pope, and of which they made him the Author, it was compos'd by the Doctors of Divinity, and in Justification of the University of *Paris*, to satisfy the Prelates of the *Gallican* Church, who being admonish'd to beware of the Perils which should happen in the last Times, had desir'd that a Collection should be made of the Passages of Scripture, wherein those Perils were denoted; that he had set upon this Work jointly with several other Doctors, and reduc'd those Passages under different Heads: That it had been alter'd five Times, and that it was the third Edition which had been disapprov'd by the Cardinals, which had been corrected in the two next: That the Pope had only disapprov'd of the Form of the Composition; that he was perswaded, that if he had seen the fourth and fifth Editions, he would never have condemn'd them: And that lastly, in the Beginning of each Edition, they submitted the Work to the Correction of the Church, the Pope, and the other Prelates: That the Authors had corrected it themselves, and had no Design of maintaining the Things which the Pope had condemn'd.

The largest Collection of *William* of *St. Amour* on this Subject, is that which he made during his Exile, and which he sent to Pope *Clement IV.* It is divided into five Parts.

In the first he examines who those false Prophets are of whom he speaks, and shews how dangerous they are to the Church in general. In particular he shews in this Part, That the Honour, Jurisdiction, Order and Peace of the Church, consist chiefly in maintaining the Rights of the Ordinaries, so that there be but one Bishop in a Diocese, one Archdeacon in an Archdeaconry, and one Curate in a Parish. That 'tis true, that in Cases of Necessity one may have Recourse to extraordinary Supplies, and that the Pope, who is the Superior of Bishops, and the Ordinary of Ordinaries, may upon lawful Occasions, send into several Churches Persons to preach the Gospel, and to preside over others. But that if he gave to a great many Persons a general Commission of preaching and administering the Sacrament of Penance, it was not probable that by this general Grant he would give them Liberty of exercising those Functions in all Churches without asking Leave of the Prelates, and even in Defiance of them: That this would be to overthrow the Order of the Church, to disturb its Peace and subvert its Laws. As to the Maintenance of those Preachers, he owns, That he who preaches has a Right to receive of those to whom he preaches the Gospel wherewithal to live; but he says, That the Ordinaries, that is, the Bishops and Curates have a Right to take what is necessary for them, as the Reward of their Labour: That those who are delegated by the Pope, may likewise receive their Subsistence from those to whom they are sent; but that those who are sent by the Bishops or by the other Prelates who have settled Revenues

for the Cure of Souls, ought to be maintain'd by those who send them. That moreover it is not probable, that the Pope intended to send an infinite Number of Preachers who should be a Charge to the People, and the rather because Preaching and Administration of the Sacraments is forbidden to the Monks by the Canons, and reserved to the Prelates: That the general Licence which the Pope grants to an infinite Number of Regulars, or whom he has no Knowledge, can signify no more than to render them capable of preaching and administering the Sacraments, when they shall be invited, and imployed by the Ordinaries in case of Necessity.

In the second Part, he treats of the Idleness and Begging of those new Apostles. He maintains, That it is not lawful for Persons in Health who can get their Living by their Labour, to live idle and to beg. He owns, That Ecclesiastical Employments dispense Men from working with their Hands; but he particularizes several Sorts of spiritual Employments: Those of Prelates and Curates who have a Right of receiving their Subsistence of those who are under their Care: Those of the Monks in their Churches and Monasteries, who ought to live of their Revenues, and for whom the Bishop in case they have not enough may provide: Those of Persons who study to render themselves serviceable to the Church; such as secular Students, who ought to be assisted, and may require it in case they are not provided for: That Persons who are strong and in a Condition of getting their Living by their Work, do sin so long as they are idle, and that Begging engages them in such Circumstances, as render them in Danger of their Salvation. That the Monks and Regular Clerks who attend at Prayers, Preaching and Study, are not thereby excus'd from working with their Hands, and have no Right to beg: That *Jesus Christ* and his Apostles did never beg: He speaks likewise by the Way, against the Monks being familiar with Women. Lastly, he demonstrates by several Arguments, That Labour is requisite to a Monastical Life, opposes the Curiosity and *Ambition* of the Monks.

The third Part contains the Methods which those false Teachers make use of to insinuate themselves into the Affections of the Simple, which are Disguises, Hypocrisy, the Affectation of a singular Sanctity, the Meanness of their Habit, and the Austerity in their Way of Living.

The fourth Part contains the Marks whereby the false Prophets might be known, and the Methods of distinguishing them from the true Teachers, which are fifty in all.

Lastly, in the last Part he relates the Means of preventing those Perils, and shews the Obligation which the Bishops and Pastors lie under of applying a Remedy thereto, and how they shall be punished who are negligent therein.

There is likewise a Sermon of *William* of *St. Amour* on the same Subject, preached on the Festival of *Saint Philip* and *Saint James*, which contains the same Maxims.

The Style of that Author is plain, he advances nothing but what he confirms by a Passage of Scripture, or of the ordinary Comment, or of the Canon Law. In his great Work he likewise cites the Fathers, particularly the Treatise of *Saint Augustine* about the Labour of Monks, *Saint Jerome*, *Saint Gregory*, *Saint Isidore*, *Saint Anselm*, the Prophecies of *Saint Hildegarda*, &c. The Abstract of his Works which we have already given you, and the Answers to the Objections made against him, are enough to acquaint us of his real Sentiments; but one cannot tell how to justify the malicious Application which he made of the Passages of Holy Writ, to the Orders of the *Mendicant* Friars, approv'd by the Holy See, and chiefly to that of the *Dominicans*: For tho' he declared, that he did not aim at them, yet the Occasion of his Writing, and the Motive of undertaking that Task, put it out of all Question, that he had them in his Eye, and that it is them he attacks without naming them, but by describing them in a Way wherein he could hardly be blamed.

C H A P. VIII.

Of the Errors advanced by Amaury, Abbot Joachim, and several others, and of their Condemnations.

IN the Beginning of the thirteenth Century, a Clerk Student at *Paris*, named *Amaury*, born in a Village in the Diocese of *Chartres*, call'd *Bena*, after he had for a long Time taught Logick, and expounded the Scriptures, kept still a particular Method and singular Opinions. Among other things he maintain'd, That every Christian was obliged to believe as an Article of Faith, that he was a Member of *Jesus Christ*. This Opinion having been disputed in the

Schools of *Paris*, the Debate was brought before *Innocent III.* who after he had heard the Propositions of *Amaury*, and the Refutation of them by the University of *Paris*, condemn'd the Opinion of *Amaury*. Being returned to *Paris*, he was obliged to retract his Opinion with his Mouth, tho' not with his Heart. Within a short Time after, he died, and was interred near the Monastery of *Saint Martin* in the

After his Death, some of his Disciples published other Errors more dangerous than the former, as for Instance, That since the Time of the Law was past, the Sacraments were useless, and that every one is justified by the internal Grace of the Holy Spirit: That the Vertue of Charity takes away the Sinfulness of an evil Action; and according to this Maxim, they committed Crimes contrary to Chastity with Women who followed them, and which they suffer'd to go unpunished, under the Pretence of Charity. Other Authors accuse them likewise of Teaching. (1.) That the Body of *Jesus Christ* was no more on the Altar in consecrated Bread, than in any other Loaf. (2.) That God had spoken by *Ovid*, as well as by *St. Augustine*. (3.) That there was no Resurrection, nor any other Heaven or Hell, than good Thoughts and mortal Sins. (4.) That one ought not to honour the Saints or their Relicks. A Goldsmith nam'd *William* was the Head of this Sect: He call'd himself the Ambassador of God, and prophesied, that before five Years the World should be smitten with four Plagues; with Famine on the People, with the Sword on the Princes, with Earthquakes which should swallow up Cities, and with Fire on the Prelates of the Church. He call'd the Pope Antichrist, *Rome Babylon*, and all the Church-men Members of Antichrist. He likewise foretold, that King *Philip Augustus* and his Son, should soon reduce all Nations under the Obedience of the Holy Ghost. *Peter Bishop of Paris*, and *Jarin* the King's Counsellor, being inform'd of this new Sect, to discover who were of it, made use of a Man, who likewise pretended to be of it. By this Means several were discovered and apprehended, who being brought to *Paris* were condemned in a Council held 1209. and afterwards burnt by the Order of King *Philip*. The Authors of that Time reckon up fourteen of them, whose Names and Qualities they tell us: There were some Priests, and almost all had studied Divinity. Of those fourteen ten were burnt, three were condemned to perpetual Imprisonment, and one who became a Monk before he was apprehended. They condemned the Memory of *Amour*, his Bones were dug up and thrown into the common Sewer. He who discovered those Hereticks by pretending to be of their Sect, applied himself to the Abbot of *St. Victor*, to Master *Robert* and Friar *Thomas*, who consulted the Bishop of *Paris*, and three other Masters about it, by whose Advice, he who had discovered those Hereticks, continued with another Priest to feign himself to be one of them.

They condemned in the Council of *Paris*, *Aristotle's* Books of *Metaphysics* and *Physics*, newly brought from *Constantinople*, and translated into *Latin*: They order'd them to be burnt, and forbid the reading them under pain of Excommunication. This Prohibition was confirm'd about the Year 1215. by the Pope's Legate who endeavoured to reform the University; but he allowed the teaching of the Logicks of that Philosopher. *Gregory IX.* in the Year 1231. renewed it, but withal adding, That he did not forbid the reading *Aristotle's* Books, but till such Time as they were corrected. In the Year 1265. *Simon* Legate of the Holy See, in reforming the University, confirm'd the Constitution of the Year 1215. about the Books of *Aristotle*, without taking any Notice of the Correction. But in the Reform of the University in the Year 1366. they permitted the reading the Books of *Physics*, as well as the rest. This was the Fortune of the Works of that Philosopher at that Time.

Abbot *Joachim* having in his Books advanced several Propositions against the irregular Morals of his Time, and exhorted Men to aspire after a greater Perfection, than that which was practised in the World: Some took Occasion from thence to believe, That the Law of the Gospel of *Jesus Christ*, which they thought imperfect, would suddenly expire, and that the Law of the Spirit a great deal more perfect, would succeed it. This Doctrine spread among a great many spiritual Men, and one of them made a Book to establish it, to which he gave the Title of *The eternal Gospel*. This Piece appeared about the Beginning of this Century; but what is the Author's Name is not known: *Matthew Paris* ascribes it to the Order of the *Jacobines*, *Americ* to *John* the seventh General of the *Franciscans*. Let the Case be how it will, 'tis certain, that a great many Monks approv'd of this Work, and that some of them would have taught this Doctrine publicly in the University of *Paris*, in the Year 1254. but the Bishops opposed it: And the Book of the *Eternal Gospel* was condemned to be burnt in the Year 1256. by Pope *Alexander IV.* who at the same Time proscrib'd those who maintain'd the Doctrine of that Book, as *William* of *St. Amour*, and *Ptolemy* of *Lucca* assure us.

All the Errors of this Book turn upon this Principle, That the Law of the Gospel of *Jesus Christ* was imperfect, in Comparison of the Law of the Spirit, which was to succeed it: For according to this Book, the Law of the Gospel was to last no longer than twelve hundred and sixty Years, and consequently was upon expiring. The Author of that Book advanced, besides this, several particular Errors, viz. That none but spiritual Men had the true Knowledge of the Scriptures: That only those who went Bare-foot were capable of preaching the spiritual Doctrine: That the *Jews*, tho' adher-

ring to their Religion, shall be loaded with good Things, and delivered from their Enemies: That the *Greeks* were more spiritual than the *Latins*, and that God the Father should save them: That the Monks were not obliged to suffer Martyrdom in Defence of the Worship of *Jesus Christ*: That the Holy Ghost received something of the Church, as *Jesus Christ* as Man had received of the Holy Ghost: That the active Life had lasted till Abbot *Joachim*; but that since his Time it was become useless: That the contemplative Life had begun from his Time, and that it should be more perfect in his Successors: That there should be an Order of Monks by far more perfect, which should flourish when the Order of the Clergy was perished: That in this third State of the World, the Government of the Church would be wholly committed to those Monks, who should have more Authority than the Apostles ever had: That those Preachers persecuted by the Clergy, should go over to the Infidels, and might excite them against the Church of *Rome*. These are some of the Extravagancies which the Authors relate, as extracted out of the Book of the *Eternal Gospel*.

The Maintainers of this Work are called *Joachites*, or rather *Joachinists* in the Council of *Arles*, 1261. wherein their Doctrine was examined and condemned in these Terms: 'Among the false Prophets who appear at this Time, none are more dangerous than those who taking for the Foundation of their folly several *Ternaries*, in part true, and making false Applications of them, established a very pernicious Doctrine, and wickedly affecting to do Honour to the Holy Ghost, do impudently derogate from the Redemption of *Jesus Christ*, by aiming to include the Time of the Reign of the Son and his Works, within a certain Number of Years; after which the Holy Ghost shall act: As if the Holy Ghost were to act with more Power and Majesty for the future, than he has done yet since the Beginning of the Church. These *Joachites*, by a Chimerical Concatenation of certain *Ternaries*, maintain, That the Time of the Holy Ghost shall for the future be enlightned with a more perfect Law; laying down for the Foundation of their Error, this Holy and Celestial *Ternary* of the ineffable Persons of the ever-blessed Trinity, Father, Son, and Holy Ghost, and are for establishing their Error on the Basis of all these Truths. They add to this sovereign Truth other *Ternaries*, by asserting, That there shall be three States or Orders of Men, who have had, or shall have each their proper Season: The first is that of married Persons, which was in Repute in the Time of the Father, that is, under the Old Testament: The second is that of Clerks, which has been in Esteem in the Time of Grace by the Son in this Age of the World: The third is the Order of Monks, which shall be glorified in Time with a larger Measure of Grace, which shall be given by the Holy Ghost. Three Sorts of Doctrines answer to these three States, the Old Testament, the New, and the *eternal Gospel*, or the Gospel of the Holy Ghost. Lastly, they distinguish the whole Duration of the World into three Ages: The Time of the Spirit of the Law of *Moses*, which they attribute to the Father; the Time of the Spirit of Grace, which they attribute to the Son, and which has lasted 1260 Years; and the Time of a more ample Grace and of unveiled Truth, which belongs to the Holy Ghost, and on which *Jesus Christ* speaks in the Gospel, when he saies, *When that Spirit of Truth shall come, he will teach you all Truth*. In the first State, Men liv'd according to the Flesh; in the second, between Flesh and Spirit; and in the last, which shall endure to the End of the World, they shall live according to the Spirit. The Consequence which they draw from this Fiction of *Ternaries*, is, That the Redemption of *Jesus Christ* has no more Place, and that the Sacraments are abolished; which the *Joachites* have almost the Impudence to advance, by asserting, that all Types and Figures shall be abolished at this Time, and that the Truth shall appear all naked without the Veil of Sacraments. Maxims these are which ought to be abominated by all Christians who have read the holy Fathers, and who firmly believe, that the Sacraments of the Church are visible Signs and Images of invisible Grace; under the Elements of one of which the Son of God abides, as he has promised, in his Church to the End of the World.

This Council adds, That tho' this Doctrine had been condemned a while ago by the Holy See in its Censure of the Book of *The eternal Gospel*; yet because several Persons maintain'd it under a Pretence, that the Books which serv'd as a Foundation to that Error had not been examin'd nor condemn'd (viz. the Book of Concordances, and the other Books of the *Joachites*, which till then remain'd undiscuss'd, because they lay conceal'd in the Hands of some Monks, and began then to appear in the World, and to infatuate the Minds of many) it condemns and disapproves of those Works, and prohibits the making use of them under pain of Excommunication. In the Year 1240. *William* Bishop of *Paris*, having convened all the Regent Doctors of the University, condemn'd ten Propositions which had been taught, as *Matthew Paris* observes by the Professors of the *Dominican*, and *Franciscan* Orders, who willing to dispute with too much Subtlety, and of *Paris*.

to dive too far into Mysteries, 'were fallen into Error by the just Judgment of God, says that Author, to whom the Wisdom and Simplicity of a firm Faith is more acceptable than too great Subtily in Divinity; it being more safe and meritorious to receive and believe with Simplicity, what the Fathers have taught, than to adhere to that which must be proved and discovered by humane Reason. The ten Propositions are these. (1.) That the Essence of God shall not be seen by Men, or Angels. (2.) That the Divine Essence, tho' the same in the Father, Son and Holy Ghost, yet as it is, that Essence and the Form, 'tis one in the Father and the Son, and not in the Holy Ghost. (3.) that the Holy Ghost proceeds not from the Son, since he is Love and Unity, but only from the Father. (4.) That there are several eternal Truths which are not himself. (5.) That the first Moment, the Creation and the Passion, are neither the Creator nor the Creature. (6.) That the wicked Angel had been wicked from the first instant of his Creation. (7.) That the Souls in Bliss and even that of the Blessed Virgin her self shall not be in the *Empyrean* Heaven with the Angels, but in the *Crystalline* Heaven. (8.) That an Angel may be in many Places at one and the same time, and even every where. (9.) That he who is endued with better natural Parts, shall have more Grace than another. (10.) That the Devil had no support to keep him from falling, nor *Adam* to keep in his State of Innocence. The Assembly after they had censured these Propositions, declared, that Men ought firmly and without doubt to believe, (1.) That the Substance, Essence and Nature of God shall be seen by the Holy Angels and the Blessed Souls. (2.) That there is but only one substantial Essence and only one Nature in the Father, Son and Holy Ghost, even as it is the Form. (3.) That the Holy Ghost as Unity and as Love proceeds from the Father and the Son. (4.) That there is but only one eternal Truth which is God, and that no other has been from all Eternity. (5.) That the first Moment, the Creation and Passion are Creatures. (6.) That the Bad Angels have been Good, and became Bad by their Sin. (7.) That the Souls of the Blessed and their Bodies shall be in the *Empyrean* Heaven, as well as the Holy Angels. (8.) That the Angels are in a distinct place, so that they cannot be in two Places at once, much less every where. (9.) That Grace and Glory are granted according to the Order and Predestination of God. (10.) That the wicked Angels and *Adam* had Support to keep them from falling, tho' not sufficient to carry them on into Perfection.

About the same time *William* Professor of the *Franciscan*

Friars having advanced in a Sermon preached on the Festival of St. *John Baptist* in the Church or his Monastery, several Propositions about Free Will and Free Grace, was oblig'd to retract the two following, in an Assembly of the Doctors of Divinity of *Paris*. (1.) Free Will is a Natural Power to receive Grace, but not an Effective, or Co-operating Power for the entertaining of Grace. (2.) He who is damned, has never been in a State of Grace, but has been always an *Ishmael* or a *Judas*, never a Saint *John*.

In the Year 1270, in December, *Stephen Templar* Bishop of *Paris* condemn'd other Propositions taught by several Professors in Philosophy and Divinity of the University of *Paris* which are thirteen in Number. (1.) That the Understanding of all Men is one and the same in Number. (2.) That this Proposition *Homo intelligit*, is false and improper. (3.) That the Will chuses and wills by necessity. (4.) That all sublimary things are subjected to the Influences of the Heavenly Bodies. (5.) That the World is eternal. (6.) That there never was a first Man. (7.) That the Soul of Man as being the Form of him, is corruptible. (8.) That the separated Soul does not suffer eternal Fire. (9.) That Free Will is a passive, not an active Power and that 'tis led by the sensitive Appetite. (10.) That God has no Knowledge of singular things. (11.) That he knows nothing externally without himself. (12.) That the Actions of Men are not govern'd by Providence. (13.) That God cannot give Immortality, or Incorruptibility to a mortal, and corruptible Creature. The Bishop of *Paris* order'd the Rector of the University not to suffer that Questions of Faith should be disputed in the Philosophy-Schools, and the University provided against it by a Statute made April the first 1271, by which it declar'd, that all those who after they have proposed Questions which may concern Faith and Philosophy, shall decide them against the Faith, or shall maintain those Propositions true, according to Principles of Philosophy tho' contrary to the Faith; shall be expelled the University.

Notwithstanding this Maxim, that one and the same thing may be true according to Philosophy, and false according to Faith, spreading it self: The same Bishop being admonish'd by Pope *John XXI.* forbad it in the Year 1277, and condemn'd a great many Errors which they took the Liberty to maintain under this Pretence, as if there might be two Truths, one according to Philosophy, and another according to Faith. He likewise condemn'd a Book call'd, *Of Love, or of the God of Love*, and some Writings of Geomancy, Necromancy and Witchcraft.

CHAP. IX.

An Account of the Sects of the Vaudois and Albigenes, and other Hereticks: Of their Errors, Condemnation, Adversaries, of the Inquisitions, Croisades, and Wars rais'd against them.

The Rise of the Sect of the Vaudois.

ABOUT the Year 1160, *Peter Valdo* a rich Merchant of *Lyons* being in an Assembly of his Brethren was so sensibly affected at the sudden Death of one of them, that he took upon him a Resolution of altering his way of Living, and explaining the Words of *Jesus Christ* against Riches in a literal Sense, he distributed all his Goods to the Poor of the City, to make a Profession of voluntary Poverty, and to revive, as he pretended, the way of Living among the Apostles. Several Persons having followed his Example, they formed a Sect of People whom they call'd the *Vaudois*, or *Waldenses* from the Name of their first Pounder; *The Poor of Lyons*, because of the Poverty of which they made Profession; *Leonists*, from the Name of the City of *Lyons*, and *Insabbates*, upon the Account of certain Shoes or Sandals, which they wore, cut on the top to shew their bare Feet, in Imitation of the Apostles, as they supposed. *Valdo* having some Learning, explain'd to them the New Testament in the Vulgar Tongue. He instructed them so well, that they took the Fancy upon them not only of imitating the voluntary Poverty of the Apostles, but also of preaching and teaching, tho' they were Laicks and had no Mission. The Clergy of *Lyons* having reprov'd them for it, they began to declaim against the Ecclesiasticks and against their Irregularities, giving out with a great deal of Haughtiness, that the only Reason why they oppos'd their Preachings, was because they env'y'd the Sanctity of their Morals, and the Purity of their Doctrine. The Pope enjoined them Silence, judging that it did not belong to Laicks who had but very little Learning to preach the Word of God; but they did not hearken to the Voice of his Holiness, and continued to preach boldly. Pope *Innocent III.* excommunicated and condemn'd them with other Hereticks. His Bulls only serv'd to exasperate them, to confirm them in their Obstinacy, to put them upon shaking off entirely the Yoke of Obedience, and to engage them to maintain divers Errors. Their Sect spread it self in several

Places, which oblig'd *Alphonso* King of *Aragon* to condemn them in the Year 1195. *Bernard* Archbishop of *Narbonne* proscrib'd them, and some time after held a Conference with them, wherein they were convicted of several Errors. Notwithstanding these Condemnations, some among them apply'd themselves to the Pope, to obtain from the Holy See the Confirmation of their Institution; but the Pope having learned that there was Superstition in their Conduct, reject'd them and in their stead approved of the Order of the *Franciscans*, who tho' they were not guilty of those Superstitious Practices yet went barefoot, and made a Vow of voluntary Poverty.

The *Waldenses* or *Vaudois* in their first Rise were not guilty of any great Errors; but they fell into them by Degrees. We may find out the Progress of them from the Authors who have treated of them. The Design of *Valdo* was not to establish a new Sect, nor to maintain new Tenets; but to set up a Society of Persons who should practise according to the Letter, the Advices of the Gospel, and who should revive the Apostles way of Living. There was nothing to be blam'd in all this, if they had not made an Ostentation of voluntary Poverty, and adher'd to such Superstitious Practices, such as cutting their Shoes to shew their naked Feet, the wearing of particular Habits, and never cutting the Hair of their Heads. They afterwards assum'd to themselves the Power of Preaching, tho' Laicks and without a Mission. At first they only exhorted others to imitate their way of Living; but the Clergy, opposing their Preaching, they began to rebel against the Prelates, and to shake off the Yoke of Obedience: They declaim'd against the Manners of the Ecclesiasticks, and maintain'd, that their Unworthiness render'd them incapable of their Ministry, that they were not oblig'd to obey them, and that Laicks may preach without their Permission. But going still farther, they taught, that the Ministers whose Manners were irregular could neither consecrate, nor grant Absolution

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because they did not lead an Apostolical Life, and they usurped that Right to themselves, even tho' they were only Laicks: They likewise maintained, that all Pastors were obliged to embrace a Life of Poverty, by entirely renouncing all their Estates: That it was not lawful to swear upon any Account whatever, nor to put Men to Death, tho' for an Offence. They afterwards oppugned the Doctrine of the Church about the Worshipping of Saints, their Relicks, the Indulgencies and Ceremonies of the Church, the Sacraments and Purgatory.

This was the State and Condition of the Sect of the *Waldenses* or *Vaudois* about the Year 1250, as we are informed by *Rainerius Sacho*, who reduc'd their Errors to three Heads. The first contains the Blasphemies which they uttered against the Church, its Institutes, and against the whole Body of the Clergy: The second comprehends the Errors which they advanced against the Sacraments of the Church and against the Saints; and the third the Declamations which they made against the laudable Customs approved by the Church. A particular Account of those Errors we here give you, as they are related by *Rainerius*. In the first Place they say, that the Church of *Rome* is not the Church of *Christ*, but a Church of Wicked Men, and that it has ceas'd from being so, ever since the time of *St. Sylvester*, when the Poison of Temporalities entred the Church. They add, that they are the Church of *Jesus Christ*, because they follow the Doctrine of *Jesus Christ* and the Apostles in their Words and Actions. The second Error which they teach is, that the Church is full of Vices and Sins, and that they are the only Persons who live holily. The third, that scarce any besides them hold the Doctrine of the Gospel. The fourth, that they are the truly poor in Spirit, who suffer Persecution for Righteousness sake, and for the Faith. The fifth, that they are the true Church of *Jesus Christ*. The sixth, that the *Roman* Church is that Harlot mention'd in the *Apoc. 17*, because of its superfluous Ornaments, of which the Eastern Church is not so nice. Seventhly, they despise the Laws of the Church, as being too many and too burdensome. Their eighth Error is, that the Pope is the Author of all Errors. The ninth, that the Prelates are the Scribes, and the Monks are the Pharisees. The tenth, that the Pope and all the Bishops are Homicides because of the Wars which they tolerate. The eleventh, that they ought not to obey the Prelates but only God. The twelfth, that all the Members of the Church are equal. The thirteenth, that no Person ought to bow the Knee before a Priest. The fourteenth, that they ought not to pay Tithes. The fifteenth, that Clerks ought not to have Estates in Land. The sixteenth, that neither Clerks nor Regulars ought to have Prebends. The seventeenth, that the Bishops and Abbots ought not to have any Royalties. The eighteenth, that one ought not to divide the Land and the People. The nineteenth, that 'tis ill done to found and endow Churches. The twentieth, that nothing ought to be bequeath'd to Churches by Last Wills and Testaments. They likewise maintained, that no Person ought to pay any Rent to the Church. They condemned the Ecclesiasticks for their Idleness, and pretended that they ought to work with their Hands as the Apostles did. They rejected the Titles of Prelacies, of Pope, of Bishops, &c. They considered all the Ecclesiastical Benefices as null and void. They had no regard to the Privileges of the Church. They despised the Exemptions of Church-goods and Church-men. They valued not Councils and Synods. They pretended, that all the Privileges of Curates were of humane Invention, and that the Rules made by the Monks are Pharisaical Traditions.

In the second place, They condemned all the Sacraments of the Church, and first about Baptism they say, that the preliminary Admonition is worth nothing; that the washing of Infants is of no avail to them; that the Sureties do not understand what they answer to the Priest: Lastly, they reject all the Exorcisms and all the Benedictions of that Sacrament. They likewise reject the Sacrament of Confirmation, and wonder that only Bishops are allow'd to administer it. Concerning the Sacrament of the Eucharist they say, that the Priests who are in any mortal Sin cannot consecrate, and that Transubstantiation was not effected in the Hands of him who consecrated unworthily, but in the Mouth of him who received the Eucharist worthily, and that one might consecrate on a common Table, according to what the Prophet *Malachy* says, *They shall offer in all Places a pure Offering in my Name*. They likewise condemned the Custom of Christians who communicated only once a Year, because themselves communicated daily. They said, that Transubstantiation ought to be made with Words in the vulgar Tongue. That the Mass was nothing, because the Apostles never said it, and they only said it for their own Interest. They received not the Canon of the Mass, but only made use of the Words of *Jesus Christ* in the vulgar Tongue. They called the Chanting of the Church an infernal Crime. They rejected the Canonical Hours. They maintain, that the Offering made to the Priest at Mass

signifies nothing, and disapproved of kissing the *Pyx* and the Altar. About the Sacrament of Penance, they said, that no body could be absolv'd by a wicked Priest; and on the contrary a good Laick has that Power. That they remit Sins and confer the Holy Ghost by the Imposition of Hands. That it was better to confess one's self to a good Laick than to a bad Priest: That they ought not to impose large Penances, but to follow the Example of *Jesus Christ*, who said to the Adulteress, *Go and sin no more*. They reject the publick Penances and the annual general Confessions. They likewise cast a blemish on the Sacrament of Marriage, by maintaining, that it was a mortal Sin for a Man to have to do with his Wife, when she was past Child-bearing. They did not acknowledge the spiritual Alliance, nor the Impediments of Affinity and Consanguinity appointed by the Church, no more, than those of publick Order and Decency. They hold, that Women have no need of Benediction after their lying in; that the Church was in the wrong in prohibiting the Clergy from marrying, and that they who live continently do not sin by Kisses and Embraces. They do not approve of the Sacrament of extreme Unction, because it was only given to the Rich, and ought to be administered by a great many Priests; that all the Laicks are so many Priests; that the Prayers of wicked Priests signify nothing. They laughed at the clerical Tonsure. They say, that the Laicks ought not to pray in *Latin*, that all the Laicks even the Women may preach; that whatever is not in the Scriptures is fabulous. They celebrate and administer the Sacraments in the vulgar Tongue. They learn by heart all the Text of the Scriptures, and reject the Decisions and Expositions of the Fathers. They despise Excommunication, and have little or no regard to Absolution. They laugh at Indulgencies and Dispensations. They do not allow of any Irregularity. They believe no other Saints, but the Apostles, and invoke no saints, but God alone. They despise the Canonizations, Translations, Vigils of the Saints. They laugh at the Laicks who make choice of Saints in the Lots which they draw upon the Altar. They never say any Litanies. They do not believe the Legends. They ridicule the Miracles, and have no Esteem for Relicks. They look upon Crosses as common Wood. They teach that the Doctrine of *Jesus Christ* and the Apostles is sufficient to Salvation, without being oblig'd to observe the Laws of the Church, and that the Tradition of the Church is the Tradition of the *Pharisees*. They do not allow of any mystical Meaning in the Scriptures, nor in the Practices or Ceremonies of the Church.

In the third place these are the Errors which they held concerning the Usages of the Church. They despised all the approved Customs which are not to be met with in the Gospel, such as the Festivals of *Candlemas*, and *Palm-Sunday*, the reconciling of Penitents, the Adoration of the Cross, the Festival of *Easter*, with those of *Jesus Christ* and the Saints. They say, that all Days are equal, and work on Holy days as well as on other Days. They do not observe the Fasts of the Church. They despise the Dedications, the Benedictions and the Consecrations of Wax-Tapers, Boughs, chrism, fire, the paschal lamb, Lying-in-Women, pilgrims, holy Places, sacred persons, ornaments, salt and water. They would have no walled Church; and disapprove of the Dedication of Churches and Altars, and their Ornaments; the Sacerdotal Habits, the Chalice and the Corporals. They would not have any lighted Tapers, nor any Incense offer'd, nor any Holy Water us'd. They condemn Images, the Chanting of the Church, Processions on Festivals or Rogation-Days. They find fault, that a Priest is allowed to say many Masses on one Day. They make merry during the time of Interdiction. They go not to Churches, and perform the Duties of *Christians* only in Appearance and hypocritically. They condemn the Ecclesiastical Burial, the Ceremonies of Interments, the Masses and Prayers for the Dead, and the Confraternities. They deny Purgatory, and maintain, that there are only two States after Death, one for the Good and Elect in Heaven, and the other for the Reprobate and Damned in Hell. They teach, that all Sin is in its own nature Mortal, and that there is no such thing as a Venial Sin. They pretend, that it is unlawful to swear; whereupon those that are perfect among them chuse rather to die than to swear. Those who are not so perfect, swear, but do not think themselves oblig'd to keep their Oath, and look upon those who exact it of them as more guilty than Homicides. They condemn all Princes and Judges, being persuaded, that 'tis not lawful to punish Malefactors. Lastly, they condemn the Ecclesiastical Judgments.

Policordus who wrote about an hundred Years after *Rainerius* against the *Vaudois*, relates the Original of them after the same manner, and observes, that at first they only oppugn'd the Discipline and the Ceremonies of the Church without reflecting on the Sacraments; but that afterwards they thought fit to hear Confessions, to impose Penances, and to grant Absolution, and that within a while after some among them intruded to consecrate the Body of *Jesus Christ*, and to communicate to others; but that several of their Sect had disapproved

The Errors of the Waldenses or Vaudois.

proved of that Conduct. the Errors of the *Vaudois* which *Pelickdorff* refutes in his Work, are, (1.) That the Sacerdotal Order was sunk ever since the time of St. *Sylvester*, and that the true Faith was obscured, and only a few Elect in the World. (2.) That the Priests and the other Clergy of the Church of *Rome* being Fornicators, Usurers, Drunkards, &c. have not the Holy Ghost, cannot confer it, and are not to be obey'd. (3.) That the Blessed Virgin and the Glorified Saints do not regard what is done here on Earth, and do not pray for us; that therefore it is needless to invoke them, and that God alone is to be prais'd, honour'd, and pray'd to. (4.) That there are but two States after Death, and consequently no Purgatory. (5.) That tis not better to be interr'd in a Church-yard than elsewhere: That 'tis needless to consecrate Churches, Altars, Sacerdotal Habits; to bless Water, Ashes, Wax-tapers, &c. (6.) That the Chanting of the Church is condemnable: That the Canonical Hours and all the other Prayers are useless except the *Pater-noster*, which is the only Prayer that ought to be us'd, and that all that is said at Mass ought to be rejected, as being of human Institution, except the Words of Consecration and the Lord's Prayer. (7.) That Pilgrimages, Indulgences, and the Jubilee, ought to be rejected. (8.) That Excommunication is of no force. (9.) That one ought not to have any Images, or to pay them any Worship. (10.) That the Exorcisms which some Priests make over the Possessed are Superstitions, and the rather because no Man since the Passion of Jesus Christ can be possessed by the Devil. (11.) That that the Study of the Languages and the Sciences are hurtful. (12.) That all Oaths tho' judicially and truly made are condemnable and sinful. (13.) That the Pastors and Ministers of the Word of God ought to have nothing *de Proprio*, in imitation of Jesus Christ and the Apostles.

We do not think fit to add any thing to the Testimonies of these two Authors concerning the Errors of the *Waldenses* or *Vaudois*, which they have very largely insisted on. This Sect increas'd very much in the thirteenth Century, in spite of the Inquisitors, and spread it self in *Arragon*, and in the Vallies of *Piedmont*, where it has remain'd, still holding the same Maxims till it was united in the Year 1530, with *Oecolampadius* and the other Sacramentarians, to whom the *Vaudois* sent *Peter Mason*, and *George Morel* who entred into a Treaty with *Oecolampadius* and *Martin Bucer*: These two latter propos'd to them the rejecting of several of their Errors, by acknowledging, th at a Christian might swear lawfully, and exercise the Office of a Magistrate; that the Ministers might possess something *de Proprio*; that one might punish Malefactors with Death; that wicked Ministers might administer the Sacraments, &c. And they engag'd them to maintain others which they had never maintain'd before, particularly, that the Body of Jesus Christ is not in the Eucharist, and that there was no necessity of confessing their Sins, a Doctrine which the *Vaudois* never till then openly oppos'd. However notwithstanding this Union, most of the *Vaudois* persisted still in their own Principles till necessity forc'd them in the Year 1630, to take the *Calvinists* for their Pastors.

Rainerius likewise mentions several other Sects of Hereticks of his time, viz. the *Rancaires* who espoused the Errors of the *Patarini*, and who maintain'd, that no mortal Sin was committed by the lower Part of the Body, and upon this false Principle abandon'd themselves to all manner of Irregularities. These Men disguis'd their Sentiments and never gave a direct Answer to the Questions they were ask'd. The *Siscidois*, who held the same Opinions with the *Vaudois*, only they had a greater Respect for the Sacrament of the Eucharist. The *Ortlieben* or *Orbibanians*, who deny'd the Mystery of the Trinity; taught that Jesus Christ was the Son of *Joseph* and *Mary*; believ'd the Word to be Eternal; deny'd the Resurrection and the Last Judgment; and maintain'd, that Jesus Christ had not suffer'd really; annull'd all the Sacraments of the Church, and asserted, that the Eucharist was only Bread. The *Cathari*, whose Sect was divided into three Parts. that of the *Albanais*, that of the *Concoresois*, and that of the *Bagnolois*. This Sect prevail'd chiefly in *Lombardy*. Their common Errors were, that the Devil was the Author of this World, that the Sacraments are of no avail to Salvation, that Marriage is a mortal Sin, as well as the eating of Flesh, Eggs, and Cheese; that there is no Resurrection, and that 'tis not lawful to punish Malefactors, nor kill Animals: That there is no Purgatory. They allow'd of four Sacraments, but such as had nothing besides the Name agreeable with those of the Church: For instead of *Baptism*, they made use of the Imposition of Hands: Instead of consecrating the Eucharist, they bless'd a Loaf before Meals, and after having said the Lord's Prayer they broke and distributed it to all there present: About Penance they taught that eternal Glory is not diminished by Sin, nor the Punishment of Hell augmented by Impenitence, that no Person shall go into Purgatory, that the Imposition of Hands remits entirely the Punishment and the Guilt of Sin. They made no other Confession besides a publick Acknowledgment of their Sins in general, and impose no less Penances on the least than they do

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on the greatest Sinners. They allow'd of four Degrees of Orders, the Bishop, the first Son, the second Son, and the Deacon. *Rainerius* reckon'd up sixteen Churches of those *Cathari*, and observes that the Sect of the *Albanais* was divided into two Parts; viz. One of which *Gelesinanza* their Bishop of *Verona* was the Head, and the other which had for its Head *John of Lyons*. He in particular related the several Errors of those Sects, which held the Extravagancies of the *Manichees* and *Bulgarians*, besides they were of the Opinions of the *Vaudois* and *Albigenses* with whom they were united. For in this Century as well as the foregoing, all those Hereticks agreed to oppose the Hierarchical Order of the Church, its Usages, its Ceremonies, and its Sacraments, and several particular Sects were faln into extravagant Errors and abominable Disorders.

The great Sect of the *Albigenses* was a Mixture and Composition of all those particular Sects: It spread it self in *Languedoc*, *Provence*, *Dauphiné* and *Arragon*: *Raymond* Count of *Toulouse* supported their Party, which was become very numerous and powerful, especially in *Languedoc*, and grew every Day stronger and stronger by the Remissness of the Prelates, and the irregular Manners of the Ecclesiasticks. Pope *Innocent III.* (being minded to put a stop to them) sent in the Year 1198, two Legates *Rainerius* and *Guy* into those Provinces, to endeavour the Extirpation of those Hereticks, recommended them to the Bishops and Lords, that they would assist them in this Undertaking and employ their Authority for to punish the Hereticks. In the Year 1199. he order'd their Estates should be confiscated. This first Mission having had no great Success, Pope *Innocent* gave Commission to *Arnold* Abbot of *Cisteaux* to employ the Abbots and Monks of his Order, and particularly *Peter de Chateaufort* and *Radulphus* Monks of *Fontfroide*, not only to preach against those Hereticks, but likewise to excite the Princes and People to extirpate them, and to form a *Croisade* against them. These Missionaries making no great Progress at first, held a Council in the Year 1207. wherein they debated on the Methods of converting the *Albigenses*. *Didacus* Bishop of *Osma* declared, that in order to succeed in this Affair it was requisite, that they should lay aside the *Fastus*, the Pomp and Magnificence which appeared in their Habits and Equipage, that they should embrace the Poverty of Jesus Christ and demonstrate their Faith not only by their Words but also by their Actions, that so they might save the Souls of those whom these Hereticks deceiv'd by a false Semblance of Piety and Virtue. This Advice seem'd to them very good, all of them promis'd to follow it, and he was the first who put it into Execution by dismissing all his Equipage, and retaining only a few Clerks among whom was *Dominick* afterwards Founder of the *Jacobine* Friars. The rest follow'd his Example and continued their Preachings. The greatest Adversary they had in those Errors was *Raymond* Count of *Toulouse*. They issu'd out against him Ecclesiastical Censures, and excited the Lords of his Province, who oblig'd him in appearance to abandon the Party, of the *Albigenses*, and to receive Absolution. But forasmuch as his Repentance was not sincere, he chang'd every Moment, and at last having had a Conference at *St. Giles's* in *Provence* with the Pope's Missionaries, he caus'd *Peter de Chateaufort* to be assassinated in going out of that City. The Pope had no sooner heard of it but he issu'd out his Bulls against the Murderers, and especially against *Raymond* Count of *Toulouse*, whom he believ'd to be the Author of that Action, and exhorted *Philip Augustus* King of *France*, and the other Princes and Lords of the Kingdom, to raise a *Croisade* to fight the *Albigenses* and to seize on the Demesns of *Raymond*. That Count, to avoid the Storm which was coming upon him, sent to assure the Pope, That he would do whatever they required of him, that he would endeavour to destroy the Heresy, and that he would receive Absolution from the new Legate, which he entreated he would send him, because the Abbot of *Cisteaux* was too severe upon him. The Pope sent one of his Chaplains nam'd *Milo*, and *Theodosius* Canon of *Genes*, with Order however to do nothing but by the Advice of the Abbot of *Cisteaux*. These two Legates having held an Assembly of Prelates in the Castle of *Montily* in *Provence*, agreed upon the Propositions which were to be made to Count *Raymond*. *Milo* afterwards sent for him to come to *Valenza*, and obliged him to deliver up for the security of his Word seven Towns of *Provence* or *Languedoc*, to cause it to be declar'd by the Consuls of *Avignon*, *Nismes*, and *Saint George*, That if he did not obey the Orders of the Legate, they should not think themselves oblig'd to keep any longer their Oath of Allegiance to him; and to grant a County of that Country to the Church of *Rome*. The Count of *Toulouse* constrain'd by the necessity of his Affairs, granted those Conditions, and promis'd to do whatever that Legate would prescribe to him. He began by delivering up the seven Towns to *Theodosius*, and afterwards came to *St. Giles's* where *Milo* was to reconcile him. He was brought Naked in a Sheet to the Church-porch of *St. Giles's*, and swore upon the Body of Jesus Christ and upon the Relicks of the Saints, in Presence of the

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Legate and twenty Bishops who were met at that Place, to obey the Church of Rome, to do whatever the Pope and his Legate would order him, to abandon the Hereticks, and to expel them, to restore to the Church what he had taken away from it; submitting himself and his Successors to the Forfeiture of his Estate, and to Excommunication, if he did not observe what was contained in his Oath. Afterwards the Legate put the Stole on his Neck, struck him with the Wand, and brought him into the Church after he had given him Absolution. He order'd him to re-establish the Bishops of *Carpentras* and *Vaison* in all their Estates and Privileges, to drive out of their Territories the *Arragonois*, the *Routiers*, the *Coteraïns*, and the other Hereticks, to exclude the Jews from all Manner of Offices; to treat as Hereticks those who should be delated to him by the Bishops as such; and to sign the Articles of Peace which the Legates of the Pope should draw up. The Counts, Barons, and Consuls of *Avignon* and *Montpellier*, took likewise their Oaths, and at last the Count of *Toulouse* made a Declaration, whereby he engaged himself to maintain the Liberties and Immunities of Churches.

The Army of the *Croisade* having no more Contest with the Count of *Toulouse*, turned its Forces against *Beziers*, where the *Albigenses* were fortified. The Town was besieged, taken, and burnt, and all the Inhabitants put to the Edge of the Sword. The Count of *Beziers* who was a Catholic, made a *Manifesto* against the Cruelties offer'd to his Subjects, and retir'd to *Carcaffonne*. The Army of the *Croisade* besieged it, the Count held it out a long Time; but he being taken, the Town was abandon'd and left to the *Croisade-Men*, who elected *Simon* Count of *Montfort* for their General. He carried on the War, and took a great many Places and Castles, not only from the Hereticks, but likewise from other Lords. The King of *Arragon* was offended at it, and the Count of *Toulouse* went himself to Rome, to prefer his Complaints to the Pope, and to make his Agreement with him. The Pope promis'd to do him Justice, and on his Part he engaged himself to drive out the *Albigenses* out of his Territories. When this Count was upon his Return, there was a Treaty of Peace set on Foot between him and the Count of *Montfort*. They met at *Narbonne* with the King of *Arragon*, who was the Mediator of the Peace. The Abbot of *Cîteaux* propos'd to the Count of *Toulouse*, the extirpating of all the Hereticks who were in his Territories; promising to restore to him all his Towns and Castles, if he would do it. Proposals were likewise made of making a Peace with the Count of *Foix*, and of restoring to him all his Castles except *Pamiez*. This Peace was not concluded, and the Count of *Toulouse* still persisting to succour the *Albigenses*, and to make War for the recovering of his Territories, was excommunicated by the Pope's Legate, who caus'd War to be proclaim'd against him as well as against the Count of *Foix*, by *Simon* of *Montfort*, to whom they gave the Pillage of these two Princes. The Count of *Montfort* immediately drew out the Army of the *Croisade* into the Field, took from the Counts of *Toulouse* and *Foix*, Part of their Dominions, and forced them to shut themselves up in Towns, leaving him Master of the Field. Hitherto the King of *Arragon* had stood neuter; but now declar'd himself for the Count of *Toulouse*, and being come to that City, he propos'd to the Archbishop of *Narbonne*, the Re-establishment of the Counts of *Toulouse*, of *Comminges*, of *Foix* and of *Bern*, offering in behalf of the Count of *Toulouse*, to give the Church Satisfaction for all the Wrongs which he might have been the Cause of, and in case they would not grant this Favour to the Father; he desired it for the Son. He likewise desired, that they would restore to the Counts of *Foix*, *Comminges* and *Bern*, who were not Hereticks, the Lands and Castles which the *Croisade-Men* had taken away from them, upon Condition, that they would give the Church Satisfaction. The King of *Arragon* having given in those Proposals in Writing to the Prelates, met in the Year 1213. at *Luvaur*: They replied, That as to the Count of *Toulouse*, he had no farther Favour to expect; and for the rest, it was requisite, that before they demanded Justice of the Church, they should give it Satisfaction, and get themselves absolv'd, and that afterwards they should have Justice done them. The King of *Arragon* perceiving, that they had rejected his Proposals, required a Truce to be made till *Pentecost*, with a Design of retarding the Progress of the *Croisade*, and when they would not grant him that, he appeal'd to the Pope, inform'd him of the Proposals which he had made, and sent him the Submissions of the Count of *Toulouse*, *Foix*, *Comminges*, and *Bern*. The Prelates protested against this Appeal: Yet the Pope seem'd to have some Regard for it, and at first appear'd favourable to the Demands of the King of *Arragon*; but the Deputies of the Council, and of *Simon* of *Montfort* being arriv'd at Rome, and having given him their Instructions, he declar'd himself entirely in favour of the *Croisade*, and wrote about it to the King of *Arragon*. That Prince being incens'd at this Repulse, rais'd an Army of 10000 Men, and being join'd with the Counts of *Toulouse*, *Comminges*, and *Foix*, laid Siege to a Place near *Toulouse*, nam'd *Muret*, in which the Count of *Montfort* had plac'd a Garrison. The latter having thrown himself into the Place with a thousand or twelve hundred

Men, made so vigorous a Sally on the Besiegers, that he defeated and cut them in Pieces. The King of *Arragon* lost his Life in the Engagement. This Defeat was followed by the surrendring of the City of *Toulouse*, and the Conquest of a great Part of *Languedoc* and *Provence*. In the Year 1215. the Pope, in pursuance of a Decree of the Council of *Montpellier*, granted to the Count of *Montfort* all the Territories of the Count of *Toulouse*, and the others which had been conquer'd by the *Croisade-Men*, but with a Charge, that he receive the Investiture of them from the King, and pay him the Feodal Rights. The fourth General *Lateran* Council held in November the same Year, having heard the Counts of *Toulouse* and *Foix*, and the Brother of the Count of *Montfort*, granted to the latter the County of *Toulouse*, and only reserved to the Son the Lands which he had in *Provence*, and four hundred Merks per Annum. At this Time *Simon* of *Montfort* took upon him the Name of Count of *Toulouse*, received the Investiture of the County from the King of *France*, and continued to carry on the War, against the *Albigenses* and the Men of *Toulouse*, whilst St. *Dominick* and Cardinal *Bertrand* the Legate to Pope *Honorius* III. endeavoured by their Missions to convert the Hereticks. In the mean time, *Raymond* Count of *Toulouse*, who had withdrawn himself to *Arragon*, returned with Forces into his own Country, and seiz'd upon the City of *Toulouse*: *Simon* of *Montfort* laid Siege to it immediately, and after he had invested it seven whole Months, he was kill'd in a Sally about the End of the Year 1218. His Son *Amaury* succeeded him in his Conquests, and was assisted by *Philip Augustus* King of *France*, who sent his Son *Lewis* and some Forces to his Relief: But that Prince being recall'd, the Counts of *Toulouse*, of *Comminges*, and of *Foix*, retook in a little Time what had been taken away from them. *Amaury* perceiving himself too weak, quitted his Pretensions, and yielded his Rights to *Lewis* VIII. who had succeeded his Father in the Kingdom of *France*. *Raymond* Count of *Toulouse* being dead, his Son of the same Name succeeded him, who to keep himself in his Estate was for being reconcil'd to the Pope, to whom he promis'd entire Submission. *Honorius* III. commissioned the Archbishop of *Narbonne*, to make up the Peace, and that Prelate having in the Year 1224. call'd a Council at *Montpellier*, he therein took the Oaths of the Count of *Toulouse* and his Barons, by which they engaged themselves to reduce their Country to the Obedience of the Roman Church, to restore to the Ecclesiasticks their Revenues, to pay them fifteen thousand Merks within three Years for Damages sustain'd, to see Justice done upon the Hereticks, and to extirpate them out of their Country. In the foregoing Year the *Albigenses* created an Antipope in *Bulgaria* and *Dalmatia*, against whom *Conrade* Cardinal Bishop of *Porto*, and Legate of the Holy See, held a National Synod of *France* at *Paris*. In the Year 1225. Cardinal *Romanus* held another National Council at *Bourges*, in which the Count of *Toulouse* and the Count of *Montfort* appear'd and maintain'd the Rights and Pretensions which each had to the County of *Toulouse*. After they had been heard, Cardinal *Romanus* had a private Debate with the Prelates, but came to no Conclusion. This Legate had Orders to demand for the Pope the Revenues of two Prebends in all Cathedral Churches, two Places in the Abbies, and one Prebend in the other Churches. He would likewise appoint Proctors to receive those Revenues, and four Abbots to be Visitors of all Monasteries of *France*. But the Prelates resolutely oppos'd this Project, and declar'd boldly that they would never suffer such an Oppression. The next Year the same Cardinal held a National Council at *Paris*, wherein he excommunicated *Raymond* Count of *Toulouse*, and gave his Demands to *Lewis* King of *France* and his Successors, to whom *Amaury* yielded his Pretensions. The King and Lords immediately took the Cross from the Hands of the Legate, who caus'd the *Croisade* to be preach'd up throughout the whole Kingdom. The King march'd at the Head of the *Croisade-Men*, took *Avignon*, and became Master of all *Provence*. The Count of *Foix* submitted to the King and the Pope, but he kept not his Word, and was again excommunicated with Count *Raymond*, the *Tolosians*, and *Trinavel* Viscount of *Beziers* in the Council of *Narbonne*, held 1227. At last in the Year 1228. *Raymond* Count of *Toulouse* was obliged to submit to King *Lewis* and the Pope, and to make a Treaty with them upon what Terms they pleas'd. It was begun at *Meaux*, and ended at *Paris* in the Presence of Cardinal *Romanus* the Pope's Legate, and of the Lords of the Land. The Count promis'd the Legate and the King, that for the future he would be faithful to the Church and to the King of *France*: That he would extirpate the Hereticks and their Favourers out of his Territories; that he would set up the *Inquisition* in them: That he would pay a certain Sum to those who should detect an Heretick; that he would take Care to punish the *Routiers*: That he would maintain the Persons and the Privileges of Ecclesiasticks: That he would cause the Sentences of Excommunication to be duly executed: That he would shun the Excommunicate, and oblige them to re-enter into the Bosom of the Church: That he would set up Judges unsuspected of Heresy: That he would restore to Churches and Church-men

all the Estates which belonged to them before the *Croisade*; that he would cause the Tithes to be paid to the Churches: That he would give seventeen thousand Merks for the Damages done to the Churches, of which ten thousand should be distributed by the Direction of the Legate, four thousand to the Abbies of *Cîteaux*, *Clairvaux*, *Grand-Selve*, and *Candeil*, six thousand to fortify the Castle of *Narbonne*, and the others which shall be put into the King's Hands, four thousand to found an University at *Toulouse*: That after he had received Absolution, he would take the Cross from the Hands of the Legate, and depart within two Years to make War against the *Saracens* for five Years: That he would give his Daughter in Marriage to the King's Brother, upon Condition, that after the Death of the Count, the City of *Toulouse* and the Diocess thereof should belong to that Prince, and that in case he should die without Heirs, that Country should be annexed to the Crown, and no other Children or Heirs of Count *Raymond* to make any Pretensions thereto: That they would likewise leave him the Diocesses of *Agen* and *Cahors*, and Part of that of *Albi*, but that the King shall retain the City of *Albi*, and what is on the other Side the River *Tarn* towards *Carcassonne*: That he would do Homage to the King for the Territories left him, and that he would quit all his Pretences to the Country on this Side the *Rhone*; that he would stand by what had been done by the Count of *Montfort*; that he would make War against the Count of *Foix*, and the other Enemies of the *Roman Church*; that he would demolish the Fortifications of the City of *Toulouse*, and thirty other Castles; that for a Guarantee of this Treaty, he would put into the King's Hands the Castle of *Narbonne*, and several others, which the King should detain for ten Years, and keep at the Charges of the Count. This Treaty was concluded at *Paris* on April 18. 1228. Afterwards the Count and those of his Retinue, who had been excommunicated, went into the Church of *Notredame* at *Paris*, on Good-Friday, bare-foot in a Sheet, to receive Absolution from the Legate. This done, the Count remained Prisoner at *Paris*, till the Conditions of the Treaty were performed. About the Feast of *Pentecost*, the King sent him into his own Country, whither the Legate accompanied him, and held a Council at *Toulouse* in the Year 1229. wherein he set up the *Inquisition*, and made several Orders for the Extirpation of Hereticks. Count *Raymond* was not at first so violent against the *Albigenses*, for which the Pope's Legate upbraided him in the Year 1232. in an Assembly held at *Melun*, where he was resolv'd that this Count should make Laws against them, according to the Instructions of the Archbishop of *Toulouse*, and of a Lord who should be nominated by the King. The Archbishop drew up the Heads, according to which the Count in the Year 1233. made a very large Declaration against the Hereticks, which he published at *Toulouse* on the 14th of February. This last Blow put an End to the Contest of the *Albigenses*, who were afterwards left to the Inquisitors, who totally destroyed the unhappy Remainder of those Hereticks.

This Sect being (as has been already observ'd) compos'd of several other particular Sects, 'tis hard to determine what Errors were common to all the Sect, and what were only taught by particular Sects. The following are such as are charged upon them by *Alanus* Monk of *Cîteaux*, and *Peter* Monk of *Vaux de Cernay*, who wrote against them at that Time. They accuse them (1.) Of owning two Principles or two Creators, the one good, and the other bad; the former, the Creator of invifible and spiritual things, the latter, the Creator of Bodies, and the Tutor of the Old Testament. (2.) Of admitting two *Christs*, the one bad, who appear'd upon Earth; and the other good, who never lived in this World. (3.) Of denying the Resurrection of the Flesh, and of believing that our Souls are *Demons*, confin'd to our Bodies for the Punishment of their Sins. (4.) Of condemning all the Sacraments of the Church, Of rejecting Baptism as useless. Of abominating the Eucharist, Of practising neither Confession nor Penance, and of believing Marriage to be unlawful. (5.) Of ridiculing Purgatory, the Prayers for the Dead, Images, Crucifixes, and the other Ceremonies of the Church. These are the Heads to which the principal Errors charged upon the *Albigenses* may be reduc'd. As to their Way of Living, there were two Sorts of People among them, the *Perfect*, and the *Believers*; the *Perfect* boasted of living continently, did neither eat Flesh, nor Eggs, nor Cheese, abhor'd Lying, and never swore. The *Believers* liv'd as other Men, and were irregular in their Manners, but were persuad'd, that they were saved by the Faith of the *Perfect*, and that none of those who received the Imposition of their Hands were damned.

Luke Bishop of *Tuy* in *Spain* has compos'd a Work against the *Albigenses* divided into three Parts. In the first, he refutes their Errors about the Intercession of Saints, Purgatory, the Prayers for the Dead, the State of departed Souls, by Passages taken out of the Dialogues of *Saint Gregory* and *St. Isidore*. In the second, he refutes their Errors about the Sacraments and Sacramental Things, Benedictions, Sacrifices, the Authority of the Holy Fathers, the Worship of the Cross and Images. In the third Part, he detects the Fallacies which the Hereticks were guilty of, whether in denying of Truths, or by dissembeling their Sentiments, or by spreading of Fables,

and setting up false Miracles, or in imposing on the Church, or in corrupting the Writings of the Catholick Doctors, or by affecting to suffer with Constancy.

Among all the Sects which started up during the thirteenth Century, there was none more detestable than that of the *Stardings*, which shew'd it self by the Outrages and Cruelties which it exercis'd in *Germany*, 1230. against the Catholicks, and especially against the Church-Men. Those impious Persons honour'd *Lucifer*, and inveigh'd against God himself, believing that he had unjustly condemned that Angel to Darkness, that one Day he would be re-established, and they should be saved with him. Whereupon they taught, That till that Time it was not requisite to do any thing that was pleasing to God, but the quite contrary. They were persuad'd that the Devil appear'd in their Assembly. They therein committed infamous Things and uttered strange Blasphemies. 'Tis said, that after they had received the Eucharist at *Easter*, from the Hands of the Priest, they kept it in their Mouths without swallowing it to throw it into the Jakes. Those Hereticks spread themselves in the Bishoprick of *Breme*, and in the Frontiers of *Friezland* and *Suxony*, and getting to a Head massacred the Ecclesiasticks and Monks, pillag'd the Churches, and committed a World of Disorders. Pope *Gregory IX.* excited the Bishops and Lords of those Countries to make War against them, in order to extirpate that wicked Race. The Archbishop of *Breme*, the Duke of *Brabant* and the Count of *Holland*, having rais'd Forces, march'd in the Year 1234. to engage them. They made a vigorous Defence, but were at last defeated and cut to Pieces; six thousand were kill'd upon the Spot, the rest perished after several Ways, and they were all routed; so that there were but a few left who were converted, and returned to their Obedience the next Year.

In the Year 1248. during the Heat of the Contests between the Emperor *Frederick II.* and Pope *Innocent IV.* there rose up several People in *Germany*, who, under Pretence of defending the Emperor's Interest, set upon Preaching, That the Pope was an Heretick; That all the Bishops were Heretical and Simoniacal; That all the Priests being in mortal Sin, had no longer the Power of Binding and Unbinding, nor of consecrating the Eucharist; That they were Seducers; That neither the Pope nor the Bishops, nor any Man alive had the Power of interdicting Divine Service, and that those who did it were Hereticks and Deceivers; That the *Franciscans* and *Dominicans* perverted the Church by their false Preachings, and that the Life which they led was unlawful; that none but them preached the Truth, or lived according to the Gospel. After they had preached those Maxims, they declared to their Auditors, that they would give them Indulgences, not such as the Pope or Bishops pretended to grant, but an Indulgence which comes from God himself, and by our Order. These Preachers did more Harm than Good to the Interest of *Frederick* and *Conrade*; for they were the Occasion that many Catholicks abandon'd *Conrade*, which was in part the Cause of his Ruin.

The Sect of the *Flagellantes* or *Whippers* in its Rise was only the Effect of an indiscreet and immoderate Zeal, but had fatal Consequences. It began at *Perusa*, about the Year 1260. When a great many Men of all Ages march'd in Procession two and two with naked Bodies, Whipping themselves publicly till the Blood came, to implore the Mercy of God. These Processions were preceded by Priests who carried the Cross, and consisted of Men of all Sorts of Quality and Age. The Women and Maids exercis'd the same Right upon themselves at Home. At first these Instances of Penance were attended with Reconciliations, Restitutions, and Works of Charity. This Custom afterwards prevailed not only in other Towns of *Italy*, but likewise in *Germany*: And as Men are always inclinable to set a Value on their Performances, some of those Whippers preach'd That one could not obtain Remission of one's Sins without thus whipping one's self; and to obtain it they should confess their Sins to one another. The Prelates and Princes foreseeing the Abuses and Disorders which might ensue on this new Institution, oppos'd it, and put a Stop to this Superstition for some Time. But it reviv'd with more Fury and Disorder in the next Century; especially in *Hungary* and *Germany*, where there was an Impostor who gave out, That an Angel had brought him a Letter from Heaven, which promis'd those who would whip themselves for thirty four Days together, the Pardon of all their Sins. They admitted none into their Society, but such as had wherewithal to live, oblig'd them to confess their Sins, and pardon their Enemies before their Admission, and required if they were married, that they should obtain the Consent of their Wives. They at last carried themselves to such great Extravagancies, that they rais'd Seditions, massacred the *Jews*, rifled the Estates of Laicks, and committed a great many other Crimes. King *Philip de Valois* hindred them from coming into his Kingdom, by the Advice of the Doctors of the *Sorbonne* of *Paris*, who remonstrated to him, that the Practice of this new Sect was contrary to the Law of God, contrary to the Customs of the Church, and prejudicial to the Salvation of Souls. They likewise acquainted Pope *Clement VI.* of it, who condemn'd that Sect, and prohibi-

ted those Kinds of publick Whippings, and the rather, because several of those Whippers supported by Priests and incensed Monks, broach'd Opinions contrary to the Doctrine of the Church, saying, That the Blood which they shed in Whipping themselves was mix'd with the Blood of *Jesus Christ*, and advanced several other as extravagant Errors: This is what

is observ'd by the Continuator of *William de Nangis* on the Year 1349. wherein that Sect renewed its Extravagancies upon the account of a great Mortality, which rag'd on the Earth. *Gerson* has likewise compos'd a Treatise against these Whippers, of which we shall speak in its proper Place.

CHAP. X.

Ecclesiastical Observations on the Thirteenth Century.

THere were in this Century two Sorts of Errors against Religion, and the Church had two Sorts of Adversaries to struggle with, the first were those notorious Hereticks, who subverted the Fundamentals of the *Christian* Religion, by openly oppugning the Authority, the Sacraments, the Ceremonies, and the Discipline of the Church. The others were the rash Divines, who, desirous to distinguish themselves by maintaining nice and new Notions, advanc'd such Propositions as were infamous, rash, erroneous, and contrary to the Tradition of the Church, and the Faith of *Jesus Christ*. The Pope and the Prelates (perceiving that the former condemn'd the spiritual Power, and that Excommunication and the other Ecclesiastical Penalties, were so far from reducing them, that they rendred them more insolent, and put them upon using Violence) were of Opinion, that it was lawful to make use of Force, to see whether those who were not reclaimed out of a Sense of their Salvation, might be so by the Fear of Punishments, and even of temporal Death. There had been already several Instances of Hereticks condemned to Fines, to Banishments, to Punishments, and even to Death it self; but there had never yet been any War proclaim'd against them, nor any *Croisade* preach'd up for the Extirpation of them. *Innocent III.* was the first that proclaimed such a War against the *Albigenses* and *Waldenses*, and against *Raymond* Count of *Toulouse* their Protector. War might subdue the Heads, and reduce whole Bodies of People; but it was not capable of altering the Sentiments of particular Persons, or of hindring them from teaching their Doctrines secretly. Whereupon the Pope thought it advisable to set up a Tribunal of such Persons whose Business should be to make Inquiry after Hereticks, and to draw up their Processes. For this purpose he made choice of the *Dominican* and *Franciscan* Friars who were newly establish'd, to whom he gave Commission to make an exact Inquiry after Hereticks, and to draw up Informations against them: And from hence this Tribunal was call'd, *The Inquisition*. By Degrees the Authority of those *Inquisitors* increas'd, and whereas at the first they only drew up the Process of Hereticks, and solicited the ordinary Judges to condemn them, they afterwards had the Power granted them of trying the Crime of Heresy conjunctly with the Bishops. The Emperor *Frederick II.* approv'd of this Tribunal, took the *Inquisitors* into his Protection, and attributed to the Ecclesiasticks the taking Cognizance of the Crime of Heresy; leaving only to the secular Judges, the Power of inflicting the Punishment of Death on those who were condemn'd. This Tribunal of the *Inquisition* was at first set up at *Toulouse*, and in the other Cities of *Languedoc*, where the Heresy of the *Albigenses* and *Waldenses* had the deepest Rooting. The Popes likewise set it up in *Italy*, from whence it pass'd a long time after into *Spain*; but it was banish'd *France*, and could never be introduc'd into *Germany*.

As to the rash Divines who advanc'd Errors contrary to sound Doctrine, no more proper Method could be found out to put a Stop to their Progress, than to cause them to be censur'd by other Divines; to cause them to be retract'd by those who had advanc'd them, and to hinder them from being taught in the Schools. This was the Original of the *Censures of the Faculties*, which began to be in Use in that Century, but became very frequent in the succeeding Centuries.

The Academies or Universities which were already established in this Century, were reduc'd to a Form, and there were several newly establish'd: Among the rest, that of *Paris*, which had began to be form'd in the foregoing Century, became powerful and famous, upon the Account of the great Number of Scholars who flock'd thither from all Parts, and of the Masters with which it furnish'd all *Europe*. In its first Rise it was compos'd of *Artists* who taught the Sciences and Philosophy; and of *Divines*, who made Commentaries on *Peter Lombard's* Book of *Sentences*, and explain'd the Holy Scriptures. There is Mention only made of these two Faculties in the Constitutions made in the Year 1215. by the Cardinal of *St. Stephen* Legate of *Innocent III.* and in the Act of Donation made to the *Jacobines* in the Year 1217. Those Monks and the *Franciscan* Friars were soon after join'd to the secular Divines, and afterwards the *Bernardines*. The Faculties of *Law* and *Physick* were a short time after made Part

of the University. There is Mention made of that of the *Law* in the Reform of the University by *Gregory IX.* and of all four in the Letter which the University wrote in the Year 1253. to all the Prelates of the Kingdom against the *Jacobines*, wherein it compares the four Faculties to the four Rivers of the Garden of *Eden*. At first the University was compos'd only of Scholars and Masters, and there were no particular Ceremonies us'd for the acquiring of that Degree: The time which they had spent in their Studies, and their Capacity alone conferred it on them. Afterwards they distinguished several Degrees, and fix'd the time they ought to study, or learn to acquire them. *Gregory IX.* seems to be the first who distinguished the Degrees of *Bachelor*, *Licentiate*, and *Master* or *Doctor*. They were the *Bachelors* who taught publicly: They began by reading and explaining the Holy Scriptures, and afterwards compos'd Treatises on the Master of the Sentences. The former were call'd *Biblies*, and the latter *Sententarii*. They bore the Name of *Baccarii* or *Baccarii à Bacillâ*, either because they were admitted by giving them a little Wand, or because they so call'd the Novices of the *Militia*, who exercis'd with Sticks in order to learn to fight with Arms. The *Bachelors* were often exercis'd in Disputes, of which the Masters and Doctors were Moderators. This was the Original of *School-Acts*. When they had compleated the time prescribed for their Studies, and their Courses, they were licentiated by the Chancellor of the Church of *Paris*, and were afterwards admitted Masters or Doctors. The Chancellor of *Genevieve* pretended likewise to the same Right, and enjoyed it for some time; but these Chancellors could only give Degrees to such as had went through the Course of their Studies in the Faculties, and pass'd the usual Examinations. So that *John of Orleans* Chancellor of *Paris*, in the Year 1271. having attempted by virtue of his own Authority, to give a Doctor of Divinity's Cap to *Ferdinand* the King of *Arragon's* Son, tho' his Quality might have seem'd to have a Privilege of dispensing with the usual Laws; yet the University oppos'd it, and deprived the Chancellor of the Right of licentiating, and nominated another in his stead. This was the Cause of a Trial between the University and the Church of *Paris*, which did last till the Death of the Chancellor. When the Chancellors would have exacted Duties for granting of Licences, they were hindred from it by several Orders. The first Divinity-Schools were in the Cloyster of *Notre-dame*, at *St. Genevieve*, and *Saint Victor*. Afterwards there were more in several other Places, and several Colleges were founded, where they held publick Lectures. In the time of *William* of *Saint Amour*, about the Middle of this Century, there were twelve Divinity Professorships, three in the Cloyster of *Notre-dame*, seven among the secular Doctors, and two of the *Dominicans*: The other Monks increas'd the Number of them. The Sciences and Philosophy were taught in several Schools by Masters; the Head of those Masters is call'd in the Edict of King *Philip the Fair* of 1200. *Capital Scholarium*, and afterwards had the Quality of Rector of the University. The Scholars and Masters were divided into four Classes, who had their *Professors* or *Syndicks*.

The Authority of the Popes was as great in this Century as the last. The Difference of the Princes of *Germany* in the Election of the Emperor, gave them an Opportunity of maintaining their Right over the Empire, and of strengthening their temporal Power in *Italy*. The Collection and Publication of the Decretals gave the last Blow towards the entire Ruin of the ancient Law, and the Establishing the absolute and unlimited Power of the Pope, and were the Cause of a World of Processes, which were brought before the Court of *Rome*.

The Election of Bishops belong'd to the Chapters, and those of Abbots or Abbesses, to the Societies in *Italy*, *France*, *England*, and *Germany*. The Prebends of Cathedrals were likewise bestow'd by the Election of the Chapter, sometimes by the Bishop, and sometimes by both. But the Popes made use of several Methods to get to themselves the Disposal of Benefices, as Favours in Expectance, as Reserves, Process upon Elections, Compromising between the contending Parties, and lastly by the Right of Lapsing. This Right was establish'd to supply the Negligence of the ordinary Collators, in case they did not present to the Benefices within a set time, or in case those whom they should have presented became unworthy

unworthy or incapable. In these Cases the Right devolv'd to the Metropolitan or the Pope. *Clement IV.* reserving to himself all the Benefices vacant in *Curia*, declar'd in his Bull dated 1266. That the Disposal of all Benefices belong'd of Right to the Pope. The Princes were maintain'd by the Decretal of the Council of *Lyons*, in the Royalties they were in Possession of, and enjoyed not only the Revenues of vacant Churches, but had likewise the Presentation of those Benefices which depended on them.

In this Century was introduc'd the *Commendam's* of Benefices, and the Distinction between Benefices with the Cure of Souls and simple Benefices. Pluralities were very common, but yet condemn'd by several Canons, and by the Decision of the Divines of *Paris*, in the Year 1238. The Age of those who were promoted to Holy Orders was fix'd: A Sub-deacon to be eighteen Years old, a Deacon twenty, and a Priest twenty five: Several Canons were made about their Habits, and their external Duties. The Jurisdiction, Privileges, and Immunities of the Clergy were stretch'd to the utmost Degree. However they were charged with Supplies by the Princes, for the Necessity of the State, and by the Popes with Impôts for the *Croisades*, or under other Pretences.

There is scarce any thing remarkable in this Century about the Administration of the Sacraments, and the Discipline of the Church, besides what relates to the Right of confessing and granting Absolution. The Canon call'd *Omnis utriusque sexus*, of the General *Lateran* Council, held in the Year 1215. under *Innocent III.* Orders all the Faithful to confess themselves to their proper Curate or Pastor, or if they would confess themselves to another, to get leave of their proper Priest; because otherwise they could not be absolv'd. This Canon is confirm'd and explain'd to mean the Curate by several Provincial Councils of this Century, such as the 13th. Canon of the Council of *Toulouse*, 1229. by the 46th. of the Council of *Beziars*, 1260. by the 4th. of the Council of *Sens*, 1269. by the 19th. 20th. and 21st. of the Council of *Arles*, 1275. by the 8th. of the Synod of *Cologne*, 1280. by the 7th and 9th of the Council of *Lambeth*, 1281. by the Synod of *Nismes*, 1284. by the 5th. Canon of the Synod of *Exeter*, 1287. by the 6th. of the Council of *Roan*, 1299. and by the 108th. of the Council of *Bayeux*, in the Year 1300. Notwithstanding the Mendicant Friars presuming upon the Privileges granted them by the Pope, pretended to have a Right of confessing and giving Absolution to the Faithful, without asking the leave not only of the Curates, but of the Bishops themselves. *Gregory IX.* was the first who gave leave to the *Dominicans* to preach and hear Confessions by his Bull dated at *Anagnia*, September the 26th. 1227. directed to all Archbishops, Bishops, and other Prelates of *Christendom*. The *Dominicans* desirous to make use of this Privilege, and to confess not only without leave of the Curates, but also of the Bishops; rais'd the whole Body of the Secular Clergy against them. *Innocent IV.* maintain'd them in their Privilege by his Bull dated May 14. 1244. directed to the Bishops of *England*, where this Dispute was then highest. But those Prelates insisting on the Canon of the Fourth General *Lateran* Council, rejected that Privilege, and the Divines of *Paris* being consulted with upon that Subject, in the Year 1250. return'd for Answer, That it was not lawful to confess one's self to the Pope himself, nor to the Bishop, nor to their Penitentiaries, nor to those whom they should commission, without the Consent of the Curate. *Innocent IV.* tir'd with the continual Complaints of the Ordinaries, and concern'd at the Abuses which were occasion'd by that Privilege which the Monks pretended to have of confessing the Faithful; without the Leave of their Curates; prohibited the Monks according to the Determination of the *Lateran* Council, from confessing the Faithful without their Curates Leave. This Bull is dated at *Naples*, November the 21st. 1254. But *Alexander IV.* repealed it by his Institute, dated likewise at *Naples* December 22. the same Year, and by another dated October the 21st. 1256. He confirms the Privilege granted to the Monks of Confessing without the Leave of the Curates; which was likewise regulated by another Bull granted about the 2d. of October, the Year ensuing, against the Propositions of *Odo* of *Doway*, and *Christiam* of *Beauvais*, who together with *William* of *St. Amour*, had asserted, That the Monks might not preach, confess, or give Absolution without the Consent of the Curates and Ordinaries, tho' they had a Mission from the Pope. *Clement IV.* likewise condemn'd that Doctrine by his Bull of the 20th. of June, 1265. Notwithstanding the Synod of *Clermont* in the Year 1263. and the provincial Council of *Salzburg*, in the Year 1274. order'd the Execution of the Canon, call'd, *Omnis utriusque sexus*, and declar'd, That the proper Priest was the Curate. This last Council entirely repeal'd the Permissions of preaching and confessing granted to the Mendicants. *Martin IV.* willing to silence the Contest, granted to the Monks by his Bull of the 10th. of January, 1282. the Permission of Confessing, upon Condition however, that those who confess'd themselves to them, should confess themselves once a Year to their proper Curate. This Accommodation was seconded by the Council of *Bourges* in the Year 1286. But there arose another Difficulty; for the Bishops and Curates pretended, that

those who were confess'd to the Monks were oblig'd to confess the same Sins to their Curates. The Monks maintain'd the contrary, and pretended, That the Precept was obey'd by making a Confession once a Year of some Sins to the Curate. It was necessary to have Recourse to the Holy See to get its Sense on this Matter, and in the mean time it was determin'd, that it was necessary to confess to the Curates. The Clergy of *France* sent Deputies to Pope *Nicholas IV.* But he would not decide this Controversy. *Boniface VIII.* undertook it in his Decretal *Super Cathedram*, whereby he order'd, That the Superiors of the Religious Houses should make their Application to the Prelates, and ask their leave to administer the Sacrament of Penance for the Friars which they should make choice of to imploy in this Ministry; that if they grant it them, they may confess and give Absolution; and if they refuse it, he would grant it to them by the Plenitude of his Power; after they should come to demand it of him. *Benedict XI.* alter'd something of this Constitution by his Decretal call'd *inter Cunctos*, and expressly declar'd, That those who were confess'd to the Monks were not oblig'd to confess the same Sins to their Curate, excepting Excommunication, or in case one was fraudulently confess'd. He likewise orders, That the Superiors of the Monks shall demand this Licence in Writing of the Diocesan Bishops; and that if they do not grant it, they may administer this Sacrament without Licence: Yet he exhorts them to admonish the Faithful to confess all their Sins once a Year to their proper Curate. This Decretal of *Benedict* was afterwards repeal'd by *Clement V.* in the Council of *Vienna*, by the *Clementine* call'd *Dudum*, which re-establishes the Practice enjoin'd in the Decretal *Super Cathedram* of *Boniface VIII.*

The Original, Confirmation, and Progress of the Mendicant Friars is one of the great Events of this Century. The *Waldenses* gave Occasion for this Institution; for as they made Profession of renouncing all their Worldly Goods, of leading a Life of Poverty, of being constant in Prayer, in reading the Scriptures, and in preaching, and of practising in the literal Sense the Advices of the Gospel; so there were several zealous Catholics who would imitate them. Two new Converts of that Sect, *Bernard* and *Durand* of *Osca* were the first who made Profession of this Sort of Life, and instituted in the Province of *Tarragon*, a Congregation which they call'd the *Poor Catholics*, in opposition to the *Poor of Lyons*. They practis'd the Advices of the Gospel in the literal Sense, gave all their Goods to the Poor, studied the Holy Scriptures, work'd with their Hands, disputed against the Hereticks, attended the Prayers, preserved their Chastity, lived in common, paid the Tithes and Offerings, but affected nothing of Singularity in their Shoes, that they might not give that Scandal which the *Poor of Lyons* did. *Innocent III.* approv'd of that Order, and confirm'd the Order of the *Humble* or *Humilies*, who liv'd much after the same Manner, and applied themselves to Preaching. There were at the same time a great many zealous Persons who would have set up new Orders of Monks, so that the *Lateran* Council, in the Year 1215. was oblig'd to restrain the inventing of new Rules, or establishing of new Orders of the Religious. Notwithstanding a little after, the principal Orders of the Mendicants were established, and afterwards approved by the Popes. For the same Year *Dominick de Gusman*, who had preach'd a long time against the *Albigenses*, took up a Resolution, with nine more of his Companions, to establish the Order of preaching Friars. He went to wait upon Pope *Innocent III.* to obtain the Confirmation of it. That Pope made a Scruple of granting it to him, because of the Prohibition of the *Lateran* Council; but being admonish'd (if the Historians of that Order may be credited) by an Heavenly Vision of the Good which the Order of Saint *Dominick* would do to the Church, he commended his Design, advis'd him, that he might not contradict the Decree of the Council, to take the Rule of *St. Augustine*, and sent him to *Toulouse*, to acquaint his Companions of it; which he did, and return'd afterwards to *Rome*. Whilst these Transactions pass'd *Innocent* dy'd, and *Honorius III.* approv'd of that Order; and in the Year 1218. consented, that those Monks should quit the Habit of Regular Canons, which they hitherto wore, and take up a particular Habit, and observe new Constitutions. They were at first establish'd at *Toulouse*, and a little after spread over all *Christendom*. In the Year 1217. they had a Monastery at *Paris*, which was at first between the Archbishop's Seat, and *L' Hôtel Dieu*, and the same Year in the House of *St. James*, from whence they were call'd *Jacobines*. In the first Times, before they had alter'd any thing of the Rule of Saint *Augustine* they had Abbots, as the regular Canons, but afterwards they created to themselves a General over all the Order and Priors or Superiors. *St. Dominick* founded also Nuns of his Order.

The Order of *Minor* or *Franciscan* Friars had been instituted some time before in the Year 1208, by *Francis* of *Assisy*, who had drawn up a new Rule: It was approv'd in the Year 1215. by *Innocent III.* and confirmed by *Honorius III.* in the Year 1223. They encreased in a short Time; and in the Year 1216. were establish'd in *Paris*, where they had their House given them in the Year 1218. and in the Year 1219. they went over to *England*.

The Institution of the Hermits of St. *Augustine* is not so well known. Some carry it so high as Saint *Augustine*, but of the Wal- without Grounds; others make *William* Duke of *Aquitaine* to be the Author of it, who lived in St. *Bernard's* Time, and who being return'd from his Journey to *Jerusalem*, founded in *Italy* several Monasteries of Hermits, who were call'd *Williamites*, and not *Augustines*. This Order which was almost extinct, was reviv'd by *John Bon* of *Mantua*, who founded in *Italy* several Monasteries of Hermits, who were called the Friars of *John Bon*, or *Zambonites*. He founded likewise several other Orders of Hermits, of which some call'd themselves Friars of the Order of *Fabala*, others *Briani*, the others, the Friars of the *Penitence of Jesus Christ*, or *Succites*. *Innocent* had a Design of uniting all those Orders into one, and it was executed by his Successor *Alexander IV.* who made one Conventual of them under a General, and call'd them the *Hermits of St. Augustine*, tho' he had drawn them from their Hermitages to live in Towns, and to imploy them in the Affairs of the Church.

The Order of *Carmelites* which had been founded about the Year 1121. received a Rule the Year 1199. from *Albert* Patriarch of *Jerusalem*, which was approv'd by *Honorius III.* They came into the West in the Year 1238. founded a Conventual, and spread there. Their Rule was afterwards explain'd and moderated by *Innocent IV.* in 1245.

Besides these four Orders of *Mendicants*, there were a great many other Religious Congregations founded in this Century; such as the Order of the *Holy Trinity*, or of the *Redemption of Captives*, founded in the Year 1211. by *John* of *Martha*, of *Provence* Doctor of *Paris*, and by *Felix* an Hermit of *Valois*, and approv'd by *Innocent III.* three Years after. The Order of *Sylvestrines*, who followed the Rule of Saint *Benedict*, founded in the Year 1231. at *Montefano* by *Sylvester Gazolini*, who from a Canon became an Hermit, and drew a great many into his Society. The Order of St. *Mary*

of *Mercy*, founded by *Peter Nolatus* at *Barcelona* in the Year 1223. under the Authority of *James I.* King of *Aragon*, and by the Advice of *Raymond* of *Pennafort*, and approv'd by *Gregory IX.* in the Year 1235. The Order of *Servites*, which began at *Florence* in the Year 1233. was approv'd by *Alexander IV.* and *Benedict XI.* The Order of *Celestines*, founded by *Peter* of *Moron*, who afterwards was Pope under the Name of *Celestin V.* and solemnly approv'd of his Order by a Bull dated *August 28.* in the Year 1294. which was confirmed by *Benedict IX.* in the Year 1304. The Order of the *Valley of Scholars*, founded in *France* by *William*, *Richard*, *Everard*, and *Manasses*, Doctors of Divinity in *Paris*, and by *Frederick* Doctor of *Law*, who retired into the Diocese of *Langres*, in the Year 1219. with thirty seven Scholars, who followed the Rule of the Regular Canons of St. *Victor*, and had some particular Constitutions, which are to be met with in the eighth Tome of the *Spicilegium*, by *Father Luke Dacher*: This Order was approved by *Honorius III.* in the Year 1218. There were many other Orders, whose Number grew so great, that *Gregory X.* was obliged in the general Council of *Lyons*, held 1274. to prohibit the founding of new Ones, to abolish all that had been founded since the fourth general *Lateran* Council, without the Approbation of the Holy See, and even to order, that the Monasteries of such as had been confirmed by the Pope, but had not wherewith to subsist, should admit no more Novices, nor make any more Progress. However, he excepts the *Dominican* and *Franciscan* Friars, and as to the *Carmelites* and the *Augustine* Hermits, whose Institution he said, had preceded the General *Lateran* Council of the Year 1215. he orders, that they should remain in the same State wherein they were till the Holy See should provide otherwise. Notwithstanding this Prohibition, about the latter End of this Century, there rose up the *Frearots*, *Begards*, *Beguines*, and other Sorts of Religious, who were suppress'd in the next Century.

The End of the History of the Thirteenth Century.

An Historical Account of the Controversies in Religion, and of other Ecclesiastical Affairs in the Fourteenth Century.

CHAP. I.

Of the Differences between Philip the Fair, King of France, and Boniface VIII. as well during his Papacy, and his Successor Benedict IX. as in the Vacancy of the Holy See, and in the Beginning of the Papacy of Clement V.

The Elevation of Boniface VIII. *Benedictus Cajetanus*, a Native of the City of *Anagnia*, [in the Campaign di *Roma*] was chosen Pope December 24. A. D. 1294. after the voluntary Resignation of *Celestine V.* and assumed the Name of *Boniface VIII.* He immediately after his Elevation to the Papal Dignity, entertained a Design of rooting entirely the *Gibeline-Party* out of *Italy*, and so make himself absolutely Supreme as well in Temporal as Spiritual Affairs over all the Kingdoms of Christendom. And of this he gave plain Intimations, not only in the Accommodation, which he purposed to make between *Philip the Fair* King of *France*, and *Edward II.* King of *England*, by his own Authority; but also in receiving the Appeal of *Guy* Earl of *Flanders*, made to him against the said King of *France*: And to that end, sending his Legate the Bishop of *Meaux* to that King, to require him to give Satisfaction to the Earl of *Flanders*, and in case he refused, to summon him to appear before the Pope, that the Difference between them might be decided before his Tribunal. *Philip the Fair*, being highly offended at these Proceedings, told the Legate, that it belonged not to the Pope to concern himself with the temporal Affairs of Princes and sovereign

Lords; That he had a Court of his own to administer Justice to his Subjects and Homagers, and that he would acknowledge none his Superior, but God only. The Legate departed without effecting any thing; but the Pope in the Year 1296. published a Bull, wherein, having complained, that Kings exacted from the Clergy, Subsidies, Tithes and other Imposts; which the Clergy payed them, without Leave from the Holy See; He forbids all the Clergy to pay any thing out of their Estates to the Laity, or to give their Consent to any Imposition, without Permission from the Pope. And all Emperors, Kings, Princes, or other Lords and Judges, to exact nothing of them upon Pain of Excommunication, and Interdict. This Bull concerned the King of *France* more than any other, because he had levied Money upon the Clergy, to defray the Charge of the War; whereupon this Prince put out a Declaration on the 17th of *August*, the same Year, whereby he prohibited the carrying of any Silver coined or uncoined, out of his Kingdom; or any Strangers to remain there. The Pope thereupon sent him a very sharp Bull, in which he sets forth, that this general Prohibition is prejudicial to his Subjects; and if he had a Design to extend it to Ecclesiastical

The Bull of Boniface, forbidding to levy any Tax upon the Clergy.

A Prohibition of the King, to carry Money out of the Kingdom.

ecclesiastical Persons, it is a Rashness, which he styles Folly, and that deserves Excommunication; and if he had been induced to set out this Edict upon Occasion of the Ordinance made lately in favour of the Liberty of the Clergy, it was an ill Pretence, because his Decree contained no new Constitution, but only confirmed what had been formerly ordained by Canonical Decrees, under new Penalties, and that he did not therein absolutely forbid the Clergy to grant any Aid to the King for the Defence and Necessity of the State, but to do it without special Leave from the Holy See; and that, upon Consideration of the intolerable Exactions, which the King's Officers had made upon the Clergy in his Kingdom: Moreover, that the Holy See had always been, and likewise for the time to come should be ready, in the pressing Necessities of the State, to oblige the Clergy of the Kingdom of France, to afford Succour to their King, without sparing even the Chalice, the Crosses, and other Sacred Utensils, if need were, rather than suffer so great a Kingdom, and so dear to the Holy See, to want necessary Succours for its Defence; but that at this juncture all Kings and Princes, Neighbours to France, complain'd of his Invasions, and among others, that the King of the Romans alledges, that the King of France has seized on divers Imperial Towns, especially on the County of Burgundy; and the King of England says, that he likewise keeps from him a Country in Gascony; that these Princes would very willingly refer themselves to the Holy See, to whom the Judgment belongs, in regard it is a Sin to detain that which is another's, and to make an unjust War: In fine, the Pope declares, that he would not be understood in his Decree to speak of the Impositions and Aids, which the Prelates and other Ecclesiastical Persons, owe the King on the account of the Fiefs which they hold, dependant on the Crown. He conjures the King to follow his Advice, and to revoke his Ordinance, being desirous to use all gentle Means with him, before he would make use of Ecclesiastical Censures. He sent the Bishop of *Worms* to him at the same time, that he might represent the Thing to him *Viva voce*, and gave him a Letter of particular Credence, bearing Date the 22d. of the same Month.

The King set forth a Manifesto, in Answer to the Pope's Bull, wherein he observes, that before there were any Clergy in France, the King had the Protection of his Kingdom, and Power to make Laws which he judged necessary for its Defence; so that he could forbid the carrying Money and Arms out of his Kingdom, for fear his Enemies should get some Advantage by them, that he had not absolutely forbid the doing it, but only without his Permission, with a design to grant it to the Clergy, in case that it brought no Prejudice to the Kingdom; that were it true, that the King detain'd by Violence the Persons, and Goods of the Clergy, it would be surprizing enough, that the Pope should not pronounce him Excommunicate; that the Church is not only compos'd of the Clergy, but also of the Laity, and that they are not only the Clergy, but likewise the Laity whom Jesus Christ has delivered from the Slavery of Sin, and set at Liberty: That the Clergy have in truth particular Privileges, which have been granted to them by the Decrees of Popes, by the Bounty, or at least by the Permission of Secular Princes; but that they ought not to deprive Princes of the Government, and Defence of their Kingdoms, nor of the Things necessary to that End: That we must give to *Cæsar* that which is *Cæsar's*, and that every one, whether Church man, or Laick, who is not willing to contribute to the Necessities of the State, is an unprofitable Member which must be cut off: That if the Enemy prevail'd, the Clergy would be they, who would suffer most, and their Goods be most liable to the Spoil: That it overthrows the ancient and natural Right, to hinder one from succouring one's self: That it is a shame for the Vicar of Jesus Christ to forbid the paying of Tribute to *Cæsar*, and to thunder out his Censures against the Clergy, who lend their Assistance to the King and Kingdom, or rather to themselves, while they are permitted to bestow their Riches on Players, and their Friends, and to waste them in superfluous Expences: That it is unjust; that the Church-men enrich'd by the Bounty of Princes, should refuse them necessary Aids for the defence of the State; that this is to assist the Enemy, to commit Treason, and betray the State, to maintain such a Prohibition; As to what concerns the King of England, the War, which he hath with him, arises from this, because that Prince would not make his Appearance when summoned to do Homage for the Lands, he held of France, his Majesty was oblig'd to seize them, till he had done his Duty; but instead of doing it, he had declared War against him, and had renounced the Fealty, and Homage, which he owed him for those Lands: And, as to the King of the Romans, that he had offer'd that Prince to refer himself, as to the Differences between them, to four Umpires: That he had not taken the County of Burgundy, till after that King had declared War, and bid him publick Defiance. In fine, the Kings his Predecessors had been very liberal to the Clergy, who could not, without Ingratitude, refuse to grant him such Aids; to the end he might be in a Condition to oppose his Enemies.

The King was not the only one, that opposed this Undertaking of the Pope, the Archbishop of *Rheims*, and the other Bishops of his Diocels sent him a Letter, wherein they humbly presented to him, that the King, the Princes, Barons, and other Lords of the Kingdom, finding his Decree burdensome and prejudicial to their Rights, had resolved to summon all the French, chiefly such as owed Fealty to the King, of whom almost all the Estates of the Kingdom had taken the Oath of Fidelity, to defend and preserve the Rights and Honour of his Majesty and his Kingdom: That they could not live in quiet, if they were not protected by the King: That if the Clergy did not grant the King, what he demanded, the Church of France, which hitherto had enjoy'd Peace, and Liberty, would be in danger of falling into Trouble, and be tossed with a Tempest which might occasion its Ruin: Wherefore they beseech his Holiness to find out a Way to appease this Disturbance, and to maintain Peace between the Church and State: That they therewith had sent to him two Bishops, to set forth more particularly by word of mouth the Danger, to which the Gallican Church is like to be exposed.

In the mean time, the Pope sent two Nuncio's to France, namely *Bernardus* Bishop of *Albania*, and *Simon* Bishop of *Præneste*; to whom he gave order to levy the Money in that Kingdom for the Holy See, to transmit it to Italy, and to declare the King, and his Officers Excommunicate, if they opposed them in it. He likewise sent by them a Bull, by which he continued the Truce between the King of France, the King of England, and the King of the Romans, for the space of two Years longer, under the Pain of Excommunication, to him, that should break it. These two Nuncio's being desirous to present this Bull to King *Philip the Fair*, before he had read it, he protested, that the temporal Government of his Kingdom belonged to him only: That he owned no Person above him in it; neither would he submit himself therein to any Man whatever, and that his Resolution was to maintain all his Rights, and defend them against all Men: That he meant not to be bound by the Bull, which mentioned the continuance of the Truce; but as to what related to his Soul and spiritual Matters, he was ready to submit to the Advice and Command of the Holy See, as far as he ought, and was oblig'd. He demanded of the two Nuncio's an Allowance of this Protection, before the reading of the Bull, for the lengthening of the Truce, the 20. of April, 1297.

On the 31. of July, of the same Year, the Pope declar'd by a Bull granted at *Orvieto*, that he had no Design by his first Bull, to hinder the free Gifts, which the Bishops were willing to present to the King, or his Lords, nor the Feodal Rights, and other Services due to the King from the Clergy, no more than the case of Exigency of State, on which occasion the King and his Successors have power to oblige the Clergy to grant him a Subsidy, even without consulting the Pope: And that this Exigency shall be declared by the King, and his Successors, if they have attain'd to the Age of one and twenty Years; or in case they have not, by the Assembly of the States.

Whilst *Boniface* soften'd Matters with the King of France, he carried them to Extremity against the *Gibelines*, and particularly against the *Colonna*, who were the Heads of the Party. He had then two Cardinals of that House, *James Colonna*, gainst the Cardinal of the Title of St. *Mary in via lata*, and *Peter Colonna*, Cardinal by the Title of St. *Eustachius*. The Pope accused them of robbing the Treasury of the Church, after the Death of his Predecessors, and of dispersing defamatory Libels against him: And on that Account, he caused them to be summoned the fourth of May, to appear personally the same Evening before him, and the Consistory of Cardinals, there to hear what he had to alledge against them, and to know of them whether he was Pope. On the tenth of May, these two Cardinals drew up a Writing, in the Castle of *Longena*, wherein they declared, that they would not appear to the Summons given them by the Pope, because they believed it was not safe for them to repair to the place, where he was; but since *Benedictus Cajetanus* has noted in the close of the Summons, that he would know of them whether he were Pope? They declared to him, that they held him not to be lawful Pope; that they had brought their Accusation of it to the Cardinals, and demanded, that they would take care of the Welfare of the Church, by examining, whether *Benedict* were a lawful Pope, having heard it from Persons of good Credit often said, that there was room to doubt, whether the Renunciation made by *Celestine V.* were lawful and canonical, because God alone being the Bestower of the Papal Sovereignty, it could not be taken away by any Man; and if Bishops cannot be deposed, nor translated, nor voluntarily resign their Bishopricks, but by Authority of the Pope their Superior; by an Argument *a fortiori*, the Pope who has no Superior, cannot be divested, no, not voluntarily, of the Papacy, the Acceptance of which is in a manner a Vow which is ever obliging; and that altho' *Celestine* did renounce the Papacy, the Renunciation that he made was not Valid, because he was engaged to do it by Fraud and Surprise; that in fine, though his

Renunciation might stand good, several things have since happened, which had made void the Election of *Benedict*; that these Reasons had made them of Opinion that he was no Pope; that they insisted on it, that a general Council ought to be called, to decide this Question, being ready to submit to their Determination; that in the mean time, they forbid him all the Functions of the Papacy, and appealed, as to all he could do against them, or against others, to a General Council, to the Holy See; or a future Pope; that they made open Protestation of it, and that not being able to have this Protestation signified to him, for fear he should arrest those that should signify it to him; according as he had threatened them, they would publish it to the whole World. In Conclusion they exhorted all Christians to procure the assembling of a General Council, and to withdraw themselves from the Obedience of *Benedict*, till a General Council shall have decided this Matter. This Act was passed in the Presence of an Apostolick Notary of *Præneste*, and divers Witnesses, the greatest Part whereof were *Frenchmen*.

The Pope proceeding against the Colonna, &c.

The same Day *Boniface* published a thundring Bull against the *Colonna*, wherein, after having at large recounted the Mischiefs which that House had done to the Holy See, and complained, that the two Cardinals *Colonna* would not cause to be yielded up, by *Stephen Colonna* their Nephew, the City of *Præneste*, and the Castles he possessed, with a Design to imploy them in favour of *Frederick* the King of *Sicily*, an Enemy of the Church, he deposeth these two Cardinals, declares them to have forfeited all their Benefices, and incapable to enjoy any Ecclesiastical Dignity, no not so much as any Benefice situate an Hundred Miles from the City of *Rome*, and excommunicates not only them, but all others, that shall acknowledge them to be Cardinals, or admit them to assist at the Election of a Pope. He deprives for ever *John* and *Udo* Sons of *John Colonna*, the Brother of Cardinal *James*, and all his Posterity of all Benefices, declares them incapable to be promoted to a Cardinalship, or the Papacy, or to enjoy any Benefice even to the fourth Generation; Orders, That these two Cardinals shall appear within ten Days before the Consistory; and in default thereof, he deprives them of all their Goods, moveable and immoveable. The Publication of this Bull was followed by a *Crusade*, which the Pope set on foot to make War upon the *Colonna*; by Means whereof, he spoiled them of their Estates, took their Places and their Castles, and drove them out of *Italy*. *Sciarra Colonna*, one of the Heads of this Family, being withdrawn from *Præneste*, was there besieged, and for Fear of falling into the Pope's Hands, escaped by Night with his Nephews, and retired to the Woods, where he remained a long time conceal'd and wandering, till he fell into the Hands of Pirates, who put him in Fetters; from which *Philip the Fair* rescued him. *Stephen Colonna*, and others fled into *France*, where they were well received by the King: This very much displeased the Pope. But that which made the Pope, and the King of *France* fall out downright, was the Judgment, which the former gave, between the King, the Earl of *Flanders*, and the King of *England*; by which he ordained, that *Philip the Fair* should restore to the Earl his Daughter (whom he kept Prisoner since the Year 1296.) to marry her, as he pleased, as also some Lands he had taken from him; and that he should go into the East to make War upon the Infidels. The Pope dispatch'd a Bull of this Judgment, and put it into the Hands of the *English* Ambassador, who carried it to *Paris*: But when it was read in the Presence of the King, of *Charles* Earl of *Valois* his Brother, of *Robert* Earl of *Artois*, and the Earl of *Evreux*; the Earl of *Artois* snatched away the Bull in a Rage, and threw it into the Fire, swearing, that it should not be so, and the Pope should not revenge himself at the Cost of the Kingdom. The King protested, that he would not put in Execution what the Pope had decreed; but as soon as the Truce was expired, he would begin the War afresh.

The Pope's Bull in favour of the English Earl of Flanders.

The Appointment of a Jubilee by Boniface.

In the Year 1300. *Boniface* published a Jubilee, in which he granted plenary Indulgences to all who should visit the Churches of *St. Peter* and *St. Paul*, at *Rome*; decreeing, that the same thing should be renewed every Hundred Years. The opening of the Jubilee drew a great Concourse of People to *Rome*; and *Boniface* to make the sovereign Authority which he pretended to have over the Temporality, to be owned, appeared at the Ceremony, one while in his pontifical Habit, and another in Imperial Robes, and took for his Motto, *Eccle duo gladii*.

Boniface quarrels anew with the King.

The King not willing to quarrel with the Pope downright, sent to him the same Year *William* of *Nogaret*, Baron of *Ca'villon*, in Quality of an Ambassador, to give him Advice of the Alliance he had made with the Emperor, who on his Part likewise sent him an Ambassador. The Pope had no great Regard to the one or the other, blamed the Election of the Emperor, and threatened him, that he would cross it if he did not give him *Tuscan*, said many disobliging things of the King, and did all he could to break off the Alliance between the two Princes. *Nogaret*, who understood the ill Designs of the Pope, upbraided him therewith to his Face, which exasperated his Spirit, and made him yet more averse than before to the King's Interest.

then call'd, *Mandata de providendo*, & *Gratiae expectativæ*, by *Civilians*. Much may be seen enacted against them in our Statutes especially in the Reign of *Edw. 1*.

Boniface propos'd to the Christian Princes a *Crusade* to go into the East against the Infidels. He sent *Bernard Sanjet*, Bishop of *Pamiez*, (a Bishoprick he had erected in the Year 1296. in spite of the King) with Orders, not only to set forward this Expedition with *Philip the Fair*, but likewise to demand the Enlargement of the Earl of *Flanders*, and his Children. The King refusing to hearken to these Proposals, the Bishop forgot the Respect he owed the King, telling him, that he held nothing of his Majesty, but that he owed all to the Pope, whose Subject he was, both as to spiritual and temporal Concerns, threatened to interdict the Kingdom, and maintain'd the Pope's temporal Power over sovereign Princes. The King offended at this Procedure, caus'd this Bishop to be accused of divers Monopolies which he had exacted, and of Rebellion; and order'd him to be cited before the Parliament; where appearing, he was sent to Prison.

The Bishop of Pamiez in a way to the King, gives ill Language, and is arrested.

Boniface enraged at this Imprisonment, in the Month of *February*, in the Year 1301. sent *James* Norman, Archdeacon of *Narbonne*, to the King, to order him to set this Bishop at Liberty: The which the King did, putting him nevertheless under the keeping of the Archbishop of *Narbonne*, his Metropolitan, to punish him for his Rashness, according to the Rules of the Canon. *Boniface* not content herewith, required that the King should set him at full Liberty, and give him a Grant of all his Goods.

A Bull against the King's Privileges.

After that, by a Bull of the 4th of *December*, in the same Year, he suspended the Favours and Privileges he had granted to the King of *France* and his Successors, and to his Counsellors, Clergy, or Laity, and particularly, those he had granted for the Relief of the State; and decreed, that the Clergy, without his Consent, should not pay the King what he demanded under the Title of Tithes, or Aid, though he had contented to it, and had given Time, till the 1st of *November*, in the Year following, to make Report of the Privileges to the Holy See, to the end they might be examined.

Two Days after he set forth another Bull, wherein he declares, that God had established him over Kings and Kingdoms, to pluck up, to destroy, to scatter, to build; that the King of *France* ought not to think, he has no Superior, and is not subject to the Pope; that he who is of that Opinion, is a Fool and an Infidel. He therein discourses with the King about the Sums of Money which he exacted of his Subjects: He therein complains that he had fill'd the Benefices and Prebends vacant in the Court of *Rome*, without the Pope's Leave; that he had seized on the Goods of the Clergy; that he vexed them with several Grievances; particularly the Church of *Lyon*, though it be out of the Bounds of his Kingdom; by receiving the Revenues of the Cathedral Churches during the Vacancy, which he falsely calls a Right belonging to the Crown. He orders the Prelates, Chapters of Churches, and Doctors of Divinity in the Kingdom to attend him, in order to provide for the Reformation of the Realm. He inveighs against the King's evil Counsellors, and exhorts this Prince to undertake the Holy War. By another Bull of the same Date, directed to the Prelates, Chapters of Cathedrals, and other Doctors of the Realm, he writes to them, that not being ignorant of the Oppressions which the Clergy suffer from the Kings, his Officers, Earls or Barons, he has taken up a Resolution, after he had communicated it to the Cardinals, to summon them to *Rome*: He orders them to appear there on the first of *November* following, with Powers and Instructions necessary, and promises them, that Care should be taken for the Preservation of the Honour and Freedom of the *Gallican* Church, and the Reformation of the State. He writes the same thing to the Abbots in a Bull very like it: But to the end his Bull might make the deeper Impression, he made an Abridgment of it in these Words: '*Boniface* the Bishop, a Servant of the Servants of God, to *Philip* King of *France*: Fear God, and keep his Commandments. We will you to know, that you are subject to us, both in Spirituals and Temporals. You have no Right to bestow Benefices, and Prebends; and if the Custody of the Goods of some vacant Benefices belongs to you, you ought to reserve the Profits to their Successors. If you have bestowed any Benefices, we declare the Donation void, and revoke the actual Possession which ensued thereon. We declare them Hereticks, who believe the contrary. Given at the Palace of *Lateran*, on the 5th of *December*, in the seventh Year of our Papacy.'

A Bull of the Sovereignty of the Pope, and against the Rights of the King.

These Bulls were delivered, and published in the Kingdom by the Archdeacon of *Narbonne*. The King to obviate the ill Consequences which they might have, caus'd the short Bull to be publicly burnt on the 8th of *February* 1302. and call'd together the three Estates of his Kingdom, to advise about Ways of Self-preservation. This Assembly was held in the Church of our Lady at *Paris*, 10th of *April* 1302. The King propos'd there the Pope's Pretensions to the Temporalities of his Kingdom, and the Summons he had sent to the Prelates to appear at *Rome*. *Peter Flotte*, who spake for the King, represented to the Assembly the pernicious Designs of the Pope, the Injuries which the Court of *Rome* did to the *Gallican* Church, by her Reservations, by * Provisions of Archbishopsricks, Bishopricks and other Benefices, which she

The Assembly of the States against the Attempts of the Pope.

* Grants before the death of the present incumbent.

bestowed on Strangers that were non-resident, and by other Methods, by which she assumed the Disposal of all Benefices, by Impositions upon the Clergy; by the Right she challenged to take Cognizance and to judge of all Causes. He protested on the King's Behalf, that he owned God only his Superior in Temporals; that it was his Intention before the Arrival of the Nuncio, if there were Occasion, to regulate the Behaviour of his Officers towards the Clergy; but that since he had suspected the doing it, for Fear the Pope should take Advantage by it, and believe it to be done at his Instance, and by his Order. The King demanded the Opinion of the Assembly upon all these Points, and chiefly about his sovereign Jurisdiction in Temporals. The Nobility, having withdrawn a while to deliberate, answer'd by the Earl of Artois, That they thanked his Majesty for the good Will he had to maintain the Rights and Honour of his State, and declared, that they were ready to expose their Lives and Fortunes in its Defence; and though his Majesty would suffer, or pass by these Attempts, they would oppose it; and said, that they owned no other Superior, but the King. The Clergy was unwilling suddenly to give their Answer, and desired Time to deliberate more fully; but the King pressing them to speak their Mind, the Prelates declared, That they believed themselves bound to defend the King, and the Freedom of the Kingdom, and that some of them were engaged thereto by Oath, and others by Duty. Nevertheless they besought the King to permit them to attend the Pope, who had sent them a Summons; but the King refused it, by the Advice of the Nobility. The third Estate was of the same Opinion with the Nobles.

This Assembly being broke up, the King sent the Pope a short Answer, like his abridged Bull, in these Terms: 'Philip by the Grace of GOD, King of France, to Boniface, who styles himself Supreme Bishop, little or no Greeting. May your great Extravagance know, That we are not subject to any Person whatsoever, in Things Temporal; that the bestowing of vacant Churches and Prebends, does of Regal Right belong to us; that we can appropriate the Fruits of them to our selves; that the Grants we have made, or shall make for the Time to come, are valid; that we will maintain powerfully those that are in Possession thereof, and we declare them Fools, and senseless, that think the contrary.' The Dukes, Earls, and Barons of France, wrote to the Cardinals the same Day, 'That though they desired to maintain the ancient Union, which ever had been between the Holy See, and the Realm of France, yet they could not suffer the Attempts which Boniface made upon the King, and Kingdom.' They send them Word, what was resolved in the Assembly of the States; prove that the King is not subject to the Pope, in Temporals; and that the Pope has no Right to send for the Prelates of the Kingdom, nor undertake to reform it; they represent the Prejudice, the Prelates going out of the Realm would cause to the State; upbraid Boniface, that he has taken great Sums of Money for the Grants of Ecclesiastical Dignities; that he had filled the Benefices, with Persons of no Merit; that he bestowed Benefices, the Grant of which belonged to the King. They besought the Cardinals to hinder the Consequences of this Undertaking, that the Church may continue in Peace. The Prelates wrote a little after the same things to Boniface, informed him what passed in the Assembly; the Complaints the King there made; in what Manner the Nobility there spake; how that being asked, they desired Time to consult, with Desire to appease his Majesty, and to establish the Union between him and the Holy See; but that being obliged to answer upon the Spot, that they might not be looked on as Enemies to the State, they had declared, they thought themselves bound to assist the King, and preserve his Person, his Honour, his Liberty, his Rights, and those of his Kingdom, as well by the Oath of Allegiance; which some of them had taken to the King upon account of their Fiefs, as by the Duty of faithful Subjects; they added, that they had besought his Majesty to permit them to go to Rome, whither his Holiness had cited them; but that the King and the Lords had forbid them: They earnestly besought the Pope to apply a Remedy to the Mischiefs that would necessarily ensue, if the Dissention, which is begun between him and the King, continued; and prayed him to re-establish the Union, and revoke the Summons he had caused to be given them by his Nuncio. The third Estate wrote likewise a Letter to the Cardinals to the same Effect.

The Pope's Answer to the Prelates contain'd nothing, but Complaints against the Assembly, which the King had caused to be held at Paris, and principally against Peter Flotte, whom he calls, *Belial semivivens corpore, & mente totaliter excacatus*, and Reproaches against them that had not taken his Part. He affirms, That the Doctrine delivered in this Assembly is Schismatical, because it tends to the Establishment of two supreme Heads; and that the

Design of those Persons who composed this Assembly, was to separate the Gallican Church from the Union of the Church universal, and to erect a See against the Vicar of Jesus Christ. In the Conclusion, he exhorts the Prelates to do their Duty, and to obey him, despising the Riches, and the Threats of secular Judges. The Cardinals answered the Nobility, That the Pope had never pretended that the King ought to be subject to him in Temporals, or to hold his Kingdom of him: And that the Archdeacon of Narbonne had not insinuated it, neither by Word of Mouth, nor in Writing, and therefore the Proposal made by Peter Flotte was without Ground; that the Pope had sent for the Prelates and Doctors of France to consult with them, as with Persons who could not be suspected by the King; that 'twas no new thing for the Holy See to assemble provincial and general Councils; that the Pope had favoured the King, in not calling a general Council, where there would appear Prelates of other Kingdoms, which are not well affected to that of France; that if the Letter were considered, which he wrote to the King, 'tis so far from being a Ground of Complaint, that there is Reason to thank him for his paternal Care of the King and Kingdom, to procure their Quiet, and discharge the Clergy and People from Taxes; that if the Pope had burthen'd the Church of France, it was in favour of the King, in allowing him to levy the tenth Part of the Church-Revenues for several Years; that the Benefices and Ecclesiastical Dignities which he had granted within the Kingdom, he had given with Regard to the King; that he had likewise granted him several Dispensations; that he had filled the Archbishopricks or Bishopricks of France, with no Strangers, except the Archbishop of Bourges and the Bishop of Arras, who were not suspected by the King, and whose Merit was well known; that as to the Canonries he had confer'd them on Natives of the Realm, and chosen Persons worthy to supply them; and that for one Stranger, there were in them an hundred French; In fine, they complain, that the Prelates had not given to Boniface the Title of Supreme Bishop in their Letter, and had not used the Terms of Respect, which were usually given him. This Letter of the Cardinals is dated the 26th of June, in the Year 1302. They wrote the same Day another Letter to the third Estate, containing much the same Things, but shorter. The same Things likewise are to be found in three Letters of three Cardinals, directed to Robert Duke of Burgundy, who had written to them to find out Ways how to remove this Disturbance, on Condition the Pope would revoke the Suspension of the Privileges, and the Citation of the Prelates, and other Ecclesiastical Persons to Rome. They answer'd him about this Proposition, that the King ought to put himself in a Posture to receive these Favours of the Pope; that he should first make him Satisfaction by acknowledging he had done amiss. The same Year the Pope held a Consistory, wherein Cardinal Puro spake boldly for the Authority of the Pope over the Temporalities of Kings. Boniface did the like, and spake several things against the King, concluding, that he could depose him, and persisted in his Resolution to force the Prelates to come to Rome. The King on the other Side forbade them to depart, or carry any Gold or Silver out of his Kingdom, and caused the Estates of those to be seized, who were gone out of the Kingdom without his Leave.

While the Potentates thus disputed their Rights, the King's Officers and the Divines endeavoured for their Parts to maintain the Rights of the Kingdom, and the Truth. We have among others, a Writing of one Peter Bosco, the King's Advocate at Constance, against the short Bull of Boniface, wherein he maintains that the Pope's Claim is Heretical. We have besides another Treatise more at large, where the Question concerning the King's Sovereignty in Temporals is discussed *pro and con*, and decided in favour of the King, by very solid Reasons, and by Quotations out of the Scripture, and the Fathers.

In the Year 1302. the King foreseeing, that the Pope would push Matters farther, and desiring to prevent it, received the Accusation of William Nogaret against the Pope, contain'd in a Petition of his to the King, which he presented to him in the Louvre, in the Presence of divers Prelates and Lords, the 12th of March. He therein sets forth, that Boniface is no lawful Pope, because he was chosen during the Life of Celestine, whom he deceived and seduced; and in fine, caused to be put to Death; and that his Intrusion could not be rectified by a new Consent of the Cardinals, it being null in its Beginning. He there says, That it is the King's Part to make use of the Authority which God had put into his Hands, to oppose this Usurper of the Holy See. He propounds afterwards four Heads of the Accusation against him. 1. That he is no Pope; but that he holds the Holy See unjustly. 2. That he is an apparent Heretic. 3. That he is guilty of notorious Simony. 4. That he is guilty of several open Crimes, in which he is harden'd, viz. The Robbing of Churches, Tyranny, Blasphemy, Excommunication, &c.

tortion, &c. He declares, that he is ready to make good all these things in a General Council, which he demands to be held, and in the mean time, that *Boniface* be imprisoned, and that one be substituted to govern the Church, until there be a Pope chosen; and adds, that he addresses himself to the King for this. 1. Because of his Religion. 2. Because of his Dignity Royal, which engages him to extirpate all Criminals. 3. Because of the Oath he has taken to defend the Churches of his Kingdom, which this ravening Wolf tears in Pieces. 4. Because he is the Patron, and Protector of the Churches. 5. Because he ought to follow the Footsteps of his Ancestors, in delivering the *Roman* Church from the Oppression she lies under.

The Pope for his Part published on the 16th of November, his famous Decretal, *Unam Sanctam*, wherein he declares, That the Church, which is one, has two Swords, one Spiritual and the other Temporal; that the Temporal is subject to the Spiritual; and that none can deny this Truth, without admitting of two Supreme Heads, with the *Manichees*. The King having received the News of what passed in the Court of *Rome*, summoned the first of December, a new Assembly of his Prelates, repeated the Prohibitions made to all his Subjects, neither to depart the Kingdom, nor to carry out of his Dominions, Gold or Silver, Arms, Horses, &c. and wrote to the Pope by the Bishop of *Auxerre*, that he should prosecute none of his Clergy for Non-appearance; but that he should blame him who hindered it.

The Pope sent into France *John Lemoine*, Cardinal of the Title of St. *Marcellinus*, and St. *Peter*, to treat with the King upon these Points in Difference, and charged him to propound to him the following Articles. 1. To revoke the Prohibition made to the Prelates of going to *Rome*. 2. To own that the Pope has sovereign Power to dispose of Benefices vacant in *Church*, or otherwise; and that no Lay-Person has Right to confer them without his Leave. 3. That the Pope has Power to send Legates, and Nuncios into all Places, without asking Leave of any Person. 4. That the Supreme Administration of the Church's Revenues belongs to the Pope, who alone has Right to dispose thereof, and require a Part of them. 5. That neither the King, nor other Princes have any Right to seize, or possess themselves of the Goods and Rights of the Church, nor to accuse the Clergy before them for personal Actions, nor for real, which are not held of them in *Fief*. 6. To send a special Proctor to *Rome*, to clear himself for burning of his Holiness's Bull, to make him Satisfaction, and to hear the Pope's Resolution, which is to revoke all the Privileges granted by the Holy See to the Kings of France. 7. Not to abuse the Guardianship of Cathedral Churches that are vacant by a Right called abusively, *Regal*, to hinder any Waste or Wrong to the Revenues of Churches, and to reserve all the Fruits to succeeding Prelates, except the reasonable Charges of the keeping them. 8. To restore to the Clergy the Spiritual Sword, and permit them to make use of it, notwithstanding all Privileges pretended by the King and his Officers. 9. To let him understand, that the Change of the Coin, which he hath now twice practised, ruins his State, and he is bound to Restitution. The 10. and 11. To confess, that the City of *Lyons* is no Part of his Kingdom, and to restore to the Church of that City, and its Archbishop, the Lands which belong to them by absolute Right. 12. To signify to the King, that he satisfy the Holy See about all these Articles, within a certain Time; if not, that he will take order therein, by proceeding against him Spiritually and Temporally.

The King's Answer to the Articles proposed by the Nuncio. The King made Answer to these Articles: To the first, That the prohibition he had made was not upon the account of the Clergy, nor to injure the Church of *Rome*; but with respect to the Rebellion of the *Flemings*, and to provide against any Conspiracy which might be made in his Territories: That his Intent was not to hinder his Subjects from going to *Rome*; and returning thence, and that he will give Orders, that the Goods of the Bishops offending, which he had caused to be seized, shall be restored. To the second, That the granting of Benefices belonged to him, and that he enjoyed it but as St. *Lewis* and his Predecessors had done, Time out of Mind. To the third, that he hindered not the Pope's Nuncio's and Legates from coming into his Kingdom, if they were not suspected by him, or if he had not some just Reason to do it. To the fourth and fifth, That he designed to do nothing, but what is justified by Right and Custom, and if his Officers exceed their Commission, he is ready to punish them. To the sixth, That the Bull was not burnt in Contempt; but the Bishop of *Laon*, and the Sheriffs of that City, having a Suit depending before the Parliament, and the Bishop having procured a Bull, the Sheriffs complain'd of a Design to remove the Business into another Court, whereupon the Parties were agreed not to make use of the Bull, and burnt it as useless. To the seventh, That he pretended to innovate nothing, as to the *Regale*, or Right of Patronage, but he enjoyed it as

his Predecessors had done, without Waste or Abuse, and if his Officers committed any, he would take order about it. To the eighth, That he hindered not the Church-men from using the Spiritual Sword, in such Cases as belong to them. To the ninth, That he made a Change in the Coin upon Necessity, and to be in a Condition to defend the Kingdom, as his Predecessors had done on like Occasions, and that he had already eas'd the Complaints of his Subjects, as to any ill Consequence that might attend it. To the tenth and eleventh, That he pities the Archbishop of *Lyons*, and his Church, for what they had suffered on the account of the Differences they have had with the People of that City, and for what the Archbishop has suffer'd for refusing to take the Oath of Fidelity to his Majesty; but 'tis the Archbishop's Fault; nevertheless he is ready to debate this Matter, and to make it appear clearly, that the City of *Lyons* is Part of his Kingdom, and that he is not willing in any ways to invade the Rights of the Church. In fine, in Answer to the last, he declares, That his Intent is, to preserve and increase the Union, which ever was between his Predecessors and the Holy See, intreats the Pope to prosecute the same Design, and not to cross him in the Enjoyment of his Liberties, Franchises, and Privileges; adding, That if his Holiness be not satisfied with the Answers, he is ready to submit herein to the Judgment of the Earls of *Britain* and *Burgundy*, whom even the Pope himself offered to take for Mediators.

The Pope was not at all satisfied with these Answers, and not only shewed his Resentment by the Letters he wrote the 13th of April, to the Earl of *Alanson*, the Bishop of *Auxerre*, and Cardinal of St. *Marcellinus*; but he again commands this latter, to give a fresh Summons to the Prelates of the Realm, to appear at *Rome* within three Months, and sent him a Bull, wherein he declared, that the King had incurred the Penalty of Excommunication, ordered the Nuncio to signify it to him, to declare all those Prelates, and others of the Clergy excommunicate, who should celebrate or administer the Sacraments to him, or in his Presence; and to cite his Confessor to appear within three Months, before his Holiness. The Nuncio having received these Bulls by the Hand of *Nicholas de Benefracte*, gave out Copies of them; but this no sooner came to the Knowledge of the King, but he gave Order to arrest those that dispersed them; the Nuncio not thinking his Person in Safety, withdrew: The Archdeacon of *Constance*, and *Benefracte* were arrested at *Troyes*, and the King renewed the Order he had given and after superseded, to seize the Goods of the Clergy who were out of the Kingdom.

On the 13th of June, was held in the Castle of the *Louvre*, an Assembly of the Prelates and Nobility, in presence of the King; in which *Lewis* Earl of *Eureux*, *Guy* Earl of *St. Paul*, *John* Earl of *Dreux*, and *William du Pleffis*, made Complaint against *Boniface*, accused him of Heresy, and divers other Crimes, which they engaged to prove by Oath upon the Evangelists in a full general Council, and besought the King, as Protector and Defender of the Church, to call one. The Prelates judging this Affair to be of great Importance, demanded Time to deliberate on it. On the Morrow, the Assembly yet sitting, *William du Pleffis* read the Heads of the Accusation, which he offer'd against the Pope; namely, That he was an Heretick; that he did not believe the Immortality of the Soul, nor an eternal Life; that he doubted the Reality of our Lord's Body in the Eucharist, and shewed it no Respect; that he affirmed Fornication to be no Sin: That he approved of the Book of *Arnoldus de Villanova*, condemned by the Bishop of *Paris*, and burnt: That he had caused Images to be set up in Churches, to be adored: That he was a Sorcerer, and Simoniack: That he maintain'd the Pope could not commit Simony: That he forced the Priests to reveal Confessions; That he eat Flesh at all Times: That he debased the Order of Cardinals, and some Orders of Monks: That he was a sworn Enemy of France, and that he had a Design to destroy the Kingdom: That he had caused *Celestine*, his Predecessor, to die in Prison: That he had nulled the Marriage of several Persons, and had made the Nuns, without any Ground, to leave their Convents. After he had read these Accusations, he protested, 'twas not out of any Hatred to *Boniface*, that he produced these Crimes, but for the Good of the Church; and declared, he was ready to prove them in a general Council, which he desired to be called; and because he fear'd, that *Boniface* would thunder against him, he appealed to the next Council, next Pope, or to the Holy See, adhering to the Allegations insinuated by *Peter Nogaret*, and demanded an Act of his Declaration. The King said, That he consented to the calling of a Council, that he would thereto contribute his whole Power, desiring the Prelates to joyn with him; and to avoid the Prosecutions of the Pope, he appealed, as to all he might be able to do, to the next Council, or Pope. The Prelates likewise own'd, that the calling of a Council was necessary, and adhered to the Appeal of the King unto the

the next Council. In pursuit of the Requests of this Assembly, the King wrote to all the Cities, Churches, and Communities of his Kingdom, that he might gain their Consent to the calling of a Council, and to the Appeal to be made to the next Council; and in a little time after, the Clergy, the Nobility, the Commons, the Chapters, the Universities, the Secular Orders and the Regular, even the Mendicants (except that of the *Cistercians*) and several single Prelates of the Realms of *France* and *Navarre*, sign'd Acts in Form of their Consent and their Appeal. The King gave Order for the calling of a Council, and gave Notice to the Kings and Princes of *Europe*, of his Resolution. The Pope on the other Hand sent out his thundering Bulls against the King, and all that adhered to his Appeal, interdicts the Universities and other Societies, deprives the Chapters of their Right of Election, complains loudly of what passed in the Assembly, opposes the calling of a General Council, and threatens to proceed against the King, notwithstanding his Appeal.

Nogaret was then in *Italy*, where he received the Resolution of the Assembly held in the *Louvre*, with Order to publish it, and signify it to the Pope, who was withdrawn to *Anagnia*, where he caused, on our Lady's Birth-day, to be published a Bull, whereby he excommunicated the King of *France*; and released his Subjects from their Oath of Allegiance. He went to *Anagnia*, attended by *Sciarra Colonna*, *Renaldus de Supino*, and three hundred Horse, and some Foot; and having gained some of the Inhabitants of *Anagnia* by Money, he entered the City the 8th of September, with his Troops, carrying the Standard of *France*, and crying, *Let Pope Boniface perish, but let the King of France live*; *Muioia Papa Bonifacio, è viva il Ré di Francia*. Their Design was to go directly to the Pope's Palace, but having been attacked by the Marquis *Cajetan* his Nephew, in passing before his Palace, they were obliged to force his Palace, and the Houses of those who had embraced the Pope's Party. *Sciarra Colonna* attacked the Castle where the Pope was, took it, seized *Boniface*, and rifled his Treasury. *Nogaret* twitted the Pope with what he had done in *France*, challenged him to call a Council; *Sciarra Colonna* would oblige him to renounce the Papacy; but *Boniface* having made him Answer, that he would sooner lose his Life, *Sciarra* struck him on the Face with his Gantlet, and had killed him, if *Nogaret* had not interpos'd. The Pope thus deserted by all his Friends, and in the Hands of his most cruel Enemies, raised the Compassion of the Citizens of *Anagnia*, who declared for him, and set him at Liberty. He was conducted by his own Order to a publick Place, spake to the People, pardon'd those of the City, except such as had plunder'd the Treasures of the Church; declared, that he would be reconciled to the King of *France*, and the *Colonna*, and that he would pardon them, and even *Nogaret* himself. Nevertheless he soon left this City, and went to *Rome*, attended with some Troops. He arrived there five Weeks after his being taken, and died with Grief and Melancholy, the 12th of October 1303. in the ninth Year of his Papacy. This was the End of this Pope, who had, whatever his Enemies may say, great Endowments, and a great deal of Wit; but Ambition, and an Itch to exercise an Authority which belonged not to him, did cast him headlong into inevitable Mischiefs, never to be escaped by any that attempt to usurp the Rights which appertain to such Princes, as are in a Condition to defend them.

This Pope caused to be composed and published a new Body of Decretals, intituled, *Sextus*, divided into five Books, containing some Decretals of his Predecessors, from the Time of *Gregory* the ninth, and many of those which he made in his own Pontificate. This Collection was not only rejected in *France*, but there was even a Time when no Body durst make use of it, or quote it. *Rainaldus*, *Bzovius*, and *Waddingus* have inserted divers of his Letters, and Decrees into their Annals, and there are some of them likewise in the Registers of the Bulls.

Ten Days after the Death of *Boniface VIII.* on the 22d of October, in the Year 1303. *Nicholas* the Cardinal, Bishop of *Ostia*, Native of *Trevisi*, who was of the Order of the Friars Preachers, was chosen Pope, and took the Name of *Benedict XI.* He was a Man of good Morals, and of a very Holy Life. Soon after his Advancement, *Peter* of *Peredo*, Prior of *la Chesa*, whom the King had sent into *Italy*, after the Death of *Boniface*, presented to him a large Memoir, wherein he demanded the holding of a General Council, and propounded several Heads of Accusation and Complaint, which the King and Kingdom made against *Boniface*. *Nogaret* signified likewise, that he would continue his Prosecution; but *Benedict* having desired him by the Archbishop of *Toulouse*, to proceed no further till he received fresh Orders from the King; assuring him, that he would remove this Scandal, and re-establish the Union between the Church of *Rome*, and the King of *France*, he yielded to this Request, and returned into *France*,

to report this News, and advised the King to send Ambassadors to the Pope, furnished with sufficient Power to treat of this Accommodation. He was joyned with the other Ambassadors, who were *Bernard* Lord of *Mercœur*, *William du Plessis*, and *Peter de Belleperche*; but the Pope would never treat with him. His Holiness, who earnestly desired Peace, began with absolving the King from the Censures he had incurred, by a Bull of the 4th of April, 1304. By another of the 17th of the same Month, he revoked the Reservation which *Boniface* the eighth had made to provide for all the Cathedral and Regular Churches in the Kingdom: And by a third of the 13th of May, in the same Year; he also gave Absolution to all Prelates, Lords and other Officers, who had hinder'd the King's Subjects from going to *Rome*, and even those who had a Hand in the taking of *Boniface*, except *William Nogaret*. He made void likewise all the Sentences, and Bulls of *Boniface*, by which he revoked the Privileges granted to the King of *France*, and his Officers, re-established the Universities; and in fine, to extinguish entirely the whole Matter of Difference, he revoked by other Bulls the Sentence given by *Boniface*, against the Families of the *Colonna*, and *Montenigro*, and all their Adherents, re-establish'd them to their former Condition, excepting to the Dignities of Cardinal, Benefices, Goods confiscate, and the Capacity of being advanced to the Papacy. Notwithstanding all these Revocations, the King's Agents insisted upon the calling of a Council; and *William Nogaret* desired to be cleared, or absolved at any Rate. But the Pope was so far from doing it, that being at *Perusa*, he published on the 7th of June, a thundering Bull, wherein he declares *Nogaret* excommunicate*, with all those who had assisted at the taking of *Boniface*, and summons them to appear before him, to receive Judgment; otherwise he declares, that he shall proceed against them according to Law. This was the last Bull of *Benedict*, for he died at *Perusa* the 8th of July following. He left behind him divers Letters, whereof some are mentioned by the Writers of the Annals [of the Church.]

After his Death the Holy See remained void for the Space of three Months; the Cardinals assembled at *Perusa*, not coming to an Agreement about the Choice, by reason of the Conteits of two Factions, of which the one was for *France*, and the other for *Boniface*. *Nogaret* believing this Vacancy favourable to him with an Opportunity to do something towards his Justification, passed two Acts the 7th of September, before the Official of *Paris*; one by which he sets himself against the Partisans, and Adherents of Pope *Boniface*, and appeals to the next Council, to the Church, and to the next Pope, to hinder the Cardinals electing for Pope any of that Party, who are excommunicated by the Canons; the other contains his Protestations and his Excuses, and a Declaration he makes, that all he said against *Boniface* is true; that he is well inform'd of it, and though he demand Absolution ad Cuiusdam, he does not believe he is in any manner bound by this Pope. Then he renews his old Accusations framed against *Boniface*, and recites a History of all that pass'd, as well under this Pope, as under *Benedict* his Successor; offers to justify his Innocence before a general Council, and even before the Holy See, provided, he may be heard, and be assured of the Safety of his Person; because he cannot otherwise venture thither. There are besides three other Acts of *Nogaret* of the same Nature, and the Letters of Attorney, which he gave to *Bertrand d' Aguassid*, to prosecute his Business in his Name, before the Holy See, and to demand satisfaction, that he might accuse the Memory of *Boniface*; and justify himself from the robbing the Church-Treasure, which was laid to him, and demand Absolution in case it were necessary. The *French* and the *Colonna* did likewise make Request to the King, that the Process against *Boniface* might be hastened. These latter making use of the Opportunity, procured a Re-establishment in their Estates and Dignities, by a Decree of the People of *Rome*, who condemned *Peter Cajetan*, *Boniface* his Nephew, to give *Peter* and *James Colonna* an hundred thousand *Florins* of Gold, or Lands of the same Value, to recompence them for the Losses they had sustained; made void and null all that had passed against them, and ordered *Pontellus Urbi* to restore to the People of *Rome* the Town of *Nepi*, which *Sciarra Colonna* had given them.

The Cardinals of the two Factions beginning to be weary of being confined to the Conclave, Cardinal *du Prat* Chief of the *French* Party, conferred with Cardinal *Francis Cajetan*, represented to him, that they did great Injury to the Church by this Delay; and demanded, if he had not some Expedient to bring Matters to an Agreement. Cardinal *Cajetan* found out one; That the *Italian* Party should chuse three *Ultramontane* Archbishops, and the other should chuse out of the Three, One, whom they pleased, forty Days after. Cardinal *du Prat* having accepted of this Proposal, Cardinal *Cajetan* named the three Archbishops; the first of which was *Bertrand Got*, who had been heretofore Bishop of *Comminges*, and was then Archbishop of *Barr*.

The Difference between Philip the Fair and Boniface VIII. face VIII. Revocation of the Bulls of Boniface VIII. against France, and the Colonna.

* Excommunication of Nogaret and his Assistants in taking of Boniface.

† Death of Letters of Benedict XI.

The Petition of three Months; the Cardinals assembled at Perusa, not coming to an Agreement about the Choice, by reason of the Conteits of two Factions, of which the one was for France, and the other for Boniface. Nogaret believing this Vacancy favourable to him with an Opportunity to do something towards his Justification, passed two Acts the 7th of September, before the Official of Paris; one by which he sets himself against the Partisans, and Adherents of Pope Boniface, and appeals to the next Council, to the Church, and to the next Pope, to hinder the Cardinals electing for Pope any of that Party, who are excommunicated by the Canons; the other contains his Protestations and his Excuses, and a Declaration he makes, that all he said against Boniface is true; that he is well inform'd of it, and though he demand Absolution ad Cuiusdam, he does not believe he is in any manner bound by this Pope. Then he renews his old Accusations framed against Boniface, and recites a History of all that pass'd, as well under this Pope, as under Benedict his Successor; offers to justify his Innocence before a general Council, and even before the Holy See, provided, he may be heard, and be assured of the Safety of his Person; because he cannot otherwise venture thither. There are besides three other Acts of Nogaret of the same Nature, and the Letters of Attorney, which he gave to Bertrand d' Aguassid, to prosecute his Business in his Name, before the Holy See, and to demand satisfaction, that he might accuse the Memory of Boniface; and justify himself from the robbing the Church-Treasure, which was laid to him, and demand Absolution in case it were necessary. The French and the Colonna did likewise make Request to the King, that the Process against Boniface might be hastened. These latter making use of the Opportunity, procured a Re-establishment in their Estates and Dignities, by a Decree of the People of Rome, who condemned Peter Cajetan, Boniface his Nephew, to give Peter and James Colonna an hundred thousand Florins of Gold, or Lands of the same Value, to recompence them for the Losses they had sustained; made void and null all that had passed against them, and ordered Pontellus Urbi to restore to the People of Rome the Town of Nepi, which Sciarra Colonna had given them.

The Election of Clement V.

John, born a Subject of the King of England at Villandreaux, the Diffidence in *Bojadis*, and the King's Enemy. *Da Prat* forthwith gave Advice hereof to *Philip the Fair*, who wrote presently to this Archbishop, and ordered him to meet him in a Wood near to St. *John d'Angeli*, where he declared to him, that 'twas in his Power to make him Pope, and that he would do it with a Provision, that he would promise to do him Six Favours, which he should demand of him. The Archbishop threw himself at his Feet, and said to him, 'Sir, Now I know that you love me, and that you render me Good for Evil, do you but command, and I will obey.' The King raised him up, embraced him, and said thus to him, 'The first is to reconcile me thoroughly with the Holy Church, and to pardon me the Mischief I may have done in causing Pope *Boniface* to be arrested. The second is, to restore me to the Communion of the Church, and them that assisted me. The third, to grant me all the Tithes of my Kingdom for five Years, to make good the Charge I have been at in my War with *Flanders*. The fourth, to blot out the Memory of Pope *Boniface*. The fifth, to restore to the Dignity of Cardinals, the two *Colonnis*. As for the sixth, I reserve my self, says the King, to declare it to you, in convenient Time and Place, in regard it must be very secret.' The Archbishop promised all these Things with an Oath, by the Body of *JESUS CHRIST*, and gave him his Brother, and two of his Nephews for Hostages: The King on his Part swore, That he would cause him to be chosen Pope. They parted, after they had said these Words; and the King wrote presently to the Cardinals of his Party, that they should chuse the Archbishop of *Bordeaux*. The Thing was done with so much Diligence, that the Answer was returned to *Perusia* in five Weeks. As soon as it arrived, they proceeded to the Election, and *Bertrand Got* was chosen Pope, according to the Agreement made the 5th. of June 1305. He accepted the Popedom gladly, was named *Clement V.* and was invested in the Month of August at *Lyons*, whither the Cardinals came to meet him. The King, his Brother *Charles of Valois*, and a great Number of Princes and Lords of France assisted at this Ceremony. The King having for some Paces held the Reins of the Pope's Mule, resign'd them to his Brother *Charles*, and the Duke of *Brittain*, to mount on Horseback, and ride by the Side of the Holy Father. In the Cavalcade an old Wall loaden with a Throng of People fell down, crushed to Death *John Duke of Brittain*, and a Brother of the Pope's, dangerously wounded the King's Brother and slightly the King himself, and beat off the Pope's Mitre.

The Revocation of Boniface's Bulls by *Clem. V.* The first thing which *Clement* did, was to confirm the Absolution that *Benedict XI.* had given to the King; to revoke the Bull of *Boniface*, touching the Subsidies to be demanded from the Clergy, and all that followed thereupon; and to declare, that the Bull *Unam Sanctam* should do no Prejudice to the King or Kingdom of France; and that all things should remain in the same Posture they were in before that Bull. In fine, he re-established the Cardinals *Colonna* in their Dignities, and thus acquitted him of four of the Articles, he had promised to the King. It was more difficult to satisfy him in the fifth, which concerned the Memory of Pope *Boniface*. The King observing, that *Clement* did nothing in that Point, spake with him about it at *Poitiers*, in the Year 1307. and pressed him to proceed against the Memory of *Boniface*. This Proposal gave the Pope much Trouble, and to shift off the Performance of it, he answer'd by Advice of Cardinal *Prat*, that this Business required the Meeting of a general Council, which he ever since design'd to call. Nevertheless being solicited by the King, and his Creatures, to set this Affair on foot, he heard some Witnesses, summon'd the Accusers, Part whereof appeared, and among others *Nogaret* and *du Plessis*. The first boldly maintained his Accusation against *Boniface*, and undertook to make it good. Cardinal *Francis Cajetan* defended his Uncle's Memory: Divers Writings there were on both Sides, and the King daily pressed the Conclusion of this Affair; on the contrary, the Defenders of *Boniface* put off Judgment as much as possible. The Pope considering the Importance of this Affair, used his utmost Endeavour to pacify the King, and to spin out the Time; and to bring it to Effect, he wrote to the Earl of *Angou*, in a Manner to cause the King his Brother to submit, touching this Dispute, to what should be decreed by the Church and the Pope. The King was sometime before he

could resolve; but at last being pressed by the great Ones of the Kingdom, he declared by his Letters Patents, given at *Fontainebleau*, in the Month of February 1310. that he left the Judgment of this Affair to the Pope and a Council: *Lewis Earl of Evreux*, and *Guy Earl of St. Paul*, did the like. The Pope continued to carry on the Process, received Petitions, Writings, Memoirs, and Deeds, named the Cardinals to examine the Proceedings, caused to be made thereof a tedious verbal Process, which contained all that had been said on both Sides, from the 16th. of March 1310. till toward the Close of the said Year. It contained likewise the Informations of fourteen Witnesses, who swore horrid Crimes of Impiety, Sodomy, and Uncleanness, against *Boniface*. At last the Pope, to rid himself of this Affair, gave out a Bull the 17th. of April, in the Year 1311. wherein he revoked all the Sentences, Decrees, and Declarations of *Boniface*, which were not inserted in the sixth Book of the Decretals, so far forth as they imported any Prejudice to the Honour, Rights and Liberties of the King of France, the Kingdom, and his Subjects, except those two Extravagants, *Unam Sanctam*, and *Rem non novam*, which were to stand according to the Modifications heretofore made by his Holiness. He annuls likewise all the Revocations and Suspensions of Privileges, Excommunications, Interdicts, Deprivations, Depositions, and all other Processes of Deed or Right, made as well by *Boniface* as *Benedict* his Successor, since *All Saints Day*, in the Year 1300. as well against the King, as his Children, his Brothers, and his Subjects, even against Informers and Accusers, by reason of any Informations, Appeals, Demands of a General Council, Blasphemies, ill Language, taking the Person, invading the House of *Boniface*, and other Parts of the Difference the King had with this Pope, he abolish'd the Spot of Infamy and the Mark of Reproach that might, in these Cases, stick upon the King, his Posterity, on the Accusers, Prelates, Barons, or others; discharges them from all Condemnations, sets them to Rights, and restores them to their ancient State; ordains, that the Sentences, Suspensions, and other Acts made against them, should be rased out of the Registers of the Church of Rome, but all this without prejudicing the principal Cause, and the Prosecution which might be made thereupon: He declares nevertheless, that he comprises not in this Abolition and Remission, *William Nogaret*, nor *Sciarra Colonna*, and some others which he names. As for *Nogaret*, who had demanded to be absolved *ad cautelam*, the Pope grants it to him, upon Condition he would undertake some Pilgrimage, and upon the first Opportunity go into the Holy Land with Horse and Arms, there for ever to remain, at least till the Pope permit him to return. By another Bull of the same Date, he declares, That the King, nor his Successors shall not in any ways be molested, nor involved in the Prosecution, that shall be made in the Affair of *Boniface*. By another Bull he extends the Absolution mentioned in the preceding Bull to the Inhabitants of *Anagnia*, except such as he has named: And by the last, he not only excludes *Nogaret*; but also some other Lords and Prelates of the Kingdom of France, from the Favour granted by his Bull.

The general Council was opened at *Vienne* in *Dauphiné*, in the Month of October, in the Year 1311. King *Philip* came thither the Year following in *Mid-Lent*, with a great Company of Princes and Lords, and was present at the opening of the second Session. The Affair of *Boniface* was there brought into Debate, as 'twas promised the King, but he had therein no Satisfaction; for it was voted, that *Boniface* had ever been a good Catholick, and that there was no Proof of his being an Heretick; there was no Mention made of other Crimes, whereof he was accused, and which had been sworn by the Witnesses. The Reasons of his Justification were alledged by Cardinal *Richard of Sienne*, Dr. at Law; by the Cardinal *John of Namure*, Doctor of Divinity, and by Cardinal *Gentil*, Doctor and Canonist. There appeared also two Knights of *Catalonia*, who maintained, that *Boniface* was a good Catholick, by a Challenge to the Combat, which was not accepted by any Body. The Pope and the Cardinals, to content the King, made a Decree, importing, that the King nor his Successors should never be disturbed, nor call'd to account for what had been done against Pope *Boniface*. Thus ended the Contest, which lasted for many Years, between the King of France and the Holy see, about the Differences of *Philip the Fair*, and Pope *Boniface*.

C H A P. II.

The History of the Condemnation of the Templars.

THE Affair of Boniface was not quite finished, when Philip the Fair undertook another, which he brought to Effect more successfully, and with greater Ease; this was against the Order of the Templars, which he was resolved wholly to extirpate. This Order was established, as we have said, in the Year 1118. by Hugo de Paganiis, Jeoffrey of St. Omer, and seven other Knights, who made a Vow between the Hands of the Patriarch of Jerusalem, to live according to the Rule of the Canons Regular. They were appointed to guard the Roads, and to defend Pilgrims that went to Jerusalem. Baldwin II. King of Jerusalem, gave them for some time only a House near the Temple; from whence they took the Name of Templars. The Council of Troyes held in the Year 1118. approved of their Institution, gave them a Rule, and order'd their Habit they were to wear for the Time to come, should be white. Eugenius III. added hereto a red Cross, and ordered, that the Knights and the Friars should wear it on their Cloak. In the Beginning they were poor, and few in Number; but by little and little they multiplied, grew very rich, and spread over all Christendom, where they had an infinite Number of Houses, and vast Riches. Their Wealth made them proud and insolent: They shook off the Yoke of Obedience, which they owed the Patriarch of Jerusalem, exempted themselves from the Jurisdiction of the Ordinaries, and from paying of Tithes, and their Power carried them out to do several unjust Enterprizes, and render'd them formidable to Princes and Kings. While they resided at Jerusalem, they employed their Strength against the Infidels: This City being taken by Saladin in the Year 1187. they retreated to St. John of Acre, and after that to a Castle near Casarea; from thence they continued to make War upon the Infidels, but they were almost all slain at the Sacking of the City of Acre or Acon, in the Year 1191. There remained of them but Ten, who withdrew to the Isle of Cyprus; from whence they made Inroads upon the Saracens. They possessed themselves of the Island of Tortosa, from whence the Sultan of Babylon expell'd them. They equipped a Fleet in Sicily, with which they over-run all the Coasts of Greece, which they plunder'd and ransack'd, invaded Thrace, took Trebizond, laid waste the Hellespont and Peloponnesus, took Athens, where they slew Robert de Breune, who commanded there; inſomuch, that abusing their Strength and Power, they turn'd those Arms against the Christians, which they ought to have employed only against the Infidels. They no longer made War from a Principle of Devotion, as did their Predecessors, but to enrich themselves, and often times engaged the Saracens to make Incursions upon the Christians, to make themselves necessary, and to draw great Sums of Money from Christian Princes, not being able to endure any other, but themselves should engage in this War. They had no sooner forsaken their Duty, but they fell into Disorders and Outrages, which Licence and Impunity increased, and pushed on to a strange Excess. They remained a long Time concealed, but were at last discovered by two Knights, condemned for their Crimes; the one, the Prior of Montfaucon of the Province of Toulouſe, an Apostle condemned by the great Master of the Order, Brother to Squin of Forian, put in Prison for his Crimes; the other named Noffo-Dei, a Florentine, condemned to rigorous Punishments by the Provost of Paris. These two Criminals took a Resolution to rescue themselves out of the Misery wherein they were, or else to involve their whole Order in the same Infamy, to discover the hidden Disorders of their Brethren. King Philip the Fair, who hated the Templars, and sought Occasion to do them a Displeasure, ordered that these two Informers should be examined, and their Depositions taken. They declared Things so strange, and Crimes so heinous, that the King hardly believed them. Nevertheless, he would have the Matter searched to the Bottom, and know the Truth: But in regard this Affair concerned an Order spread through all Christendom, he discouſed of it with Pope Clement the fifth, when he assisted at his Coronation, and also had it spoken of to him at Poitiers, by his Ambassadors. The

Pope could not believe the Crimes charged on them to be true, they were so very incredible, and appeared impossible. The great Master of the Temple, and many Templars of divers Countries, whose Concern it was to justify their Order, besought him to inform himself of these Accusations, submitting to the most severe Punishments, if they were found guilty of what was charged on them. The Pope let the King understand it, by his Bull of the 23d of August, in the Year 1306. in which he sends him Word, that in a few Days he should go to Poitiers, and there begin to make Inquisition concerning this Order; praying the King to transmit to him the Informations he had already taken.

Nevertheless the King fearing, lest this Business being discovered might cause Disturbance in the Kingdom, the Order of the Templars being so very powerful in France, sent Letters to all the Judges of his Kingdom, with a Command to arrest all the Templars on the same Day; and that the Matter might be kept the more secret, they had Orders not to open the Letters, till the Evening before the Day 'twas to be put in Execution. This was punctually observed, and all the Templars throughout the Kingdom saw themselves arrested and clapt into Prison, the 5th of October, in the Year 1307. if we may credit the Historians. But there are Bulls of the Pope, dated in the second Year of his Papacy, which ended in the Month of June 1305. and by Consequence before October 1307. which suppose the Templars already arrested: Which might make it be thought, that that Accident ought rather to be referred to the Year 1306. than to that of 1307. if all the Historians of that Time did not with one Consent relate it done in the Year 1307. and Clement V. himself in a Bull dated the 11th of July, in the third Year of his Popedom. Wherefore it is most probable, that there is some Mistake in the Dates of Clement's Letters. The great Master of the Order named James Molay, of the City of Besançon, who was present in the Temple of Paris, was arrested among the rest; the King possess'd himself of the Temple, and caused the Estates of the Templars to be seized. On the Morrow after the King assembled the University, and caused it to be told them by Peter of Nogaret, who was the principal Actor in this Affair, what were the Reasons which had induced him to cause the Templars to be arrested, and the heinous Crimes whercof they stood accused. The Pope took the Proceeding of the King ill, and sent him a Bull dated the 27th of October, in the second Year of his Papacy, complaining, that he had caused the Templars, Subjects of the Roman Church to be imprisoned *absque medio*, and had seized their Estates, though it belonged not to the secular Powers to judge Ecclesiastical Persons. He adds, that he has so much greater Reason to complain of this Proceeding, for that he had given him Intimation, that he was getting Information against them, and sending to him two Cardinals [Berengarius Cardinal of the Title of the Saints, Nerea and Aquileia, and Stephen, Cardinal of the Title of St. Ciriaca] to treat with him about this Affair, that he might put into their Hands the Prisoners, and their Effects.

While these things were transacting, the King gave a Commission to William Paris, of the Order of the Friars Preachers, Inquisitor for the Pope in France, to make ready the Process against all the Templars, and order'd all the Lords of the Kingdom, and his Officers, to arrest all the Templars they could light on, and thereupon to refer the Judgment and Cognisance to the Ecclesiastical Judges.

The detestable Crimes, whereof they were accused, were, 1. that they obliged all those that entered into this Order, at the time of their Admission, to abjure Jesus Christ, and to spit three times upon a Crucifix. 2. That they obliged them, to kiss him that admitted them, on the Mouth, on the Navel, and on the extream Part of the Back. 3. That they forbade them to converse carnally with any Woman; but allowed them to commit Sodomy with their Brethren of the Society. 4. That they made them worship a Silver and Gilt wooden Head, with a great Beard; which they likewise exposed to be adored in their General Assemblies. William Paris examined upon these Interrogatories an Hundred and

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The Informers against the Templars.

The History of the Condemnation of the Templars.

The Templars arrested, and their Estates seized.

Informations against the Templars.

The Crimes they were charged with.

Templars in the Month of November, in the Year 1307. The History of the Condemnation of the Templars. touching these Pranks. The three first Heads were confessed by almost all that were impeached. The fourth was owned to be true by some, but the others said, they knew nothing of it. There were in this great Number of Examinants, but three, who said, they had never seen any ill in the Order, and that they had taken Notice of nothing therein, but what was of good Repute. *James Molay*, the great Master of the Order, *Hugh Perraut*, and *Guy Brother of Dauphin de Viennois*, who were the most considerable Persons among the Templars, were heard to this Information, and confessed one Part of these Deeds. One of the Examinants, which was *Jeffery of Gonneville*, who had been received in England, declared, that at his Admission, having refused to abjure *Jesus Christ*, the Governor swore to him, that it could not hurt him; that it was the Custom of the Order, which had been introduced by a wicked great Master, who having been taken Prisoner by a Sultan, had not been set at Liberty, but on Condition he would introduce this Custom into the Order; that others said, this had been brought up by *Roncelin*, great Master of the Order, others by *Thomas Beraldus*, a great Master likewise of the Order; and others, in fine, that it was in Imitation of *St. Peter*, who denied *Jesus Christ* thrice. The greater Part of the Examinants testified, they did not this but with Regret, that they had confessed and repented of it.

There were several other Inquisitions, taken in divers Places; to wit, one of an hundred and eleven Templars, by the same *William Paris* at *Troyes*, who agreed in all the Articles, except the Adoration: Another taken at *Bigorre*, by *Bertrand d'Agassie*, President of that City, who allowed hearing to five Templars: Another of thirteen Templars at *Caen*, by the Monks, who received a Commission for this Purpose, from *William Paris*: One of these thirteen denied the Articles; but being put to the Question, he confessed them: Another of seven Templars taken at *Cahors*, by *John d'Arrebat*: Another of ten Templars taken at *Pont de l'Arche*, by the Bailiff of *Rouen*, and others: In fine, that, which was taken the same Year at *Carlesonne*, wherein seven Templars were examined, who confessed the Articles, and thereto added remarkable Circumstances; among others *John de Casfancas* Master to the House of *Nogarene* near *Pamiez*, who declared, that when he was admitted into the Order, they sent to him two Knights, who demanded of him, whether he would enter into it? who having answered, 'twas his Intention; they told him, that it was a great Undertaking, and that their Rules were hard to be observed, and he saw nothing, but the outside; that persisting in his Resolution, they admitted him; that he fell on his knees before the Master, assisted with about ten Brethren of the Order, who held a Book in his Hand, and asked him what he craved? and that having made Answer, he desired to enter into the Order, he made him put his Hand upon the Book, which he held, and swear that he had no Incumbrance of Debts, Marriage, or any other servile Obligation whatever; that next to this, he said to him, you must promise to God and us, that you will live without Property, keep Chastity, and observe the Usages and Customs of the Order, and that you believe in God the Creator; that he is dead, and shall not die; the same, which he swore. He after that clothed himself with a Cloak, whilst a Priest read the Psalm, *Ecce quam bonum*, &c. That this being done, the Master kissed him on the Mouth, and next to that lay down on the Bench, whereon he sat; that he kissed the Master about the Fundament, upon his Garments, and the same being set, the other Brethren kissed him on the Navel: That after this, the Master pluckt out of a Box a Copper Image of a humane Shape, placed it on a Chest, and said; Sirs, behold a Friend of God, who speaks to him, when he will; give him Thanks for that he hath brought you unto the Dignity you have so much desired, and hath accomplished all your Wishes; that forthwith they worshipped this Image three times, falling on their Knees, and they produced a Crucifix, to shew, that they renounced it, and spat thereon; that the Master gave him a small Girdle of Cord, and gave him leave, when he felt any Provocations of the Flesh, to make Use of his Brethren; that this being finished, he was conducted to another Place invested with the Habit of the Order, and brought back to the Master, who instructed him how he must behave himself at Church, in the War and at Table: Another of the Templars added to these Particulars, that the Master shewing the Image, kissed it, saying, *Tulla*, which is a Saracen Word. It is related in the History of *Provence*, that one of the Commissioners deputed by the King about *Beaucaire*, named *Odoarius des Moulins*, wrote to his Majesty, how he had arrested five and forty Templars, whereof there were five Knights, and one Priest; who being examined, they all agreed as to the Denial of *JESUS CHRIST*, the Permission of Sodomy, and the shameful Kissing: That as to the Image, they said, that they never worshipped it, but once at a Provincial Chapter held at *Mompellier*; that the Priest added, how he that did admit him, had enjoined him never

to pronounce the Words us'd at the Consecration of the Host; the which he had observed in his distribution of it to the Brothers of the Society, but not as to that, which he shewed to the People, though he had been commanded not to consecrate it. Some Authors accuse them further of other Crimes; as of burning the Body of those who died firm in their Idolatry, and of giving their Ashes to be swallowed down by Novice-Templars; of roasting the Children of the Women they had abused, to rub their Image in the Grease that dripped from them, and to cover it all over with the Skin of a Man; but these Accusations were not proved by their Interrogatories. The greatest Part of these Inquisitions were taken at the end of the Year 1307. and the beginning of the Year 1308.

The Pope, to put a stop to these Proceedings, which he thought intrenched upon his Authority; forbade the Archbishops, Bishops and Inquisitors of France to intermeddle herein, and ordered the Cause to be heard before himself: The King hereupon signified to him his Resentment, and represented to him, that he was amazed, that his Holiness shew'd so great Coldness in the Prosecution of this Affair; that 'twas, as if he consented to the Crimes of the Impeached, and would shew them a way to defend themselves; that he ought rather to stir up the Prelates, and Ordinaries of Places to do their Duty in the Extirpation of this Order; that they could better search out this Matter in their Dioceses, than Strangers; that 'tis a great Injustice to take from the Bishops without Reason, the Administration wherewith God hath entrusted them, and the Merit of defending the Faith; that neither the King, nor they could endure it; that the Suspension of the Inquisitor's Power gave Hopes to the Templars to find Favour in the Pope's Court, and to spin out the time. The King, who desired to dispatch it out of hand, proposed it to the Divinity-Faculty at Paris, to be satisfied, whether he could not order Process against the Templars before Secular Judges. They answered him by their Resolve 25 March, in the Year 1308. Shewing, 1. That the Authority of a Secular Judge, cannot extend so far as to proceed against any one for the Crime of Heresie, if it be not required by the Church, and she hath not resign'd up the Criminal to him; nevertheless, in case of Necessity and where there is Danger, the Secular Judge may order Hereticks to be arrested; but with a Resolution to resign them into the Power of the Church. 2. That those who are listed for the Defence of the Faith, and have made Profession of a Religion established by the Church, ought to pass among the Religious, and enjoy the Benefit of Exemption. 3. That their Estates ought to be reserved to be employed to the Ends for which they were conferred on them. This Resolve discovered the Wisdom and Steadiness of the Divinity-Faculty of Paris, which seeks not to please the King by agreeable Answers, and conform to his Designs, but explains to him the Truth sincerely without any Evasion or Disguise.

The King, that he might take just Measures, resolv'd to go himself to *Pisiclers*, and before he repaired thither, he appointed at *Tours*, a Meeting of the Deputies of the Cities of the Kingdom by Letters Patents sent to the Bailiffs on the 25th. of March, in the Year 1308. But in Conclusion, having no way to do it otherwise, he resigned into the Hands of two Cardinals sent to him by the Pope, some of the principal Templars, and ordered them to be conveyed to *Pisiclers*, where the Pope was, to the End he might know the Truth from their own Mouth. The Pope having examined them in Presence of the two Cardinals, who had been sent to the King, and of three others; they confess'd the Crimes, whereof they were accused, and persisted in their Testimony. He understood likewise the same things from one of his Domesticks, a Knight of this Order, who confessed ingenuously all the Evil which was committed among them. The Pope being by this convinced of the Necessity of prosecuting this Affair, by a Bull directed to the Archbishops, Bishops, and Inquisitors of the Kingdom, dated the 5th. of July, in the Year 1308. he took off the Suspension of their Power, and permitted them to proceed in their Dioceses against the Templars, even to the Sentence, which should be pronounced in their Provincial Councils, reserving nevertheless to himself, and the Holy See the Process against the Great Master of the Temple, and against the Masters and Heads of that Order in France, the Lands beyond the Seas, *Normandy*, *Poitou*, and *Provence*. He took Care of the Keeping and Preservation of their Estates by four other Bulls of the same Month, willing, that they should be reserved to the same End for which they had been given; that is to say, for the Relief of the Holy Land, without prejudicing the Rights, which the King, and the other Lords might have to them; that to this Effect he would name two Administrators-General to make up the Account with them, who should be named on the Kings Behalf; and that the Money should be employed for the Relief of the Holy Land, according to the Appointment of the Pope. The King consented to this Business, and named Administrators on his Part: As to the Persons of the Templars, the Pope commissioned *Peter Capella* Cardinal, Bishop of *Præneste*, that they should be put into his Custody and joined to the Ordinaries, to prepare the Process against the

the Templars, two Canons of each Church, and two Grey Friars. The King represented to him, that he meant not that what he had done in this Affair should be prejudicial to his Rights, and the Pope consented thereto in one of his Letters.

The Pope whether it were, that he had no entire Confidence in the Inquisitors of France, or rather, that he was willing to testify, he had done nothing in this Affair, but with great Precaution, deputed three Cardinals, *Berengarius*, *Stephen*, and *Landulphus*, to understand from the Prisoners themselves, whether the Examinations taken by the Inquisitors were true. The King made the principal Prisoners to be removed to *Chinon*, where they were again examined by the Cardinals, and they persisted in the Confession they made at *Paris*, among others the Great Master of the Order, *Hugh Perraut* and the Master of *Cyprus*; these three last and divers others prayed Absolution, and received it. The Cardinals made Entries of all this, on the 15th. of *August*, in the Year 1308. and gave the King to understand, that they intreated him to shew the Templars some Favour, on Consideration they had acknowledged, what they had done; but both the Pope and the King had a Design wholly to break this Order. Whereupon the former, upon the Information of these Cardinals, in the close of the Month of *August*, in the Year 1308. directed several Bulls to the Archbishops, and Bishops of Christendom, wherein after the Recital of what had been already discovered of the Templars Exploits; he orders them to make ready their Process, and sends them likewise the very Articles, on which they were to be examined. The King on his Part held an Assembly at *Tours*, where were present the Deputies of the Archbishops, Bishops, Lords, and Commonalty of the Towns, furnished with Letters of Attorney, giving them Power to appear before the King and the Pope, there to treat of this Affair. After the Meeting of this Assembly, the King accompanied with one Part of the Deputies, went to meet the Pope at *Poitiers*, and having conferred with him, they agreed upon the Articles following: That the Templars should be kept in Custody by the King's Authority, at the Request of the Pope and the Prelates; that the Prelates might judge the Templars in their respective Dioceses, except some few, whose Judgement was reserved to the Pope. That in case of putting down the Order, their Wealth should be employed for the Relief of the Holy Land, and that no other Use might be made thereof: That the Estates of the Templars should be put into the Hands of the Administrators nam'd by the Pope; in the mean while the Pope ordered, that all the Templars should be arrested, and put into the Hands of the Inquisitors, and named by his Bull dated the 11th. of *August*, of the third Year of his Papacy (which must fall in the Year of our Lord 1307. if the Years of his Papacy be counted from the 5th of *June* 1305. but according to the Authors of that Age, in the Year 1308.) the Archbishop of *Narbonne*, the Bishops of *Bayeux*, *Niande* and *Limoges*, with four other Clergymen of the second Order; to make Process against the whole Order of the Templars in any of the Towns in the Province of *Sens*. These Commissioners met at *Paris*, in the Month of *November*, of the Year 1309. to hear the Depositions of the Witnesses, and the Answers of the Accused. *James Molay*, Great Master of the Order being conven'd before them, they asked him, if he would defend his Order: He made Answer, that his Order having been approved of, and honour'd with divers Privileges by the Holy See, had no need of a Defender; that he was surprized, they would so suddenly abolish a considerable Order, since the Sentence of Deposition against *Fredrick* had been deferred for two and thirty Years: that he was not wise enough to undertake this Defence, but he would do what he could; that he had been a Captive. neither had he a *Sous* to defray the Charge; he demanded, that they would allow him Counsel, and some Assistance; he desired, that, to know the Truth of what concern'd his Order, they would take not only his Deposition, and those of his Order; but likewise the Testimonies of all the Kings in the Earth, of the Princes, Barons, Earls, and also of the Prelates. The Commissioners advised him to have a care what he adventur'd on, after the Deposition he himself had given against his Order; and told him, that in a Plea of Heresie, and of what concerned the Faith, they proceeded singly, and without Assistance of Counsel or Advocate. The Commissioners hereupon caused their Commission to be read to him; and when they came to the Place, where Mention was made of the Points, which, 'twas said he had confess'd, he appear'd amazed, made the sign of the Cross, and said, that if the Commissioners were of another Quality, he knew what he would say to them; and as to their Reply, that they were not in Condition to accept a Challenge, he return'd, that that was not his Meaning, but he prayed God to use his Slanders in the same Manner, as the *Turks* and *Saracens* used Impostors, whose Heads they cut off, or cleaved them asunder. The Commissioners told him, that the Church judged Hereticks, and delivered up the Obdurate to the Secular Pow-

er. He withdrew, and having conferr'd with a certain Lord, he asked time till *Friday*, which was granted him; and appearing on that day, and being demanded, if he would defend his Order, he said, he was poor and wanted Skill, but had understood in one of the Bulls read to him, that the Pope had reserved the Judgment of him, and some other Masters of the Order to himself; so that he could do nothing at present but declare, he was ready to appear before the Pope; and entreated them to bring it about, that his Holiness might admit him to his Presence. The Commissioners shewed to him, that they were not entrusted with the Judgment of particular Persons, but that of the Order, and that he had Liberty to speak, if he would offer any thing to hinder their insisting upon the making this Matter ready for a Hearing: He said, No; but he demanded of them only to behave themselves with Justice and Fidelity: as for the rest he thought himself obliged to lay before them, for Discharge of his Conscience, three Things on the Behalf of his Order. The first, That he believed, there were no Churches, except Cathedrals, which had better Ornaments, more Reliques, or where they performed divine Service better, than in those of his Order. The second, That no Religious Order was more charitable, than theirs, in regard they had a general Rule in all their Houses, of giving Alms three times a Week to all that presented themselves to receive it. The third, That he knew no Order, nor Nation, which expos'd their Lives more freely for the Defence of the Faith against the Enemies of the Christian Religion, and which was more fear'd by the Infidels. The Commissioners told him, that this was to no purpose without Faith; He replied, that was true; but that he believed in God, in a Trinity of Persons, and all that which is of Faith; that he was persuaded, there was but one God, one Faith, one Baptism, one Church; and that, when the Soul shall be separated from the Body, we shall know the Good and the Bad, and that every one shall know the Truth of what passes at present. *Nogaret* affirmed to him, that their Order had obeyed Sultan *Saladin*, and that this Tyrant had upbraided them with the Vice of Sodomy, He excused the Agreement he made with *Saladin*, from the Necessity they were in, to preserve the Towns and Castles, which they could not have defended, if they had not compounded with him.

A great many other Templars of several Provinces in the Kingdom, being after this by the King's Order at *Paris* brought before the Commissioners, the Articles were read to them, upon which they were impeached and about which they were examined. Threescore and fourteen maintained the Innocence of their Order, and declared they were ready to defend it, and named *Peter of Bononia*, for their Proctor, publicly averring, that all those shameful, foul, unreasonable, detestable and horrid Articles, upon which they were impeach'd, were so many Falsities, Lyes, and Slanders, forged by their Enemies, and attested by false Witnesses; that their Order was pure, without Stain, and free from all Crimes; they demanded their Liberty to be in a Condition to defend it, and leave to go in Person to a general Council; they answered to the Depositions of their Brethren, who had confessed these Crimes, that it was a Confession, which fear of Death and Torments had extorted from them, or that they had done it, to save themselves, being corrupted by Intreaties, or Promises. In fine, they intreated, that Justice might be done them, and they delivered from the Oppression they lay under. *Bononia*, by Virtue of this Power, with nine other Templars presented a Memorial, in which he declares as well for himself, and these eight Knights, as for the rest, they are ready as well in the general as in particular to defend themselves in a General Council, or any where else, when they shall be set at Liberty; they protest, that whatever any of their Brethren have said against their Order, ought not to hurt nor prejudice them; they desired that the Brethren of their Order, who had quitted their Habit, should be put in Prison: That when any of their Brotherhood shall be examined, no Lay Man be present; they say, it is strange more Credit should be given to the false Depositions of some few, extorted by Fear, or surprized by Promises, than to those of so many Martyrs, who suffer with Constancy, Torments and Imprisonment; They add, that out of the Kingdom of *France*, none of the Templars had said any such thing of their Order; which makes it plain, that those who have deposed these Things in *France*, have been constrained by Force, or wrought upon by Money; that in Defence of their Order they say plainly, it is founded on Charity and Brotherly Love, in honour of the Virgin *Mary*, and to defend the Holy Church, and the Christian Faith, and to destroy the Enemies of the Cross principally in the Holy Land; that their Religion is pure, and without Spot, before God; that the Rules and Discipline of it are, and ever have been most exactly observed; that it hath been approved, and honoured with many Privileges by the Holy See; that those, who enter into it, make four principal Vows, of Poverty, of Obedience, of Chastity and of Warfare, to conquer, or to preserve the Holy Land; that they are admitted with a Kiss of Peace;

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that the Habit is delivered to them together with a Cross, which they always carry in honour of *Jesus Christ* crucified; that they are instructed in their Rule, and the Customs, which they observe by the Church of *Rome*, and the Holy Fathers; that such is the Ceremony of the Profession, which is observed, and hath always been generally observed through their whole Order; that the heinous and abominable things charged on them are Lyes invented by Apostates from their Order, expelled for their Crimes, who have been suborned by others, and have deceived the King and the Pope: That many of those who have confessed through Fear of Torments, are ready to retract, if they had Freedom to speak the Truth, and did not fear being burnt for contradicting their Oaths. One of these eight Templars added, that all the Depositions made against them are void, because that by special Privilege none of their Number ought to answer, unless before the Pope, and that no one can renounce that Privilege: That particular Persons ought not to be admitted to give Testimony against their Order; and that those who had been sworn, were forced to speak what they knew not. The Commissioners replied, that it was not in their Power to set them at Liberty, because it was not they, who had put them in Prison; but they were the Pope's Prisoners, in whose Hand were the Revenues of their Order; that they had been very much traduced; that in Respect to the Privileges, which they alledged, they took not Place in Point of Heresie; that for themselves they had no other Charge, but to enquire into Matters of Fact, comprehended in the Memorial sent them by the Pope. So the Commissioners began their Inquisition, notwithstanding the Declarations of these Templars, who moreover gave in another Memorial, in which they set forth, that they had observed no judicial Form in making ready their Process, that several Violences had been exercised upon them, they had been arrested, put in Prison, their Estates had been seized without any Reason, they had been compelled by Force of Torture, or by Promises, or by Rewards to swear false things against their Order: that all the reasonable Presumptions were on their Side. 1. Because it was not to be believed, that any Body should have been so much a Fool as to engage, or continue in an Order so abominable. And, 2. Because their Order was made up of People of Quality, of good Morals, who would never have suffered these Disorders: They demanded a Copy of their Commission, the Articles of their Impeachment, and the Names of the Witnesses which had sworn, or of those that designed to swear hereafter; that they would distinguish them, that had already been sworn, from those that were yet to make Oath; that they should be made to depose, they would speak the Truth; and that they would suborn no Person; that Inquiry might be made into the Manner, how some of their Brethren came to their End, and the Reason why some of them declined to appear; that among others, it may be known of Friar *Aaim* of *Valencour*, who had deserted their Order, to be enter'd in that of the *Carthusians*, and after that came back to it again, whether what was reported of their Order, were true.

While the Pope's Commissioners were informing themselves against the whole Order, the Archbishop of *Sens* held a provincial Council at *Paris*, in the Month of *May* in the Year 1310. wherein he undertook to proceed against the particular Members. The Knights engaged in the Defence of their Order in general, set forth that it was not just, while the Pope's Commissioners were taking their Inquest, the Archbishop of *Sens* should attempt to make out their Process: That they appealed from all this Archbishop could do; and that if in bar of this Appeal, any Execution were brought against them, 'twere an Injustice: That they would put themselves under the Protection of the Pope: That they prayed the Commissioners to forbid the Archbishop of *Sens*, and other Bishops of the Realm, to proceed against any Templar, and that they would give them leave to signify this Appeal to the Archbishop of *Sens*, and to make it publick. The same Evening they presented another Writing directed to the Archbishop of *Sens*, containing their Appeal. The Commissioners made Answer, that the Matter which was handled by the Archbishop of *Sens*, and his Suffragans in their Council, was far different from that which they treated of: That they were likewise deputed by the Holy See, and that they had no Authority over them; and hereupon they did not believe, they could oblige them to delay the making out Process against the particular Members of the Order; nevertheless, they should debate it more fully. The Commissioners went on with their Inquest, and heard two hundred and one and thirty Witnesses, who took their Oaths against the Order, from the Close of the Year 1309. to the Month of *June* in the Year 1310. The greater Part confessed the Facts, whereof their Order stood accused; but some denied them, and others, after their Confession, retracted, and said, they had not sworn those things, but for fear of Punishment,

or because they had perceived, they did design to burn such of their Fellows as had asserted the Innocence of their Order. But before the Inquisition of the Commissioners was finished, the provincial Council of *Sens* pronounced several Judgments upon particular Men of this Order: Some were absolved, others condemned to certain Penances, and afterwards released: Some confined more closely, or condemned to perpetual Imprisonment, and nine and fifty, who persisted in the disowning of what they had confessed, were degraded as relapsed, and delivered up to the secular Power, and condemned to be burnt; which was accordingly put in Execution without the Gate of *St. Anthony*, in the Month of *May* in the Year 1310. These poor Wretches declared to the last Moment, that they were innocent. They dug up the same Year the Body of *John de Turreio*, who had been Treasurer of the Temple, to burn his Bones.

They proceeded likewise in other Kingdoms against the Templars, in pursuance of the Pope's Bulls. In *Italy* the Archbishop of *Ravenna* caused those of his Diocess to be arrested, and got Information against them. After that, he assembled a Council of his Province, wherein he made Report of the Charge he had against them, and asked, whether they ought to be put to the Rack: It was concluded in the Negative, though the Inquisitors maintained, that Hereticks ought to be put to it; it was demanded, whether they should be sent back to the Pope; they said, No; seeing a general Council was suddenly to be called; that they ought to be absolved, or clear themselves. On the next Day, the Bishops being met, declared, that the innocent ought to be dismissed with Absolution, and the guilty punished according to the Law; that the Order ought to be kept up, if the greater part were found and innocent. The Examinations taken by the Archbishops of *Pisa* and *Florence*, and other Persons commissioned by the Pope, to inquire in *Lombardy* and *Tuscany*, were less favourable to the Templars; for the Witnesses depos'd, that they had seen, heard, and had Knowledge of the horrid and detestable Crimes, of which they were accused. *James II.* King of *Aragon*, having received a Letter from the King of *France* against the Templars, charged the Bishops of *Valencia* and *Saragosa*, and the Inquisitor General of his Kingdom, to get Information against them; and Notice being given him that the Templars retreated to their strong Forts, he caus'd all to be arrested, that he could light on, and prepared to force the others in their Castles, while the Inquisitor General, who had cited them to *Valencia*, made ready their Process. The Knights of this Kingdom writ to the Pope, that they were falsely accused; that their Innocence was known to all the World; that they were so far from denying *Jesus Christ*, that there were now a great Number of their Brethren in the Hands of the Infidels; who chose rather to continue in Captivity, and suffer divers Torments, than renounce the Faith: That if some had confess'd abominable Crimes, they ought to be punished; but that it was not just, the whole Order, or the Innocent should suffer: They besought the Pope to grant them his Protection, declaring, that they submitted to his Judgment, and that waiting for his Answer, they were retired to their Fortresses. The King of *Aragon* took several of their Castles, and the Pope commissioned the Bishop of *Valencia* to proceed upon them, who were taken. In *Castile* King *Ferdinand IV.* caused all the Templars to be arrested, and took Informations against them, by the Archbishops of *Compostella* and *Toledo*, and by the Inquisitor *Almerick*. Their Estates were seized, and the Bishops appointed Guardians. The Matter having been debated in the provincial Councils, the Templars were declared innocent, and nevertheless sent back to the Pope. In *England* they were all arrested the same Day, examined in an Assembly held at *London*, which lasted for two Months, and they there confessed the Crimes whereof they were accused. The Pope sent a Commissioner into *Germany*, to examine those of that Country, and exhorted the Princes and Prelates of that Country, to prosecute the Templars; but it appears not that they did any thing against them. He gave Order also to arrest them in the Isle of *Cyprus*, but *Almericus*, Lord of *Tyre*, and Governor of the Kingdom, sent him Word, that he could not put that Order in Execution, because the Templars had taken Arms upon the Notice they had of it: That nevertheless ten of the Chief came and resigned themselves into his Hands, and had promised to obey. In *Provence*, *Charles II.* King of *Sicily*, and Earl of *Provence* arrested them all the 24th of *January*, in the Year 1308. and seized their Estates. They were condemned to Death, and executed, their personal Estates divided betwixt the Pope and the Earl, and the Real kept for the Hospitallers.

The time of the general Council, which the Pope had appointed, drawing near, King *Philip the Fair*, wrote to the Pope in the Beginning of the Year 1311. that since the Council, a conspiracy was raised against the Templars.

The History of the Templars. The Templars appear to be charged so fully by the Informations, they ought to be rooted out by the Judgment of the future Council. He besought his Holiness to order it so, that their Goods might be employed in some new Expedition, or rather be transferred to some military Order already established for the Relief of the Holy Land. The Pope agreed to this Proposal, by his Bull of the Month of March, in the same Year.

In fine, the General Council of Vienna being assembled, and the first Session held the 16th of October, in the Year 1311. the first thing, that the Pope proposed, was the Affair of the Templars. There were divers Opinions about them. Some were of the Mind, that they ought to be heard before they abolished the Order; others on the contrary were of Opinion, that it ought to be no longer deferred; and that if it were, it would be a great Scandal to the Church, after the enormous Crimes, of which they stood convicted. William Durantus, Bishop of Mendon, was of this Opinion, and delivered a Memorial to the Pope to prove it. On Wednesday in the Holy Week, in the Year following, which was the 19th of March, the Pope held a particular Assembly of Cardinals and Prelates, in which the Destruction of the Order of the Templars was resolved on. The Bull of it was published in the following Session, held the 22d. of May 1312. at which the King was present. The Substance of it was this; that the Templars being convicted of a great Number of Crimes, he decreed the abolishing of them, with the Approbation of the Council, not in Form of a definitive Sentence, because it could not in Rigour of Justice be carried so far, according to the Informations and the Process which had been made, but in Form of Provision, or an Apostolical Direction, and that he forbid any whomsoever to enter into that Order for the future, and to take, or wear their Habit, on pain of Excommunication *ipso facto*. That all their Estates should remain in the Disposal of the Holy See; and that from this present time, after mature Deliberation, and by the Advice of the Prelates of the Council, he did unite them for ever to the Order of St. John of Jerusalem, as well Moveables, as Immoveables, together with all their Rights, and their Privileges, excepting nevertheless the Goods which they had in the Kingdoms of Castile, Arragon, Portugal, and Majorca, which shall not be given to the Hospitallers, and yet reserved to the Disposal of the Holy See. In fine, he enjoins, under pain of Excommunication, all Persons of what Degree soever, even Kings themselves, who have any thing in possession belonging to the Templars, to return it into the Hands of the Hospitallers, within one Month after the Publication of this Bull. And to that End, the Pope commissioned the Bishop of Nevers, the Abbot of St. German des Prez, and the Dean of Chartres, to put the Knights of the Hospital into Possession of the Goods which the Templars had in France; and gave out several other Bulls upon this Subject. The Judgment upon the Processes of particular Members of the Order were sent away to the provincial Councils, and it was decreed, that those who were found guilty, should be severely punished, and that Pensions should be assigned to the Innocent, out of the Goods of the Order. As to the great Master, the Brother of the Dauphin, and some others, whom the Pope had reserved to his own Judgment, he sent Cardinals to Paris, to declare what he would have done on their score. These Cardinals order'd a Scaffold to be erected before the great Gate of the Church of our Lady, in the Month of March, in the Year 1313. and having caused the Great Master, the Brother of the Dauphin, Hugh Perrault, and another Knight to be fetched, they read to them the Sentence of the Pope, by which they were deposed and condemned to perpetual Imprisonment. The great Master, and the Dauphin's Brother, upon hearing this Judgment, declared, that what they had sworn against their Order, was false; that they had done it at the Instance of the Pope and the King, and that they were ready to die in Defence of this Truth. The Cardinals delivered them up to the Provost of Paris; and the News thereof being carried to the King, he presently called his Council together, in which it was resolved, that in the Evening the great Master, and the Brother of the Dauphin, should be burnt at the Point of the Isle of the Palace, between the King's Garden and the Augustine Friars; which was performed accordingly. These Wretches endur'd the Punishment with Resolution, and persisted unto the last to assert their own Innocence and that of their Order: This made many believe that they died innocent. The two others, which said nothing, had their Lives saved.

The History of the Templars. This was the End of the Order of Templars, which was abolished in all the Countries of Christendom, except Germany; where they stopt the Publication of the Bull, and procured Absolution in a provincial Council. The

Knights Hospitallers in France were put in Possession of their Immoveables; but they were obliged to leave to the King two Thirds of their moveable Goods, for the Expence he had been at in the Prosecution of the Templars, according to the Agreement made between King Lewis Hutin, and the great Master of the Hospital, on the 14th of the Month of February, in the Year 1315. In Arragon, the Pope, at the Instance of King James, annexed the Estates of the Templars to those of that Order of Calatrava, which was made an Order separate and independent from that of Castille, of the same Name, having a great Master resident in Arragon, and depending on the Order of Cistercians. The King of Arragon detain'd nevertheless seventeen strong Forts, which had belonged to the Templars. Ferdinand IV. King of Castile, would not comply with the Sentence of the Pope, which join'd the Templars Estates to the Order of St. John of the Hospital, but laid to the ancient Inheritance of the Crown, the Towns, Lands, and other Goods, which they had in his Estate. Dionysius King of Portugal, by Advice of the Pope, instituted in his Kingdom, an Order of Knights of Christ, which was approved by Pope John XXII. and founded out of the Goods of the Templars, whose principal Employment was to make War upon the Moors. In England, it was resolved in a Parliament held in the Year 1324. that the Estates of the Templars should be united to the Order of Hospitallers; which gave Occasion to some English of that Order, to think they were discharged from their Vows, and at Liberty to marry, which the Bishops of England opposed.

It is one of the famous Questions in History, to wit, whether the Templars were guilty of all the Crimes whereof they were accused, and justly condemned; or, whether they were imputed to them falsely, and whether they were not compelled by the Violence of Torments and Fear, to confess things which they had not done, to grow rich by their Spoils, and seize on their Effects, as some Historians have asserted. It may be alledged in their Defence, 1. That the Informers were two Wretches, condemned for their Crimes, no way worthy of Credit, who thought of this Project, to rescue themselves from the Punishment, to which they were condemned, 2. That the Crimes whereof they stand accused, are so horrid and execrable, and at the same time so extraordinary, that they must, if guilty, have lost not only all Sense of Honour and Religion, but also Modesty, common Sense, and Understanding. Now is it credible, that a vast Number of Men of all Nations and Degrees, spread throughout all Christendom, should all fall into so horrid an Excess of Wickedness and Extravagance; and that neither Religion, nor Shame, nor Fear of Discovery, nor any Dislike, which any of the Order might have taken, should induce none of them to reveal their Actions? This Silence is strange, if the thing be true: A Silence, which lasted for almost an Hundred Years, which was observed religiously by all those of the Order. During this time many Malecontents left the Order; how could it possibly be, that not one of them, to justify his Desertion, should offer for a Reason, the Disorders he had there met with? How could an infinite Number of People, who presented themselves to be admitted with a good Intent, and not being yet corrupted, resolve at their Admittance to make so damnable a Profession, and therein persevere? 3. That they confessed not these Crimes, but for fear of Torments, wherewith they were threatened, and in Hopes, which were given them, of being well used, and likewise rewarded for their Confession: That such as refused to own them, were put to the Rack, that Torments might force from their Mouths the Confession of what was false: That notwithstanding there were some, who would never swear against their Order, and honourably asserted their Innocence: That the greater Part of those, who were cowardly enough to yield to Fear, or be wrought on by Promises, had recanted, and persisted in that Recantation to their Death, ever protesting, that they had been imposed upon, or that they had spoken falsely, and that these Confessions were extorted from them by Threats or Promises, or by Violence: That they had shewn as much Constancy in this Retraction, as they had testified Weakness and Change from their former Deposition: In fine, that they chose rather to be burnt alive, and going to Execution they declared aloud, that they died innocent; the time, which the Fear of Hell, and the Judgment of God, before whom they must appear, forces the Truth from the Heart and Tongue of the most Wicked. 4. That there were found no other Witnesses against them than themselves: That 'twas only in France, where they were constrained to confess these Crimes: That every where besides, whatever Prosecution was made against them, they were not found guilty of these Crimes, neither did

they confess them. 5. That their Judges were Parties; that *Philip the Fair* had a Mind to this for a long time, accusing them of railing and fomenting Sedition against him: That he was the particular Enemy of the great Master: That he owed them Money: That he desired to enrich himself with their Spoils, as it came to pass: That he engaged himself in the Prosecution of this Affair, with Zeal and Partiality: That he practised unheard of Cruelties on the accused: That the Pope was unwilling at the first to enter on this Business, as being acquainted with the Injustice of it; but that at the last he suffered himself to be prevailed with by the Importunity of the King of *France*, and the Offers he made him to leave the Disposal of the Templars Possessions to his Holiness: That in fine, the Pope, the King of *France*, and other Princes found the Destruction of this Order would turn to Account, and made Advantage of their Estates in whole or in Part. 6. That the Proceedings against them were irregular, and against the Forms prescribed by the Law: That at the first they were arrested upon slight Suspicions, by the Authority of the King, and without having consulted the Pope, unto whom alone it belonged to judge them, because of their Privileges: That the first Examinations were taken either by the King's Officers, or by the Inquisitor: That their Proceedings were not against the whole Order: That they were not summon'd, nor their Process prepared according to Form: That the Pope acknowledged all these things, in declaring, that he could not of Right give a definitive Sentence against this Order, according to the Inquest, and the Method wherein the Process was prepared: *Non per modum definitivæ Sententiæ, cum eam super hoc sæcundum inquisitiones & processus juxta his habitos non possumus ferre de jure.* That he condemn'd them nevertheless, and abrogated their Order, by way of Provision, as if the utter abolishing of an Order could be decreed by Provision, when it was acknowledged, it could not be decreed of right.

The first Part of which is the History of the Templars. It may be answered to these Arguments, that in Matters of Fact, we are not to make use of Conjectures, and Reasonings against the Depositions and Confessions themselves of the Criminals, upon which they were legally condemned: That we have the Interrogatories of a vast Number of Templars, who have acknowledged the Crimes whereof they were accused, That it matters not, who are the Informers, provided that in the Sequel the Fact be evident: That the Crimes whereof they are accused, are in good earnest very heinous; but Men that give themselves over to their Passions and Lusts, are capable of all of them, and there is no Disorder so strange, into which they may not fall: That those, whereof the Templars are accused, are of two Sorts, Impieties, and a Kind of Idolatry, and the Vice of *Sodomy*; that the Commerce which they had with the *Saracens*, might engage them in the former, which is the more extraordinary, and that Debauchery hurried them to the second: That these Disorders had

been a long time kept secret, because all the Members were concerned to conceal them: That 'twas the Order gave them their Settlement and Fortune, and that they could not accuse it without undoing themselves, and accusing themselves of shameful Crimes; besides, that 'twas dangerous to bring about their Ears an Order so powerful, on which they had their Dependence: Which was likewise the Reason, why those, who had deserted the Order, made no Discovery: That some had revealed these filthy Acts to particular Persons; who did not dare to mention them: That many of them who had confessed these Crimes, had done it voluntarily, and without Constraint: That they all agreed in their Depositions; but that some had not sworn to all the Articles, because they had Knowledge but of Part, which proves their Sincerity: That they all speak of Circumstances so particular, that it is hard to imagine they should be invented: That the greatest Part stuck to their Depositions: That such as had retracted, did it not, till they saw they must undergo the Punishment their Fault deserved, and to cover their Disgrace: That since they kept these Disorders very secret, and discovered them not, but to those of their Order, it is not to be wondered at, if the principal Witnesses were such as were accused: That tho' they prepared not their Process in Form in other Kingdoms; yet for all that, there was Proof enough found against them to pull down their Order: That King *Philip the Fair* acted not in this Matter, but upon a Principle of Justice: That he had not ordered them to be arrested so suddenly, but because it was to be feared, lest, since they were powerful, if they had Notice of the Design, they should have made an Insurrection in the Kingdom: That he had caused an Inquisition upon them to be taken for his own Justification, and thereupon left the Judgment to the Pope, into whose Hands he resigned them: That he enriched not himself with their Estates, but always offered they should be employed for the Good of the Holy Land: That he consented to the Incorporation of them into the Order of the Hospitallers, and had restored them to it without any Deceit, retaining only what he was obliged to expend in suing out the Process: That the Proceedings, and Examinations taken against them, were sufficient to prove the Irregularities of the Order in general: That it was necessary to abolish it, and there was no Remedy to be applied otherwise, though possibly according to the Formalities of Law, there must have been another Manner of Proceeding, in order to the giving a definitive Sentence: Yet this hindered not, but that by way of Provision, that is to say, of Discipline, Equity and Justice, the Order might be wholly abolished, and their Estates given to an Order, which ought to put them to the Use to which they were designed. These Reasons are sufficient to maintain the Judgment given by the Pope in the Council of *Vienne*, against the Order of the Templars, and to justify the Behaviour of *Philip the Fair*, in this Matter.

C H A P. III.

An History of the Popes, who had their Residence at Avignon, from Clement V. to the Death of Gregory XI. and of what Remarkable Things happened in the Empire, Italy, and in the Church, under their Pontificates. And among other Things, what Quarrels Lewis of Bavaria had with those Popes. The Contests between the Grey-Friars, and Pope John XXII. And about the Question concerning the Happiness of Souls, moved by that Pope.

An History of the Popes, who had their Residence at Avignon, from Clement V. to the Death of Gregory XI, &c.

AFTER the Death of Clement the V. Three and twenty Cardinals, which were at Carpentras, where that Pope held his Court, entered into the Conclave, and remained there from May to July 22d. in the Year 1314. but could not fix upon the Election of a Pope. The Italian Cardinals were very desirous to have a Pope of their Nation, who might have his Residence at Rome, and the Gascoignes were for a Frenchman, who might reside on this side the Alps. The Italians propounded the Cardinal of Præneste, who had been before a Bishop of Aix, and wrote for him to the King; but he was not at all liked by the French. These Contests lasted so long, that the People gathering together under the Conduct of Bertrandus, and Raymondus Gott, the Nephews of the deceased Pope, and coming armed to the Conclave, demanded, that the Italian Cardinals should be delivered to them, and crying out, *That they would have a Pope*, set fire on the Conclave. The Cardinals hereupon made their Escape and were dispersed, and it was a very hard thing to get them together again after this Accident; for the Cardinals of Gascoigne were eager that the Conclave should be held at Carpentras, where Pope Clement V. died, or at least at Avignon; but the Italian Cardinals thinking it not safe or consistent with their Liberty to meet in those Cities, were importunate it should be at Rome. They had perhaps both proceeded to a separate Election, which would have caused a Schism, if Philip the Fair had not written to them to dissuade them from it, by proposing to them the City of Lyons, as a proper Place for an Election, which could not be suspected by either Party. The Cardinals nevertheless could not agree upon a Meeting, till after the Death of Philip the Fair, which happened November 29. 1314. and in the Reign of Lewis Hutin, who succeeded him, Philip that King's Brother, Earl of Poitiers, was sent to procure the Cardinals to meet, and to proceed to an Election of a Pope. He caused them to meet at Lyons, and having had several Conferences with them, without bringing them to an Agreement, he sent them on a certain Day to the House of the Friars-Preachers at Lyons; and having exhorted them to come to an Agreement about the Election of the Pope, he withdrew, and left them shut up in the House, having given order, that they should not be let out, till they had chosen a Pope. In the mean time, he received the News of the Death of Lewis Hutin, which happen'd June 5. 1316. who having left his Wife Clemence great with Child, he was forced to return on a sudden to the Court of France, without recalling the Orders which he had given. Lastly, The Cardinals forty Days after they had been shut up, upon August 17. chose James d'Ujé, or Ensa, a Native of Cahors, who had been Bishop of Frejus and after of Avignon, and was then Cardinal Bishop of Porto. Some Authors write, that the Cardinals having put it in his Power to choose a Pope, he chose himself; but this is not certain, and it was never objected to him by his Adversaries, but on the other Side, the Historians of the Time agree, that he was chosen by the Votes of the Cardinals. Some Authors report, That he had sworn that he would not ride upon any Horse or Mule, that did not carry him to Rome; but this also is a Story without ground. This Pope after his Election took the Name of John XXII. was crowned at Lyons, Sept. 25. and immediately went from thence to take up his Residence at Avignon, where he arrived, Octob. 2. Queen Clemence was brought to Bed of a Son, Novemb. 15. who dying eight Days after, Philip was crowned, Jan. 6. 1317. Some Time after that, Pope John XXII. was arrived at Avignon, he discovered that Hugh Giraldi, Bishop of Cahors, had contrived to poison him, and was guilty of divers other Crimes. He there-

upon had him examined before the Cardinals, caused him to be formally degraded, and condemned to perpetual Imprisonment in April, the same Year, and having delivered him to the Secular Power, he was condemned to be flea'd, drawn through the City, and burned; which Sentence was executed upon him in August, of the same Year.

At the same Time John XXII. endeavoured to make a new Archbishoprick and several Bishopricks in France. The Diocese of Tholouse was of a great Extent, and very considerable for its Revenue. Clement V. had some Thoughts to make it a Province, and John XXII. being resolved to put his Design in Execution, made Tholouse a Gregory Metropolis, taking it from the Jurisdiction of the Archbishop of Narbonne, and preferred John de Cominges, who had been Bishop of Magalona---to be Archbishop of it, having deprived Hugh de Pressac, Pope Clement V's. Nephew of that Bishoprick. He divided the Diocese of Tholouse into six Bishopricks, and placed their Sees in six small Cities, viz. Montalbanum, which was before partly in the Diocese of Cahors, S. Papoul, Rieux, Lombez, Lavaur, and Maripoux, to which he added the Bishoprick of Pamiez, then newly erected. He also created two new Bishopricks in the Archbishoprick of Narbonne, viz. Alet and S. Pons. He took away Castres from the Diocese of Albi to make a Bishoprick of it, Toul from that of Limoges, Surlac from that of Perigueux, S. Flour from that of Clermont, Vabres from that of Rhodes, and made two of that of Poitiers, Maillezais and Lusson. He also erected several Colleges in the Province of Tholouse, and in the Diocese of Albi. In the following Year he divided the Province of Tarragon into two Parts, made Saragosa a Metropolis, and subjected the five Suffragans of Tarragon to it. Some say he also made a Bishoprick of the Abby of Mont Cassin; but we find before his Pontificate Bishops of that Title.

While John XXII. lived in Peace at Avignon, Italy was disturbed with the Factions of the Guelphs and Ghibelines, who continually made war one against the other, and put the City of Rome into strange Confusion. The Emperors of Germany had no Authority almost in Italy. Apulia and all the Kingdom of Naples were under the Dominion of Robert the Son of Charles II. King of Sicily, who maintained the Party of the Guelphs against the Ghibelines. The Empire was then under Contest between Lewis Duke of Bavaria, and Frederick Duke of Austria; for after the Death of Albert Duke of Austria, who was slain in the Year 1308. by one of his Nephews, Henry Earl of Luxemburg was chosen Emperor, and his Election was confirmed by Clement V. who had favoured him privately, by breaking his Word with Philip the Fair, who would have had his Brother Charles de Valois chosen Emperor. Henry, who was the seventh Emperor of that Name, spent the Year 1311. in Italy, to appease the Troubles of that Country, and to cause himself to be crowned Emperor, as he had promis'd the Pope; he required the People of Florence and Aretium,---that they would entertain him and his Army, but they refused; yet he kept on his March, seized on Milan, where he was crowned, brought the greatest Part of the Cities of Italy into Subjection to him, marched directly to Rome, where he was received in spite of the contrary Faction, and was crowned there by the Cardinals. Notwithstanding the Opposition of Clement V. and took an Oath of the People of Rome; but presuming to impose a Tribute upon them they revolted, and by the Assistance of Robert King of Apulia, constrained Henry to retire to Tivoli; from whence he went to Pisa, where he began the Quarrel with King Robert, against whom he declared War, and departing from thence to go into Apulia with his Troops to invade that Kingdom, he fell sick by the Way, August 15. at the Castle of Beucorvent, where he died the 24th of the same

same Month. being poisoned, as our Historians relate, by a Dominican Friar called *Peter de Chasteau-Renaud*, who gave him a poisoned Host. Nevertheless, the Dominicans obtained a Letter several Years after, dated May 17. 1346. from *John King of Bohemia*; in which that Prince declares, That the Reports, which have been spread abroad against these Monks, were false and groundless.

The Electors of Germany being assembled at *Frankfort* in the Year 1314. were divided in their Choice of an Emperor to succeed him: The Archbishop of *Mentz*, and *Treves*, *John King of Bohemia*, and *Holemarus Marquis of Brandenburg*, gave their Votes for *Lewis Duke of Bavaria*; but the Bishop of *Colen*, and *Rodolphus of Bavaria*, Count Palatine, gave their Votes for *Frederick Duke of Austria*. *Lewis* was crown'd at *Aix la Chapelle*, by the Archbishop of *Mentz*; and *Frederick* at *Bonne*, by the Archbishop of *Colen*. The Cities of Germany took part, some with *Lewis*, and others with *Frederick*. The first was acknowledged by the Cities of the Lower Rhine, as far as *Strasburg*, and by the Cities of *Suabia*; and the other by the Cities of the Higher Rhine, and *Switzers*. *Lewis of Bavaria* apply'd himself to Pope *John XXII.* to have his Election confirmed as the only lawful one, since he had the greatest Number of Votes; but the Pope refused to do it, not only because 'twas contested, but because he had attempted to do some Things, which he affirmed to be above his Power; whereupon he declared the Empire vacant, and that the Administration of Affairs belonged to the Holy See; and upon that Account deposed the Governors and Deputies, which the Emperor had set up in Italy: This was the beginning of the Quarrel between *John XXII.* and *Lewis of Bavaria*: These two Competitors for the Empire, made War against each other, while Italy was troubled with the Factions of the *Guelphs* and *Gibelines*. *Matthew Viscount of Milan* being in League with the *Gibelines*, besieged *Genoa*. The *Genoefes* having put themselves under the Protection of Pope *John XXII.* and *Robert King of Apulia*; this last came to relieve them, and the Pope thundered out Excommunications against *Matthew*, and invited *Philip of Valois* to succour *Genoa*; but that Prince being retired without doing any thing, the Pope published a Crusade against *Matthew*, and begged of *Frederick Duke of Austria* to furnish him with some Troops, promising him to confirm his Election to the Empire, and make his Brother Archbishop of *Mentz*. *Frederick* allured by these Promises sent his Brother *Henry* with three hundred Men into *Lombardy*, who should joyn themselves with the Soldiers of the Cross; but *Matthew* having humbly shewed him, that he acted contrary to the Interests of the Empire, because if King *Robert* and the Church got the Possession of the City of *Milan*, they would make themselves Masters of all *Tuscany*, he recalled his Brother. The Pope thereupon clapped up a League between *Robert King of Apulia*, and *Frederick King of Sicily*, upon Condition, that the City *Rhegio*, and whatever *Frederick* had conquered in *Calabria*, should be put into the Hands of his Holiness; which he had no sooner gotten, but he delivered them to *Robert*. This provoked *Frederick* so much, that he broke the League, which brought on him the Pope's Displeasure; but he escaped the Dint of it, by giving his Kingdom to his Son *Peter*.

While these Things passed in Italy, Germany was involved in Wars, but at length *Lewis of Bavaria*, in September 1323. defeated the Army of *Frederick Duke of Austria*, and took him Prisoner, with his Brother *Henry*. Their third Brother *Leopold* appealed to the Pope, who pronounced the Sentence of Excommunication against *Lewis of Bavaria*; by which he commands him to renounce his Election within three Months, and to appear before him in Person to justify himself against an Accusation brought against him, that he was a Favourer of Heretics, Schismatics, and other Rebels against the Church; forbids all Christians to own him, as Emperor, and declares all such as favoured him, if they were of the Clergy, suspended from their Offices and Benefices, and if Lay-men, excommunicate. *Lewis of Bavaria* appealed from this Judgment to a general Council, which he resolved to call, or to the next Pope lawfully chosen, and accuses *John XXII.* to be the Cause of the Troubles of Germany and Italy, to overturn the Church and Empire, to invade the Rights of Princes, to rob the Church, and lastly, to teach an heretical Doctrine concerning the Poverty of JESUS CHRIST, and his Apostles. A Copy of this Appeal dated in the Year 1324. is published by Mr. *Balufius*, among the ancient Acts, which he joined to the Lives of the Popes of *Avignon*. *Lewis of Bavaria* at the same Time sent Ambassadors to *Rome* to justify himself, promising, that he would be kind to the Church; but the Pope would not give over the Prosecution, but excommunicated *Lewis of Bavaria*, and condemned him as an Heretick. *Lewis* appealed again from all these Proceedings. Italy suffered much by this Division between

the Empire and the Church. The Pope invites into *Tuscany Charles the Son of Robert*, King of *Apulia*, who made himself Master of *Florence*, and publishing Plenary Indulgences, raised Soldiers, which he sent into Italy against the *Gibelines*, and particularly against *Galeasius* and his Brethren, Viscounts of *Milan*, who succeeded to their Father, who died excommunicated. These Troops were defeated, and the Pope obliged to fly to the King of France, to raise a Tax upon the Clergy of that Realm, to keep the War still on Foot; which the King granted him, upon Condition, that he might receive the Tenths for himself the two next Years. The Tax which the Pope imposed, was unreasonable, being almost the Value of the whole Revenue of all their Benefices. *Galeasius* and the *Gibelines* on their Part, prayed *Lewis of Bavaria* to come into Italy. The Senators and the People of the City of *Rome*, sent Ambassadors to the Pope to beg of him to come, and reside at *Rome*, and threatened him, if he did not, that they would in due Time and Place provide another Pope for the Holy See and Church. The Pope having excused himself, they sent to *Lewis of Bavaria*, to pray him to come to *Rome*. This Prince promised them, and sent away their Ambassadors very well satisfied, and called the Princes of the Empire together at *Spire*, to consult about that Voyage. Here it was resolved on, and in the Year 1327. *Lewis of Bavaria* passed the Alps with a Body of Horse, and arrived at *Trent*, where he held a Meeting of the Deputies of the Cities of *Lombardy*, and then he went to *Milan*, where he was crowned. The Pope renewed his Excommunication, against *Lewis of Bavaria*, and condemned him as an Heretick and an excommunicate Person; and after he had summoned him once more, he declared, That he had forfeited all his Goods, moveable and immoveable, his Rights, Estates, and Jurisdications, which he possessed. *Lewis of Bavaria* did not yet desist from advancing his Interests in Italy, and having gotten a considerable Sum of *Galeasius* and the Viscounts, whom he deprived of the Government of *Milan*, he made himself Master of the greatest Part of the Cities of Italy, went to *Rome*, was received by the Clergy and Senators, who came to meet him and was crowned Emperor there, Jan. 17. 1328. by the Order of the Clergy and the People of *Rome*, and by the Hands of Cardinal *Steven Colonna*.

Sometime after the Coronation of *Lewis of Bavaria*, the Romans consulted to choose a Pope who should make his Residence at *Rome*; grounding their Fact upon this Pretence, That when a Pope being required by the People of *Rome*, would not, or did delay to come to the Holy See, the Power and Right of choosing another Pope was devolved upon the Canon of *St. Peter* and *St. John of the Lateran*. *Lewis of Bavaria* consented freely to this Election, and to effect it, deposed *John XXII.* by a solemn Edict, dated April 25. and made a Law, that the Pope, which shall be chosen by the Consent of the Emperor and People of *Rome*, shall reside at *Rome* only, shall not go above three Days Journey from it, nor stay above three Months in the Year from it, and if he be longer absent, and being required three Times, does not return, he shall be deprived of his Papal Dignity. In pursuance of the People's Request, and with the Emperor's Consent, they proceeded to the Election of another Pope, and chose *Peter Rainalluci of Corbario*, a City of the Diocese of *Riatino*, a Monk of the Order of the Friars Preachers, Apostolick Penitentiary in *Rome*, who was reputed of for his great Sanctity. He was crowned, May 12. 1328. placed according to the Custom upon the Chair of *St. Peter*, and named *Nicholas V.* He immediately created several Cardinals, but all of them almost Friars Mendicants, and of the *Gibeline* Faction; he crowned the Emperor a second Time, and confirmed the Judgment which he had given against *John XXII.* who on his Part proceeded against this Anti-Pope and his Adherents. *Peter de Corbario* tarried at *Rome* as long as *Lewis of Bavaria* continued there, but went from thence with him, and came to *Pisa*, where he kept his Court, till he became odious to the Inhabitants there, which obliged him to conceal himself, and at length to withdraw himself to the Castle of Count *Boniface*, who delivered him in August 1330. into the Hands of the Archbishop of *Pisa*, and *William Bishop of Lucca*, who caused him to be carried to *Avignon*; where he humbly confessed his Fault before the Pope and Consistory, on the 25th of the same Month, and acknowledged, that *Lewis of Bavaria* was an Heretick, and that it went against him to acknowledge him for Emperor; That he had suffered himself to be chosen and consecrated Anti-Pope; That he had created Cardinals and made Bulls; That he had approved of the Doctrine of *Michael de Cesena*, General of the Order of Grey-Friars, consented to the Deposition of *John XXII.* persecuted, deposed, interdicted and excommunicated those who were of his Party, disposed of the Goods of the Church of *Rome*, &c. promised and swore to obey the Pope, and desired Absolution. The Pope granted his Desire, with reservation

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servation of imposing Penance on him, and caused him to be strictly guarded in a Chamber of his Palace; where he died three Years after, in his pious and penitential Sentiments.

The Departure of Lewis of Bavaria, was followed with new Troubles in Italy; John King of Bohemia, being invited thither, seized upon several Cities, which held Intelligence with the Pope. The Romans sent to Lewis of Bavaria to pray him to return, but his Affairs kept him in Germany; and in the midst of these Matters Pope John XXII. died at Avignon, Decemb. 24. 1334. in the 19th Year of his Papacy.

The Death of John XXII.

The Contest of the Grey-Friars about their Habits.

But now to return to the Affairs of the Church, which happened under this Pope; the Course of which we have interrupted to relate the Transaction of the Empire: We will begin with the History of the Contest, which he had with the Grey-Friars all his Papacy. Some Persons of that Order had for a long Time differed about the Sense, and Practice of some Things, or Points belonging to their Rule, and particularly about the Form of their Habits. Some would wear an Hood and short Gown, strait, and of very coarse Stuff; and called themselves, *Spiritual Brethren*. Others who called themselves, *The Brethren of the Community*; wore a loose Garb, long, and of finer Stuff. The Popes used their Endeavour to regulate and decide these Differences among these Monks, and to that end, ordered them to refer the Controversie of their Habits to their Superiors, and to submit to the Form and Manner that they prescribe. Nicholas IV. and Clement V. put out some Bulls upon this Subject; But the Spiritual Brethren being intent upon the Practice, would not desist from it, separated themselves from the Community, made a Body by themselves, and betook themselves into *Languedoc*, where the Convents of *Beziers*, *Narbonne*, and some other Cities, were made up of these Spiritual Brethren. Pope John XXII. to extinguish this Schism in the first Year of his Pontificate, summoned the Brethren of this Faction, who sent their Deputies to *Avignon*, of whom the Chief was *Bernard Delitiosi de Montpellier*. The Contest was debated before the Pope, who gave Judgment in favour of the Brethren of the Community by his Bull, *Quorundam*, in which he leaves it in the Power of the Superiors to determine of what Length and Largeness, Courtness or Fineness, Form or Figure the Habits of the Grey-Friars should be; as well as to their Hood, as Gown; and thereupon orders them to follow the Will of their General, their Provincials, and Guardians; as also declares, That they may have Granaries and Cellars, and keep their Corn and Wine, if their Superiors judge it convenient, leaving the ordering of them to the Guardian, and grave Persons of every Convent, and enjoining all the Grey-Friars to leave their short and ill shapen Habit, and conform themselves to the Usage of the Brethren of the Community. This Sentence did but enrage the Spiritu-als, and confirm them in their Obstinacy. They set themselves to preach arrogantly, that they ought not to obey any Superior, who should order them, who professed the Rule of St. Francis, to leave their short and strait Habit to assume the Habit of the Community contrary to their Rule, and consequently to the Gospel and to the Faith, because their Rule made use of the Gospel; That to oppose this Practice, and to oblige those who wore the short Habit to leave it, and to persecute them, was contrary to the Truth of the Gospel and the Faith; That the Pope had no Power to make such a Constitution, as that called *Quorundam*; That they ought neither to obey him, nor their Superiors, as to the Contents of that Constitution; because it was contrary to the Counsel of JESUS CHRIST, and their Rule, which the Pope could not destroy. The Pope gave a Commission to Friar Michael Inquisitor in *Provence* and *Languedoc*, to proceed against these stubborn Friars. This Commission is dated November 1317. This Inquisitor, according to his Commission, prosecuted four Grey-Friars, named John Barani of *Tholouse*, Deodate de S. Michael, and William Sauton Priests, and Ponceus Roche a Deacon, and some others, who being arrested, maintained, That Pope John XXII. had no Power to make these Declarations, which he had published in his Decretal, called *Quorundam*, concerning the Habit and Manner of Living of the Grey-Friars; because such Declarations were contrary to the Rule of St. Francis, and derogated from the perfect Poverty, that JESUS CHRIST and his Apostles had practised. These four Grey-Friars being questioned, obstinately persisted in that Opinion. Notwithstanding the Requests of the Inquisitor, and Bishop of *Marseilles*; insomuch, that the Inquisitor having taken Advice of several Divines, who declared the Doctrine of these Grey-Friars to be Heretical, being assisted by the Bishop of *Marseilles*, and several other Persons of Ecclesiastical Dignity, condemned them as Hereticks, degraded them from their Orders, and delivered them to the Secular Power, which condemned them to be burnt, and the Sentence was executed upon them at *Marseilles*. A Fifth, who

had asserted the same Doctrine as the others, but declared his Repentance for it, was degraded, and condemned to be kept immured the rest of his Life, and to wear two yellow Crosses; the one on his Breast, and the other on his Back. These Punishments were not sufficient to repress the boldness of these Monks, so obstinate were they: They gave themselves greater Liberty to declaim with more Violence against the Pope, and publicly preached, That he was the Mystical Antichrist, or the Fore-runner of Antichrist; That the Church of Rome was the Synagogue of Satan; That they ought not to obey John XXII. nor look upon him as Pope; That the Grey-Friars who were burnt were true Martyrs; and that they were ready to suffer the same Punishment; and some of them were such Fools, as to go and offer themselves to the Stake. Bernard Delitiosi, who was, as is above said, the Chief of the Deputies sent by the Grey-Friars of *Languedoc* to Pope John XXII. was apprehended a little after his Arrival at *Avignon*, upon the Information of the Inquisitors, of his Country, who accused him for a Design to procure the Death of Pope Benedict XI. Clement's Predecessor, for soliciting the Towns of *Carcaffone* and *Alby* to revolt, for encouraging the People of the latter of these Cities against the Inquisitors, and for forcing open the Prisons of the Inquisition. The King's Guards demanded him of the Pope, and prayed him to appoint him Judges in partibus. His Holiness committed him to the Archbishop of *Narbonne*, and the Bishops of *Pamiez*, and *St. Papoul*, the last of whom, having been informed against the accused Person, and finding him guilty of the Crimes laid to his Charge, except the first, they degraded him and condemned him to end his Days in Prison loaded with Irons, and to eat nothing but bread and Water. This Sentence was passed on him by these two Bishops, and three others, which they had called to their Assistance, Decemb. 8. 1319. It was executed; and the Pope allowed the Commissioners to mitigate the Punishment, as to the Eating, and Chains, if they saw convenient, and that Friar Bernard were not able to bear them: But the King's Proctor appealed, à minima, from the Judgment of the Commissioners, and the Pope by a Brief dated at *Avignon*, February 1320. ordered that it should be executed in its full Rigour, and condemned him to die in Prison, loaden with Chains. We are indebted to Mr. Balusius for these Monuments of Antiquity, of which we have spoken, and which he hath published in the first Tome of his Miscellanies.

In 1322. there rose another Dispute among the Grey-Friars, in which almost all the Order engaged themselves against the Decision of John XXII. The Grey-Friars affirm, That according to their Rule, they make a Vow, not to have any Thing either in Property or in Common, and consequently, that they have no Dominion or Property in any Thing, but only a Right to use those Things that are necessary, by a simple Usage de facto, and that the Property and Dominion of all they have belongs to the Church of Rome; That it was in this absolute Abjuration of all Property, that the Perfection of the Evangelical Life consisted, which JESUS CHRIST and his Apostles lived, who had nothing either in Property or in Common; and that they ought to practise this Depth of Poverty, to follow the Counsel of the Gospel, and observe the Rule of St. Francis. Gregory IX. had declared in the Year 1230. that according to the Rule of St. Francis, the Grey-Friars ought not to have any Property, either in Common, or by themselves; but only the Use of their Goods, Books, and other Moveables. That they could not sell them or alienate them any manner of way, unless the Cardinal-Protector of the Order gave a Power to the General or Provincials. Innocent IV. declared in 1245. That the Propriety of those Things, of which the Grey-Friars had the Use allowed them, belonged to the Holy See. Nicholas III. in his Decretal, *Exiit, qui seminat*, determines, That to renounce a Property in all Things, as well in particular as in common, is meritorious and holy; and that JESUS CHRIST, who hath shewed us the Way of Perfection, hath taught it by his Words, and confirmed it by his Example, That the first Founders of the Church Militant practised it, and declared those excommunicated, who were of a contrary Opinion. Martin IV. who succeeded him, declared also, That the Grey-Friars had no right of Property; nor Dominion over the Things, as well moveable as immoveable, which they used. This Judgment was confirmed by Nicholas IV. in the Year 1298. and by the Decretal of Clement V. which begins with *Exiit*, in which having compared the Order of Grey-Friars to a Paradise upon Earth, and recommended the Life, which their Rule prescribes them, as conformable to that of JESUS CHRIST, He explains several Articles of their Rule, which were something ambiguous; and among other Things, he declares concerning their Poverty, That the Vow which they take to renounce all Property, ought to be understood as well in particular, as in common. That the Property

of all Things given to them belongs to the Holy See, and that they have nothing, but a mere use *de facto*, which extends also to every Thing that is necessary for Life.

In this State and Condition were Things, when *John XXII.* was raised to the Papacy, and the Grey-Friars were persuaded, that they had no Property, or Dominion in the Things they had the Use of; no, not in those Things, which perish in the Use, as Meat and Drink; They also protested in a general Chapter held at *Perusia*; That they would practise this Poverty in the literal Sense, and conform to the Determination of *Nicholas IV.* upon that Subject. *John XXII.* who was a subtle Pope, could not endure that that Order which he did not love, should have the Honour of renouncing all Propriety; which neither rendered them poorer, nor gave the Holy See any Property, which could be of Profit to it. He considered, that the Property of Things which perished in the Use, was not distinguished from the Use it self. As for Example: It is undeniable, that he that eats and drinks, must have a Property in those Things he eats and drinks actually, and in that Case the Property can't be separated from the Use; and consequently, that if the Vow of the Rule of *St. Francis* were to have no Dominion, the Grey-Friars are obliged not to eat, but to die with Hunger, to uphold their Practice, or break it, that they might live; That the Poverty, of which the Grey-Friars bragged, was a mere Cheat, since that their Renunciation of Property, was such a *Chimæra* as made them no whit the poorer, that their Intention was no other, than theirs, who have the Advantage of those Things they use; That the Property and Dominion which they attributed to the Church of *Rome*, was more Charge than Profit, since nothing was got by it; That *JESUS CHRIST*, and his Apostles, never dreamed of this Poverty; and that it was an Error and Heresie to maintain, that *JESUS CHRIST* had no Right nor Property in the Things which he used. On these Grounds he published two Decrees: In the First, which is the Extravagant, *Ad Conditorem*, dated at *Avignon*, Dec. 7. having observed that it belongs to those who have a Right to make Canons, to revoke or change them, which they have made, either themselves, or their Predecessors, when it happens that they do more hurt than good; and that the absolute Renunciation of Property in common, or particular by the Grey-Friars, built upon the Constitutions of his Predecessors, who grant them only the mere Use *de facto* of the Things, which they use, reserving the Property to the Church of *Rome*, is neither profitable to themselves, nor the Church; and besides, in Things which perish in the Use, the Property or Dominion can't be separated from the Use, since they are destroy'd by the very Use. He declares, That the Church of *Rome* hath no Property by Virtue of the Constitutions of his Predecessors in any Thing given the Grey-Friars for their Use, and consumed by them, but yet retains a spiritual Dominion of Direction over their Order, besides the common Dominion which it hath over all the Goods of the Church, and over the Houses, Churches, Chappels, Books, Ornaments, and other Goods, which belong to the Grey-Friars, which do not perish in the Use. In his second Decretal, *Cum inter nonnullos*, which is dated the 12th of the same Month, he declares, 1. That it is an erroneous and heretical Proposition, to assert, That it is Heresie to deny that *JESUS CHRIST* and his Apostles had nothing in Common or in Proper. 2. That for the Future, it shall be an Error and an Heresie to maintain positively, that *JESUS CHRIST* and his Apostles had no Right to enjoy the Things they used, to sell, or give them, or to make use of them to obtain another Thing. The Pope did well to publish these Constitutions, but yet they did not convince the Grey-Friars of their Error; yea, several of them obstinately maintained, that they had no Property in those Things which they consumed, and accused the Pope of Error and Heresie. *Lewis of Bavaria* was not backward to take upon him their Defence, and to make use of this Pretence to accuse the Pope of Heresie in his Act of Appeal, which he published in 1324. wherein he confuted the Decretals, *Ad Conditorem*, and *cum inter nonnullos*, accusing them of Blasphemy, Error and Heresie, and proves the contrary Doctrine by the Rule of *St. Francis*, the Authority of the Popes; *John's* Predecessors holding, That that Practice is conformable to the Life that *JESUS CHRIST* and his Apostles lived; and that the Wound, and Scars of *St. Francis* were as a Seal, which no leaden Bull of a mortal Man can deface. The Pope for the Defence of this Article, published November 10. of the same Year, the Decretal, *Quia quorundam mentes*, against those, who had opposed his two Former; in which, after he has explained the Constitutions of his Predecessors, and stated the Question clearly, he declares them Hereticks and Rebels to the Church, who shall maintain Positions contrary to those, which he hath laid down in his former Constitutions.

In the Year 1325. he condemned the Postills of *Petrus John Oliva*, a Grey-Friar of great Repute, of *Serignan* in the Diocess of *Beziers*, upon the Revelations; from whence the Grey-Friars took the Principles of their Doctrine, and the Things, which they asserted against the Pope and the Church of *Rome*; for this Monk to magnifie his own Order, contrived to distinguish the sixth Estate of the Church, beginning with the Time of *St. Francis*, who was the Head of it, and the Angel foretold in the Revelation, the Estate, which should continue, till the Time of Antichrist. That as heretofore the Synagogue was rejected to settle another Church, in like Manner a corrupted Church, which was the Whore of *Babylon*, shall be rejected to give Place to a Church more perfect, animated by the Holy Spirit, and illuminated by a new Light; That this last should be opposed by a carnal Church; but yet it should flourish in spite of all Opposition and Persecutions. These are the principal Heads of the Notions which *Petrus John Oliva* propounds in his Comment upon the Revelation, which were condemned by twelve Doctors of Divinity, appointed thereto by *Nicholas* Cardinal Bishop of *Ostium*, to whom the Pope had given a Commission for the proceeding in this Affair; whose doctrinal Advice is related by *Mr. Baluzius* in the first Tome of his Miscellanies. This Author composed divers other Treatises, and among others, a Treatise of Poverty, in which he maintains, that an absolute Renunciation of all Property, both in particular and common, is the chief Perfection of the Gospel; He was also accused to have broached some Errors condemned in the Council of *Vienna*, viz. That Infants do not receive any Grace or Virtue by Baptism; That the Soul is not the Form of the Body; That the Divine Essence begets, and is begotten; That the Side of *JESUS CHRIST* was open before his Death. Pope *John XXII.* having examined his Postill, and having taken the Judgment of the Doctors, contained in several Propositions picked out of that Work, and with the Mitigations which they judged that they deserved, condemned the Work and the Author, in the Month of *February* 1325. and likewise defaced his Memory, by causing his Bones to be taken out of the Ground and burnt, for he was dead before his Papacy, and as some say, before the Pontificate of *Clement V.* The Grey-Friars made several Apologies for him, and asserted, that he was wrongfully accused, and that the Propositions taken out of his Work, and condemned, had a clear different Sense, if considered, with what goes before and follows. Some of them also gave it out, that he had done several Miracles after his Death. Lastly, The Concern which the Grey-Friars have for this Friar *Oliva*, is so great even to our Time, that *Sixtus IV.* was zealous to justify his Memory, and having examined his Works, declared, That they contained nothing expressly contrary to the Catholick Faith, and which could not be taken in a good Sense.

The Sentence of Deposition, which *Lewis of Bavaria* published in 1328. against *John XXII.* is principally grounded upon the Errors and Heresies, which he pretends, that the Pope had delivered in his three Decretals against the Grey-Friars. He sums them up under eight Heads: 1. That in Things which perish in the Usage, the Property is not distinguished from the Use. 2. That there is not a mere simple Use of those Things that perish in the Usage, but instead of using them, they abuse them. 3. That a Renunciation of Property is no Perfection, and does not make him a whit the poorer, who makes Profession of it. 4. That it is an Heresie to deny that *JESUS CHRIST* and his Apostles had nothing in proper, and had no Right to sell, or give those Things they had. 5. That an Use *de facto*, is not just, if there be not a Right of Usage. 6. That to call in doubt, whether *JESUS CHRIST* commanded his Apostles, when he sent them out to preach, to carry no Money with them. 7. To doubt, whether the Key of Knowledge be in the Catholick Church. 8. To teach, that one Pope can revoke those Decisions and Constitutions of his Predecessors, which relate to Faith and Manners. These Propositions are confuted at large, and and treated on as Heresies in that Sentence of Deposition. The Pope, that he might defend himself, and put an end to this Question, sent for Friar *Michael de Cesena*, General of the Order of Grey-Friars to *Avignon*, and commanded him upon Penalty of Disobedience, to write an Explication of their Rule as touching the Vow of Poverty, agreeable to his Decretals, being persuaded that the Grey-Friars would rather submit to the Judgment of their General than his; but the General would not obey him, but answered the Pope proudly. Nevertheless, he desired eight Days Consideration, and in the mean Time fled with two other Grey-Friars to *Marseilles*. The Pope sent after him to seize him, but he was embarked to sail into *Italy*, whither he was going to *Lewis of Bavaria*, and the Antipope *John de Corbario*. *John XXII.* proceeded against *Michael de Cesena*, deposed him, and ordered the Grey-Friars to choose another General.

This

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The Question of the Happiness of the Saints after Death debated by John XXII.

This Pope had another Contest of greater Consequence, concerning the Time when the Beatifick Vision of God is granted to those who die in a State of Religion? In a Sermon which he preached the third Sunday in Advent, 1329. he maintained, That the Blessed should not see the Trinity before the Day of Judgment. He taught the same Doctrine in another Sermon which he preach'd on the Feast of *All-Saints*, 1331. which he caused to be transcribed, and he gave out several Copies of it. Lastly, in a third Sermon, which he preach'd on the Eve of *Epiphany* in 1332. he asserted, That till the Day of Judgment the Souls of the Saints were under the Altar, and did not see the Holy Trinity, but only the Humanity of Jesus Christ. This Opinion offended several Persons, and moved the Divines of the contrary Judgment. A White-Friar named *Thomas de Wallis*, had the Boldness to preach the contrary Doctrine at *Avignon*, by which he incensed the Pope so much, that he put him in Prison, and caused him to be fed with Bread and Water only. *Durandus à S. Portiano*, of the Order of Friars Preachers, and Bishop of *Meaux*, made a Treatise against that Opinion, which much disturbed the Pope's Mind, whereupon he summoned him before him, and examined his Work. The Cardinals, and other Divines of his Court, who were before offended at his Opinion, remained silent for fear, or out of Respect to the Pope, and some also embraced and maintained that Opinion; but the Doctors of *Paris* openly disapproved it, and made a great Noise about it. The Pope after this sent two Legates to *Paris*, viz. *Gerburd*, Minister-General of the Grey-Friars, and another Monk of the Order of Preaching Friars, to treat of a Peace between the Kings of *England* and *Scotland*, and charged them to insinuate their Opinion to the Doctors of *Paris*. The first of them attempting to teach it publicly at *Paris* in a Meeting of the Students, caused a great Disturbance; so that his Companion had much a-do to appease them. King *Philip of Valois* was much troubled at the Offence, and false Doctrine which that Monk had taught; and the latter went to his Majesty to pacify him. The King fearing lest he should perplex himself with the Theological Question, answer'd him, That he would not discourage him, but in the Presence of some Divines; and having summoned ten of the most able Doctors of *Paris*, of whom four were Grey-Friars, he asked them in the Presence of this Minister, What was their Judgment concerning the Doctrine which he had taught? They all condemned it as false and heretical; but they could not agree about it. A few Days after, the King caused all the Doctors of Divinity, Bishops and Abbots about *Paris* to meet in the Castle of *St. Vincent*, and invited this Minister thither, and propounded two Questions in French to them. I. Whether the Souls of the Saints see the Face of God as soon as they are dead? II. Whether the Vision, which they have presently after their Death, shall cease at the Day of Judgment, and another come in stead of it? They all answered affirmatively to the first Question. And to the Second, they said, That the Vision that the Saints have presently after Death, shall not cease at the Day of Judgment, but remain for ever; but some of them said, that it shall be more perfect after the Day of Judgment: The Minister consented to the Opinion of these last, at least in Appearance. The King desired a Certificate of what was thus concluded by this Assembly, which they composed, and was sealed with the Seals of 29 Divines then present. They wrote about it to the Pope, and the King wrote to him also himself, that he thought it safest to follow the Judgment of the Doctors of Divinity of *Paris* who knew better, what ought to be held and believed in Matters of Faith, than Civilians, or other Divines, who knew little of Divinity; That he would punish those that taught the contrary, threatening him (if we may believe Cardinal *Peter d' Ailly*) to burn him, if he did not retract. The King also published by Mistake the Judgment of the Faculty. The Pope in his Answers to the King, complains, That his Majesty fixed on the Affirmative so positively, and prays him not to rush upon Things with so much Passion, assuring him, that he had no Design fully to determine that Question, but to debate it, and search out the Truth. He wrote to the University to allow the Batchelors of Divinity to defend either of the Opinions, and caused his Divines to collect such Passages as might be alledged *Pro & Con*, to put things in a way to the Decision of it. The Faculty of Divinity would not endure that Delay, but stuck close to their Doctrine. Lastly, When *John XXII.* had resolved to determine this Question in a Consistory, which he appointed to meet, December 2. 1334. he fell sick and retracted, as some say, just at the Point of Death, his Opinion by an authentick Declaration, in which he owns, That Souls separated from the Body, which are purged from their Sins, are in the Kingdom of Heaven, and in Paradise with J E S U S C H R I S T, in the Company of Angels. That they see God Face to Face, and the Divine Essence, as clearly as the State and Condition of a

Soul separated from the Body will permit; That he recanted all that he had said, preach'd or written against this Doctrine. This Declaration is dated December 3. 1334. a few Moments before his Death, and related by *Peter Illarantals*, a Canon Regular of the Order of *Præmonstratensis* in the Life of this Pope.

John XXII. in the second Year of his Pontificate, October 21. published the Decretals of his Predecessor *Clement V.* made in the Council of *Vienna*, or a little before, and after that Council, which *Clement V.* had already digested in his Life-time; which make up the five Books of *Clementines*, which are in the Body of Civil Law, and joyned 20. others of his Constitutions to it, which he calls *Extravagants*; to which five other Books of Common *Extravagants* have been added, among which are several Decretals of *Boniface VIII.* *Benedict XI.* and *John XXII.* In one of his Constitutions, He abrogates the Society of the *Fratricelli*, *Beghardi*, or *Beghine*, which had spread themselves in all Places. They were a kind of Monks or Nuns, who made a Vow of Poverty and Beggary, and assumed a particular Habit and Way of Living, but entered into no Order, lived a free kind of Life, and taught many dangerous Maxims contrary to the Doctrine of the Church, concerning the Sacraments and Obedience due to Superiors. Nevertheless, he declares in a private Letter written to the Bishop of *Strasburg*, that he did not intend to include in that Constitution those pious Women, who had made a Vow of Chastity, and remained with their Parents, or in Societies, practising the Humility and Obedience that is due to their Pastors, and giving Examples of Virtue and Piety. This Letter is published in the second Tome of the Works of the Popes of *Avignon*, put out by Mr. *Baluzius*, with the Sentence by which that Pope declared the Marriage between *Charles the Fair*, King of *France*, and Queen *Blanch* to be void, and several other Letters of his, and Pope *Clement V.*'s his Predecessor. There are also several of them in the Annals, and divers Bulls in the Bullary. *John XXII.* was ingenious, active, crafty, of a good Life, studious, and vers'd in the Sciences, but chiefly in the Canon Law.

The Holy See after his Death was not long vacant, for *Benedict* the XIIth. was chosen, December 16. and crown'd the 20th of the same Month, in the Church of the Friars-Preachers at *Avignon*. He was called before *James Fournier*, a Native of *Savardun*, in the County of *Foix*, which was a Cattle of the Diocese of *Pamiez*, and since of that of *Rienx*. He had in his Youth been a Monk in the Abby of *Balbene*, of the Order of *Cisterians* in the Diocese of *Mirepoix*, from whence he came to *Paris* to follow his Studies, where he commenced Doctor of Divinity. Then he was made Abbot of the Monastery of *Fonsfroidus*, afterward Bishop of *Pamiez*, then of *Mirepoix*, and lastly, nominated a Cardinal-Priest of the Title of *St. Priscus*, by *John XXII.* in December 1327. He had a Design to settle his Residence in *Italy*, and chose *Bononia* for his Seat, but having caused the Inhabitants to be tryed, whether he should be welcome there, found, that that People, which had expelled the Legate of his Predecessor, would not entertain him; which made him take up the Resolution of abiding at *Avignon*, and build himself a Palace there; although the People of *Rome* sent Ambassadors to him, to beg of him to come and reside in their City.

At his Entrance upon the Papacy, he found two Affairs in the Church that wanted Regulation, viz. 1. The Question concerning the Happiness of the Souls of the Righteous, after they are separated from the Body; which had been much debated a little before the Death of his Predecessor. 2. The Second was the Difference of the Church of *Rome* with *Lewis of Bavaria*. To prepare Mens Minds for the Decision of the First, he preached a Sermon on that Subject, upon the Purification, in the Year 1335. in which he maintained, that the Souls of the Just, which were absolutely pure, did enjoy the Beatifick Vision of God before the Day of Judgment. Two Days after he held a Consistory, to which he summoned such as had maintained the contrary Opinion in his Predecessor's Time; and that he might proceed circumspectly in the Determination of that Point of Doctrine, he assembled many able Doctors of Divinity, and with them examined that Question, as oft as he had Leisure, in the Year 1335. which he passed at *Pont de Sorgue*: And at length the Matter being fully ordered, he made his Constitution, Feb. 22. of the following Year, in which he determines, That the Souls of the Saints that died before our Lord's Passion, as also of the Apostles, Confessors, Martyrs, Virgins, and other baptized Christians which are pure, when they are separated from their Bodies, or are united with it; as also the Souls of Infants, which die after Baptism, before they have the use of Reason, are in Heaven and Paradise with J E S U S C H R I S T, and the Angels, immediately after the Separation from the Body, or after their Purification, and en-

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The Letters of John XXII.

The Election of Benedict XII.

The Determination of the Question of the Happiness of the Souls, by Benedict XII.

joy the intuitive and immediate Vision of the Divine Essence, without the Mediation of any Object; because he discovers himself nakedly, clearly, and openly to them; and consequently, they are happy, and enjoy eternal Rest; but on the contrary, the Souls of those that die in mortal Sin, descend actually right down into hell, where they suffer the Pains of the damned; That nevertheless, all Men shall rise and appear before the Tribunal of JESUS CHRIST, to receive every one in their Body, Reward or Punishment for what they have done; and declares all those Hereticks, that obstinately maintain any one of the contrary Articles.

As to the Contest of the Pope with *Lewis of Bavaria*, *Benedict XII.* before he would engage in the Contest with that Prince, which his Predecessor had begun, exhorted him to return his Duty and Obedience to the Church. *Lewis of Bavaria* sent two Ambassadors to him in 1335. to desire Absolution; which *Benedict* seemed ready to grant him, if the Ambassadors of the King of *France*, and *Apulia*, and the Cardinals had not deterred him from it; insomuch, that the Ambassadors of *Lewis* returned without doing any thing. In the next Year he sent other Ambassadors in the Name of the Princes of the Empire, to desire it again. The Pope received them kindly, and told them, that he wished he could do it; but he feared the King of *France*. Upon this Answer *Lewis of Bavaria* address'd himself to that King, and sent his Ambassadors in 1337. to pray him to join with him, that he might obtain Reconciliation. The King of *France* sent his Ambassadors to the Pope, with those of *Lewis of Bavaria*, to demand Absolution. The Pope hearing that, answer'd, That it being a Matter of Consequence, he would consider of it; and that he was not obliged to treat *Lewis of Bavaria*, as an Heretick, or Catholick at the King of *France's* Pleasure, and when he had delayed them a long Time, he would give *Lewis's* Ambassadors no other Answer than this, That their Matter did not truly repent. Thus this Business hung, and *Benedict* would not recede any thing from what his Predecessors had done against that Prince. When these Ambassadors were returned into *Germany*, *Lewis of Bavaria* held a Synod at *Frankfort*, in *August* 1338. in which he made a solemn Protestation against the Proceedings of *John XXII.* which he proved before them to be null and void.

Benedict also maintained what *John XXII.* had decided against the Grey-Friars concerning Poverty, and we know, that in his Papacy, a Grey-Friar named *Francis de Pistorio*, was condemned to be burnt at *Venice*, for maintaining, contrary the Decision of *John XXII.* That JESUS CHRIST and his Apostles had nothing of their own.

He made, during his Papacy, several excellent Rules for the Reformation of the Church. He revoked all the *Commenagements* of Cathedral Churches and Abbies, granted by his Predecessors to all Persons whatsoever, except Cardinals and Patriarchs. He compelled all Bishops to reside in their Churches, forbade plurality of Benefices, made void all *Favours Expedient* which were not agreeable to the Rules of the Civil Law, he deprived all Persons unworthy of their Benefices, and carefully put in fit Persons, where he had Power; he abolished the use of several Dispensations, remedied many Abuses and clandestine Dealings, made use of in gaining Bulls, employ'd rightly the Revenues of the Church of *Rome*, by giving Alms, and bestowing Charity on the Poor during the Famine. He took great Pains to unite the Christian Princes, and did all he could to procure Peace with all Kings. He revoked the Tax of Tenth, which his Predecessor had granted to *Philip* King of *France*, for his Voyage into the Holy Land; because that Prince could not go through with his Design. He shewed his Zeal to Justice by causing those Officers to be punished severely, who had deliver'd the Ambassadors of *Edward* King of *England*, which were come to *Avignon* to the King of *France*: He made a Reformation among the Black-Monks, as well as *Cisterians*, who lived loosely; he appointed Persons of Merit and Learning to visit their Monasteries, that they might inform him of such Abuses as ought to be amended, and made Constitutions for the Reformation of them. He had also made several Rules for the Friars Mendicants, if he had not been prevented by Death. He only ordered, that such Monks, as were in his Court without any Permission obtain'd, should return to the Monasteries, and forbade them leaving their Order to go over to the *Cisterians* or *Cluniacks*, without the express Permission of the Pope. Lastly, That Pope lived in a Way suitable to so great a Bishop, keeping close to his Duty, being zealous for Religion, and for the Discipline and Reformation of the Church, virtuous, charitable, free from Ambition and worldly Interests. He did not (as several other Popes have done) raise his Nephews and Relations to the great Offices and Dignities of the Church, nor enrich them with the Goods of the Church; or by impoverishing private Men. He preferred but one of his Relations, whom he made Archbishop of *Arles* for his Merit, which

he did not do without some Difficulty, at the earnest Request of the Cardinals. He married but one of his Neices, whom he bestowed upon a Merchant, refusing several great Lords, who offered themselves, as being above her Quality. This is the Relation which all the Historians of his Time give of his Piety and Virtue, who are more to be relied on than some modern Authors; who will have him to have been a Man of a disorderly Conversation. He did at *Avignon*, from *April* 25. 1342. which was the eighth Year of his Papacy.

This Pope compos'd several Works. *Rainaldus* has published his *Opuscula*, or small Tracts concerning the Poverty of JESUS CHRIST, and his Apostles, and about the Vision of God. There is a more considerable Treatise of this Pope's in the Vatican Library, upon the last of these Subjects. He also made a large Commentary upon the Gospel of *St. Matthew*, which is yet in M. S. in Mr. *Cobbert's* Library, with three other Treatises against *Ockham*. Most of his Letters and Bulls are extant in the Annals, and Register of Bulls.

Clement VI. was chosen Pope, *May* 7. 1342. and crown'd the 9th. of the same Month. He was called before *Petrus Rogerius*, born in the Castle of *Maumont*, in the Diocese of *Limoges*. He was a Monk of the Abby of *Casale* in *Auvergne*; and having taken his Degrees in Divinity, he went to the Court of *John XXII.* at *Avignon*. This Pope gave him the Abby of *Fescamp*, and made him afterward Bishop of *Arras*. He received as much Favour at the Court of *France*, as *Avignon*; for there he was admitted into the Council of that King, who had a particular Respect for him, insomuch, that he was translated from the Bishoprick of *Arras*, to the Archbishoprick of *Sens*, and in the next Year to that of *Rouen*; and lastly, was raised to the Dignity of a Cardinal, of the Title of *St. Nereus*, and *Achilleus* by *Benedict XII.*

The first Thing that he did after his rise to the Papal Dignity, was to send his Legates to make way for a Peace between the Kings of *France* and *England*. He sent also a Cardinal-Legate into *Italy*, to appease the Troubles and Wars which were in that Country, *Robert* King of *Apulia* died about that Time, and his Kingdom fell to *Jane* his Daughter, then an Infant, who was married to *Andrew* King of *Hungary*. The Pope took upon him the Government of that Realm, till that Prince came to take Possession of it, which he was scarce come to do, but he was slain by Treachery. The *Romans* sent to the Pope 18 of their principal Citizens, to desire three Things of him. I. To make the Senators, Governor, and other Magistrates of their City Friends, who presented themselves to him as *Petrus Rogerius*, and not as *Clement VI.* who was Pope for his Life only. II. To come, and make his Residence at *Rome*. III. That since the Life of Man is so short, that few lived to an hundred Years, to which Age *Boniface VIII.* had annexed a Plenary Indulgence for those who visited the Church of *St. Peter* and *Paul* at *Rome*, he would please to reduce that Time to the fiftieth Year. The Pope granted the first and last of their Demands, for he reconciled the Magistrates presented to him, upon Condition, that it should be no Prejudice to his Rights, and brought the Jubilee to the 50th. Year, appointing, That every 50th. Year there should be a Jubilee; but for the second he put it off, by declaring, That the Design, which he had of coming to *Rome*, he could not put in Execution for the present, and he could not tell them when he should be able to do it.

Lewis of Bavaria used all his Endeavours in this Papacy to be reconciled to the Church, and prayed the King of *France* to intercede for him. This Prince told him, That he must submit himself, and humbly beg Absolution. The Ambassadors of *Lewis* desired such a Form, as the Pope would accept; but they gave him such an intolerably severe one, that he would not subscribe it, when he was in Prison; for it signified, that he gave Power to *Humbertus* the Dauphin's Uncle, to the Provosts of *Augsburg* and *Bamberg*, and to *Henry* his Arch-Chancellor, to confess all the Errors and Heresies that he was accused of, to make a Renunciation of the Empire with a Promise never to resume it, but by the Pope's Consent, and to put his Children and Goods into the Hands of his Holiness. They annexed also other Clauses, which concerned the Empire. These Ambassadors approved of this Proposal; but when it was presented to *Lewis*, and seen in the Assembly held at *Frankfort* in *September*, 1344. it was declared contrary to the Interests of the Empire, and the Assembly refused to permit that *Lewis of Bavaria* should sign it; and sent their Ambassadors to the Pope and Cardinals, to persuade them not to require it. The Pope seeing himself deceived, renewed his Process against *Lewis of Bavaria*, condemns him in his Excommunication, and deposes him entirely; and orders the Electors of the Empire to proceed to the Election of another King of the *Romans*, to whom he might give the Title of Emperor, unless the Holy See should provide one. At the same Time he deposed *Henry* Archbishop of *Mayence*, and

and nominated in his Place *Gerlache*, the Count of *Nassau's* Brother; who going into *Germany*, joyned himself to the Electors of *Cologne*, *Treves*, Dukes of *Saxony*, King of *Bohemia*, and some other Princes of the Empire, who being assembled at the end of *August* at *Rens*, chose *Charles* of *Moravia*, the Son of the King of *Bohemia*, Emperor; his Election was solemnly confirmed by the Pope, and the War began between the two Competitors in *Germany*, but it soon ended by the Death of *Lewis* of *Bavaria*, which happened *October 11. 1347.* After his Death, *Charles* got Possession of the greatest Part of the Cities of the Empire; but *Henry* the old Archbishop of *Metz*, the Marquess of *Brandenburg*, the Count Palatine of the *Rhine*, and the Duke of *Saxony*, resolved to choose another Emperor, and offered the Empire first to *Edward* the Third King of *England*, and after to *Frederick* Marquess of *Misnia*, but both of them having refused it, they chose *Gonthier* Count of *Thuringia*, who died the same Year, and left *Charles* the peaceable Possession of the Empire.

While the Princes of *Germany* were contending for the Empire, a *Roman* named *Nicholas Laurentius*, took upon him the Title of Tribune *Augustus*, the Deliverer of the City of *Rome*, and Defender of *Italy*. He made himself Master of *Rome*, seized upon the Capitol, and made a League with the greatest Part of the People of *Italy*. He wrote to the Pope, That if he did not come to *Rome* within a Year, he would have another Pope chosen, and stirred up *Lewis* and *Charles* the Competitors for the Empire, and the Electors to appear before the Magistrates of the People of *Rome*, declaring, that the City of *Rome* was the Seat of the Empire; That it belonged to him, and that the Empire ought to be in *Italy*, and not in *Germany*. This Enterprize fell almost immediately; for this pretended Deliverer being constrained by the contrary Faction to fly from *Rome*, and having the Boldness to go in Disguise to *Charles's* Court, he was known, arrested there, and carried from thence to *Avignon*, where he was put into the Pope's Hands, who cast him into Prison; but he escaped out of it, as some say, and returned to *Rome*, where he was killed.

Clement VI. died *December 6. 1352.* in the 11th. Year of his Papacy. This Pope had a great deal of Learning, and a fine Wit, to which he had joyned a bountiful Disposition, much Meekness, Affability and Liberality. He loved Peace, and took a great deal of Pains to unite the Christian Princes, without siding with any Party. In the Year 1344. he put forward an Expedition against the *Turks*, of which the Dauphin was Captain; but it had no good Effect. He laboured to unite the *Greek* Church, and accomplished it among the *Armenians*. He made the Church of *Prague* in *Bohemia* into an Archbishoprick in the Year 1344. and made a Constitution in 1350. concerning the Conclave, by which he allows all the Cardinals to have in the Conclave, every one two Clergymen to wait on them, their several Lodgings, and a Dessert. A little before his Death he made a Declaration, by which he revoked all that he had delivered, either in Disputation, Teaching or Preaching, or otherwise against the Catholic Truths, and against Faith and good Manners. A Protestation, which his Successors *Innocent VI.* *Urban V.* and *Gregory XI.* also made at the Point of Death. Several Letters of *Clement VI.* are found among the Annalists [*Bzovius* ad an. 1342. and *Waddingus* Tom. 3. ad an. 1342.] There is an Epistle of his against the Whipping-Monks in the 11th. Tome of the Councils, and Mr. *Balsius* hath published several, sent to the Kings of *France* and *Aragon* in the ancient Acts, which he hath joyned to the Lives of the Popes of *Avignon*.

Innocent VI. was chosen in the Room of *Clement VI.* on *December 18.* and crowned the 23d. or 30th. of the same Month. He was called before *Stephanus Albertus*, and was a Native of *Mont* near *Pampadour*, in the Diocess of *Limoges*. He had been before Grand Seneschal of *Thoulouse*, and after was made Bishop of *Noyon* in 1338. and translated to the Bishoprick of *Clermont* in 1340. *Clement VI.* raised him to the Dignity of a Cardinal of the Title of *St. John* and *St. Paul*, and made him Bishop of *Ostia*, and Grand Penitentiary. He began as soon as he was made Pope, to revoke the Reservations and Commendams of Benefices, which his Predecessor had two easily granted, and took all the Care he could to fill the Dignities of the Church with Persons eminent for Virtue and Knowledge. He sent into *Italy*, *Giles Alvarez*, a Spanish Cardinal of the Title of *St. Clement*, to resume the Castles and Cities that belonged to the Church of *Rome*, of which several small Lords had made themselves Masters. This Legate found in all *Italy*, only the Castles of *Montefiascone* and *Montefalco* willing to receive him; but a little after, he put the Pope in Possession of a part of his Dominion. The City of *Rome* was troubled with some Stirs by *Francis Baroncellus*, who took upon him the Title of Tribune, but the Pope set up *Nicholas Laurentius*, whom he delivered out of Prison on purpose. He destroyed *Baroncellus*, and was

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himself slain a little Time after. Under the Papacy of this Pope, *Charles* King of the *Romans* went to *Rome* by the Consent of his Holiness, and was crowned Emperor in 1355. by the Cardinals *Petrus Bertrandus* and *Giles Alvarez*, after he had taken an Oath, that he would not stay in *Rome* nor *Italy*; *Lewis* Marquess of *Brandenburg*, Son of *Lewis* of *Bavaria*, was absolved of the Censures, which he had incurred by maintaining his Father's Party. *Innocent VI.* maintained the Decrees of his Predecessors against the Grey-Friars, which rebelled against the Holy See, and burnt two of them at *Avignon* in 1353. because they obstinately maintained their Opinion concerning the Poverty of *JESUS CHRIST*; and imprisoned one named *John Roquetaillade* of *S. Flour*, because he took upon him to prophesie, and foretold, that Wars should increase; That the Earth should be desolate; That the Clergy should be abused and despoiled of their Goods, and after this Time of Affliction is passed, there shall come an Angel, the Deputy of *JESUS CHRIST*, who shall bring the Clergy to live after the ancient Way of the Apostles, shall convert the *Jews* and *Turks*, and purifie the whole Earth. *Innocent VI.* ordered also his Inquisitor in *Germany* to banish all the *Beggards* and *Beguines*, and condemned an Heresie risen in *England*, concerning Original Sin, and the Merit of good Works. This Pope died, *Sept. 12. 1362.*

A Register of his Letters is preserved in the Vatican Library, several of which are published by *Rainaldus*, *Bzovius*, and *Waddingus*, in their Annals.

October 28. following, the Cardinals being assembled in the Conclave, chose *William Grimoardus*, a Native of *Gri-ban*, in the Diocess of *Menda*, Doctor of Law, and Abbot of *S. Victor* at *Marseilles*, who assumed the Name of *Urban V.* and was consecrated and crowned Pope at *Avignon*, *Nov. 6.* After he had had a Conference at *Avignon*, in the Year 1365. with the Emperor *Charles*, he took up a Resolution to go to *Rome*, to set in order the Affairs of *Italy*; and accordingly departed from *Avignon* the last Day of *April*, 1367. and taking Ship at *Marseilles*, *May 20.* he arrived four Days after in *Italy*. Having stayed some Time at *Viterbo*, He made his Entry into *Rome*, *Octob. 6.* and was there received with great Joy by the *Romans*. He had the Honour to receive two Emperors there, *viz. Charles* the Emperor of *Germany*, who came in 1368. with an Army to bring the People and Cities of *Italy* into Obedience to the Pope, and *Joannes Paleologus* Emperor of the *Greeks*, who came to *Rome* the next Year; and united himself to the *Roman* Church. *Urban* having put the Affairs of *Italy* in order, resolved to return to *Avignon*, under a Pretence of endeavouring to make a Peace between the Kings of *France* and *England*. He left *Italy*, *Sept. 5. 1370.* came the 16th. of the same Month to *Marseilles*, and the 24th. to *Avignon*; where he died, *December 19. of the same Year.*

This Pope had several great Accomplishments, and was very noble, very zealous to do his Duty, and a Lover of Justice. He erected divers stately Buildings, reformed many Abuses in the Court of *Rome*, punished irregular Clergymen very severely, prosecuted Usurers, and Persons guilty of Simony, and such as used unlawful Trades, forbade Plurality of Benefices, favoured Learning, established several publick Universities, and entertained 1000. Students at his own Charge: He was liberal and charitable to the Poor; made a good Use of the Revenues of the Church; forbade Ecclesiastical Immunities and Privileges; and preferred only two of his Relations to Ecclesiastical Dignities, because they were worthy of them. His Constitution against Plurality of Benefices is in the 11th. Tome of the Councils. The Annalists [*Bzovius* ad an. 1365. and *Waddingus* ad an. 1363.] have published several of his Letters, [and there is a Volume of them in the Vatican Library.]

After the Death of *Urban*, the Cardinals chose *Petrus Rogerius*, Nephew to *Clement VI.* being about forty Years old. He was a Native of *Maumont*, in the Diocess of *Limoges*. He took the Name of *Gregory XI.* and was consecrated and crowned at *Avignon*, *Jan. 4. 1371.* *Italy* was afflicted with Wars under the Pontificate of this Pope, and the *Florentines* revolted, and drew away *Bononia*, and several other Cities. After the Pope had thrust out his Excommunications, he published a Croisado, and levied an Army against them; which he sent into *Italy* under the Command of the Cardinal of *Geneva*; And lastly, resolved to go and make his Residence in *Italy*, and fix his See at *Rome*. Some affirm, That he did this by the Persuasion of *Baldus* the Lawyer, who had been his Master. Others say, That it was done upon the Reflection of a Bishop, who was reproved by him for Non-residence; Others say, That he did it by the Advice of *St. Catherine* of *Sienna*. However that be, he left *Avignon* without the Knowledge of the *French*, *Sept. 13. 1376.* being accompanied with all the Cardinals, except five, who would stay there, and made his Entrance into *Rome*, *Jan. 7. in the next Year.*

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His Arrival did not at all alter the State of Affairs, the Revolt continued, the Romans themselves would not submit to him, and kept up their Magistrates. Their Governor invaded *Viterbo*, and some other Cities belonging to the Patrimony of *St. Peter*, which obliged *Gregory* to retire to *Anagnina*, under a Pretence of avoiding the Heat of the Weather. He returned to *Rome* in November, and having accommodated things with the Governor of *Rome*, he treated with the *Florentines*, and the other Revolters about a Peace. During the time of this Negotiation, *Gregory* died March 27. 1378. *Gerson* says, That this Pope made a Declaration when he died, in which he exhorted

all present not to believe the Visions of private Persons; because he had himself been deceived by the Advice of one of these Enthusiasts, and upon that Account had like to have created a dangerous Schism in the Church, but that he foresaw the ill Consequence of it. This he said with a Respect to the Advice, which *Catharine* of *Sienna* had given him to go to *Rome*. However that be, the Death of *Gregory* made a Way to a Schism; of which we shall speak in the following Chapter. The greatest Part of the Letters of this Pope are published by *Waddingus*, [in his *Annal. Minor.* ad an. 1371.] and by *Bzovius* [in his *Annales* ad an. 1372.]

CHAP. IV.

The History of the Schism of the Popes of Rome and Avignon, and of what passed in Christendom on that Account, till the Council held at Pisa.

Gregory the XIth. being dead at *Rome*, the Romans were desirous to take this Opportunity of resetting the Pope's Court in their City, by promoting the Choice of a Roman, or at least of an Italian. There were at that time sixteen Cardinals at *Rome*, four Italians; which were *Peter* of *Corsairs* a *Florentine*, Bishop of *Porto*, styled Cardinal of *Florence*, *Simon* of *Brassana*, a *Milanese* Cardinal-priest of the Title of *St. John* and *St. Paul*, *Francis* of *Thebaldefchis*, Cardinal-priest of the Title of *St. Sabina*, commonly called the Cardinal of *St. Peter*, *James des Ursins*, a Roman, Cardinal-deacon of the Title of *St. George*, and twelve *Ultramontanes*, i. e. of the Nations beyond the Alps; to wit, the Cardinals *John* of *Grosseto*, a *Lenoxian* Bishop of *Præneste*, called Cardinal of *Lombez*, *Robert* of *Geneva*, Cardinal-priest of the Title of the twelve Apostles, *Gerard du Puy* Abbot of *Marmoutier*, Cardinal-priest of the Title of *St. Clement*, *Peter Flandrin*, Cardinal-priest of the Title of *St. Eustace*, *William* of *Aigrefeuille*, Cardinal-priest of *St. Stephen* in *Monte Caelio*, *Bertrand* Larger of *Glandeva*, Cardinal-priest of the Title of *St. Cecily*, *Hugo* of *Montelais* of *Nantes*, of the Title of the four Crowns, *Guy* of *Malesicco*, Cardinal-priest of the Title of the Holy-croix in *Jerusalem*, styled Cardinal of *Poitiers*, *Peter* of *Sortenac*, Cardinal-priest of the Title of *St. Laurence*, nam'd of *Viviers*, *William* *Neliet*, Cardinal-deacon of the Title of the *St. Angels*, *Peter* of *Vergne*, Cardinal-deacon of the Title of *St. Maria* in *via Lata*, and *Peter de la Lune*, Cardinal-deacon under the Title of *St. Mary* in *Cosmedin*. These latter being much more in Number, than the *Italians*, there was small Likelihood they would choose an *Italian*; wherefore the *Romans* were resolved to obtain by Force, what they could not bring about, if they left things to go on in their ordinary Channel. They began with demanding it of the Cardinals, even before they entered the Conclave; giving them to understand, that unless they yielded to them, it should be the worse for them. The Cardinals being urged to speak positively, made Answer, that they could not discourse of the Election of a Pope out of the Conclave; and when they were met there, they would do what they judged most conducive to the Good of the Church; moreover, they desired them to make no such Demands as were joyned with Threatnings, and which occasioned them to fear some Violence; declaring, that if they offer'd any, to compel them in their Choice; he that should be chosen, would not be legitimate Pope, but an Intruder. The *Romans*, whose Interest it was, not to let slip this Opportunity, persisted in their first Demands; and for fear the Cardinals should quite *Rome*, they set a Guard at the Gates and Avenues of the City, expelled thence the Nobility and the principal Citizens, and admitted a great Number of People out of the Country, whom they ordered to arm, that they might controul the Election. The Obsequies of the deceased Pope being ended, on the 5th of April, the Cardinals prepared to go into the Conclave, though with Regret, and discontented, under the Apprehension of what might happen; protesting, that in case they were obliged to choose an *Italian*, they should not acknowledge him for Pope. They entered on the 7th into the Conclave, the Guard whereof was committed to the Bishop of *Marseilles*; but the Officers of the *Romans* also went in, and departed not thence, till they had made diligent Search in all the Lodgings, and possess'd themselves of the Gate, while the Conclave was surrounded with an innumerable Company of People, which cried, We will have a *Roman* Pope; *Roma-*

no lo volemo lo Papa, Romano lo volemo. When it was represented to them, that these tumultuary Cries were unbecoming; they made two Officers enter the Conclave, and declared to the Cardinals, that if they chose not a *Roman* Pope, they were in Danger of their Lives. The Cardinals having given them the same Answer as they gave before, that the Election of a Pope ought to be made with Freedom; they continued the same Threats, and withdrew in the Evening, after the Cardinals had told them, that on the Morrow, when they had said one Mass of the Holy Ghost, they would act according as he should inspire them. The People, who were not contented with this Answer, continued to cry all Night long, *Romano lo volemo lo Papa, O almanco almanco Italiano, e se non lo fanno tutti quanti questi Cardinali e Francesi saranno tagliati a pezze.* One of the Cardinals to appease them, told them out at the Window of the Conclave, that to Morrow they should be satisfied. On the next Day, the 8th of April, the People being again gathered together in greater Numbers at the Sound of the Alarm-Bell of *St. Peter's* Clock, came with greater Fury to the Conclave, threatening to break down the Gate. The Cardinals having notice of it from the Bishop of *Marseilles*, sent the Cardinal *de Aigrefeuille* to speak to the People, whom he could bring to no other Terms, but that they should make Choice of a *Roman*, or an *Italian*, if they desired to save their Lives. The Cardinal *d' Aigrefeuille*, having reported this to the Conclave, they deputed Cardinal *Florentin*, Dean of the sacred College, to go and promise the People, they should have Satisfaction. The Cardinal would not accept this Commission, first, because he judged it contrary to the Freedom they ought to have, and for Fear of being killed by the *Romans*, if they fail'd in the Performance of this Promise. The Cardinal *d' Aigrefeuille*, Dean of the Cardinal-priests, having taken him by the Hand, together with *James des Ursins*, Dean of the Cardinal-deacons, led him to the Gate of the Conclave; where they promised the People, that they were upon choosing an *Italian* Cardinal. Being returned, they chose in a Hurry *Bartholomew Pregnano*, Archbishop of *Bari*, not designing this Election should stand: For the *Ultramontanes* had a Mind to a Pope which was no *Italian*, and the *Italians* were desirous, that one of their Number should be advanced to this Dignity, and not a Man who was not of the sacred College. There was likewise some, who declared, That they made this Election against their Judgment, to avoid the Danger they were in, and with an Intention, that he whom they chose, should not be Pope. The Cardinal *Florentin* gave his Vote for the Cardinal of *St. Peter*, and *James des Ursins* refused to give his Voice. The Report being afterwards spread abroad, that the Archbishop of *Bari* was chosen Pope; the People mistaking him for *John* of *Bar* a *Frenchman*, Chamberlain to the deceased Pope, began again their Tumults. The Cardinal of *St. Peter* having appear'd at the Window, some said, It is the Cardinal of *St. Peter*, the common People supposing he had been chosen Pope, began to cry, *Viva, viva Santo Pietro*, and went away of that Opinion. But some time after, perceiving they did not open the Conclave, they returned with greater Violence, broke open the Gates of the Conclave, seized the Cardinals, plunder'd their Goods, demanding without Intermission a *Roman* Pope, and some of the Domesticks of the Cardinals having said to them, Have you not the Cardinal of *St. Peter*, they took him, and arrayed him in pontifical Robes, placed him on the Altar, and worshipped him, though he cried out, that he was not Pope,

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 Pope, neither would he be. The Cardinals escaped with great Difficulty. Some were stopt, and rudely handled; others were forced to disguise themselves: Some retreated to their Houses, and others left the City, or betook themselves to the Castle of St. Angelo. On the Morrow, the Archbishop of Bari chosen in the forementioned Manner, designed to be proclaimed; but seeing himself deserted by the Cardinals, who would not own him, he told the Magistrates of Rome, they had done nothing, unless they re-assembled the Cardinals, to the Intent they might proclaim his Election, and put him in Possession of the Holy See. The Magistrates having put this Order in Execution, they caused twelve or thirteen to meet, who proclaimed the Archbishop of Bari Pope, under the Name of Urban VI. clothed him in the pontifical Habit, and gave him Possession of the Holy See. On the 17th. of the same Month, which was Easter-day, he was crowned in Presence of Cardinal des Ursini.

The Beginning of the Papacy of Urban VI.
 Urban the VIth. was a Neapolitan: He had formerly been Archbishop of Otranto, from whence he was newly translated to that of Bari, by Gregory XI. who also gave him Charge of the Apostolick Court of Chancery, in the Absence of Cardinal de Pampelune, who remained at Avignon: He passed for an able Doctor of the Canon Law, and had the Repute of an humble, devout, honest Man, an Enemy to Simony, regular in his Morals, studious, a Lover of Justice. The Cardinals cast an Eye upon him, fancying, that he would not make an Advantage of this Election, thus carried on by Force; nevertheless it is apparent, that he had labour'd under-hand for this Dignity, and the News of his Election was no sooner brought him, but he looked on himself as Pope, and gave Order to the Magistrates of Rome, to oblige the Cardinals to come together, to the end he might be acknowledged, and placed on the Throne. The next Day after his Coronation, the Cardinals who were at Rome, wrote to those of Avignon, that they had chosen for Pope the Archbishop of Bari. We have their Letter in the tenth Tome of the *Spicilegium*; but at the same time the Cardinal d' Agreffeuille, and some others, sent private Notice to the King of France, and other Christian Princes, that this Election was not valid, and they designed not, that Urban should be owned as Pope. Nevertheless, whether out of Fear or Dissimulation, they owned him at Rome, and obeyed him in Appearance: Perhaps likewise they would have practised nothing against him, and had left him in quiet Possession of the Holy See, if he had treated them with Mildness; but Urban, who was naturally severe, would oblige the Prelates to reside at their Benefices, reproved sharply the Behaviour of the Cardinals, in a Speech he made in the Consistory, a Fortnight after Easter, upbraided some in particular with their Carriage, which disobliged them, and put them upon a Resolution of choosing a new Pope. Urban further drew upon himself the Anger of Orbo Duke of Brunswick, who had married Jane Queen of Sicily, after the Death of the Prince of Tarentum. This Queen at the first rejoiced very much at the Election of Urban, born her Subject; but Urban treated the Duke of Brunswick with Disdain, and refusing to accept the Conditions of the Peace, which that Prince had negotiated by Order of Gregory XI. with the People of Tuscany and Liguria, he lost a Defender, which he had need of, considering the Posture of his Affairs. He committed also another Fault, in taking from the *Roastings* the Government of the Castle of St. Angelo, of which they were in possession, and which they refused to surrender to him; but on the contrary, declared against him. The thirteen Ultramontane Cardinals being dissatisfied, withdrew from Rome one after another, in the Month of May, under pretence of avoiding the excessive Heat of the Summer, and resorted to Anagnia. Urban then seeing himself deserted, and plainly foreseeing their Design, did all he could to oblige them to return; and that he might deal more kindly with them, he went as far as Tivoli, where the Italian and Ultramontane Cardinals held divers Conferences, and proposed the calling of a Council, to prevent the Schism which was then hatching; but not being able to agree on the place, nor the Conditions, things remained in the same posture. The Duke of Brunswick was willing to interest himself in bringing Matters to an Agreement, and had effected it, if Urban would have consented to the Marriage of Mary, the Heiress of the Kingdom of Sicily beyond the Pharos, to the Marquess of Montferrat, his Kinsman; but this Pope, who had a Design this Kingdom should fall to his Nephew Francis Pregnano, would not hearken to that Proposition; and this made a perfect Quarrel between him and Orbo, who no longer would interest himself in his Affairs, but forsook him, though without withdrawing from his Obedience. The Cardinals at Anagnia, before the doing any thing to provide for their Safety, caused the Lord Bernard de la Salle, with his Troops, to approach unto Viterbo, for to guard the sacred College; the Romans attempting to way-lay them, as they marched by near Rome,

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 were defeated, and the Troops arrived at Anagnia. When the Cardinals saw they were secure, they began to intimate unto Urban, that he had not been lawfully chosen, but by Force, as he himself very well knew; and by Consequence he was an Intruder, and obliged to resign the Papedom. Urban made Protestations to the contrary, and wrote a Letter to the Cardinals in the Name of all Christians, wherein he asserts his Election to be Canonical, and exhorts the Earl of Fondi not to afford his Protection to those revolted Cardinals. Wherefore the Cardinals seeing no Likelihood of his voluntary relinquishing the Papacy, on the second Day of August, made a Declaration, in which they recite after what Manner the Archbishop of Bari was chosen, set forth, that he ought not to be acknowledged, as lawful Pope; and protest against whatever they have done, and written about this Election. On the 9th. of the same Month, after having celebrated one Mass of the Holy Ghost, they made an Award, wherein they declare, that the Archbishop of Bari ought to be looked on as excommunicate, an Usurper, and a Tyrant. They made known this Sentence to the Kings, to the University of Paris, and to all Christians. Urban perceiving there was no Hopes of an Accommodation, returned to Rome, where he made nine and twenty Cardinals. The old French Cardinals withdrew to Fondi, to proceed to the Choice of a new Pope. But that it might be less liable to Dispute, they believed they ought to call thither the three Italian Cardinals, which remained (for the Cardinal of St. Peter was dead some Days before) These three Cardinals, who had stood as Neuters, were retired to a Castle belonging to Cardinal Ursini. The Ultramontanes assured each of them in particular, that if he would come to them at Fondi, they would order it so, that he should be chosen Pope: With these Hopes, they all departed and came to Fondi. Upon their Arrival, the Cardinals entered the Conclave on the 20th of September, and proceeded to the Election of a Pope. The Cardinal of Limoges gave his Voice first, because the Cardinal of Florence, who was Dean of the sacred College, had excused himself from giving the first Vote; he said, *That since the French were for a French Pope, and the Italians for an Italian, he judged it convenient to nominate one, which was neither French nor Italian; on and thereupon he gave his Vote for Robert Cardinal of Geneva, by Nation a German, and would choose him for supreme Bishop:* All the Cardinals, except the three Italians, gave him their Votes: He took the Name of Clement VII. and was crowned on the 21st. of the same Month. He was Brother to Amedeus Earl of Geneva, had been Bishop of Terozane, and afterwards of Cambray, and made Cardinal by Gregory XIth. though not above thirty six Years of Age: He was quick, eloquent, active, fit for Business and Labour: These Qualifications contributed to the Choice they made of his Person, but more, the Nobility of his Birth, whereby he was of Kin, and allied to the most potent Princes of Christendom; which gave the Cardinals who chose him, Ground to hope he would be owned without Difficulty, and that his Competitor Urban would be forsaken by all the World; but God permitted not Matters to go thus; for Christendom was divided, divers Kingdoms continued under the Obedience of Urban, and others acknowledged Clement; this caused a bloody Schism in the Church. Urban was in Possession of Rome, but the Castle of St. Angelo was firm to Clement, and very much gall'd the Romans, who besieged it, took it in Conclusion, and in part demolish'd it. Almost all the Cities of Tuscany and Lombardy also owned Urban: Germany and Bohemia stuck to his Party; for that being at Tivoli, he had confirmed the Election of Wenceslaus King of Bohemia, Son to the Emperor Charles, chosen King of the Romans in the Year 1376; Though his Predecessor Gregory XI. made a Scruple to approve it. Lewis King of Hungary likewise own'd him; and these two Princes sent Ambassadors to Clement, and to the Cardinals, to represent that they ought to acknowledge Urban as legitimate Pope, and desist from their Pretensions: Clement having ill received them, provoked these two Princes, and confirmed them in the Resolution to take Urban's Part: Poland, Prussia, Denmark, Swedland, and Norway, followed the Example of Germany. In England, the Envoys of the two Competitors having been heard in a Parliament held at Gloucester, in the Beginning of the Reign of Richard the second; the Election of Urban was approved, and that of Clement rejected. The Earl of Flanders, though a near Kinsman to Clement, yet so far declared against him, that he would not see the Cardinal, who was sent to him on his behalf. Clement was acknowledged by France and Scotland, by the Dukes of Lorraine and Bar, by the Earls of Savoy and Geneva, and by Jane Queen of Naples; which yet hinder'd not many of her Subjects from adhering to the Party of Urban. He sent Legates into all Parts to shew his Right. Cardinal de Grossò was dispatched to France, Cardinal Agreffeuille to Germany and

Bohemia, Cardinal de Maleficco into *England* and *Flanders*, and Cardinal Peter da Lune to *Spain*, *Portugal*, and *Nary of the* *curre*. He finding that *Spain* had declared for *Urban*, left not the place, but tarrying there, gained so much Ground by his Cunning, and Intrigues, that at length *Clement* was there acknowledged. This Pope, to re-instate the Cardinals, whom he had sent as his Legates, nominated six of them in the Month of *December*, in the Year 1678. whereof two had been already named by *Urban*, and had refused to accept that Dignity. The Cardinal d' *Aigrefeuille*, Legate in *Germany*, found *Wincefflaus*, who succeeded his Father, who died that Year, altogether in the Interest of *Urban*, and could do nothing in favour of *Clement*. In *France*, King *Charles V.* who was a very wise and prudent Prince, that he might do nothing hastily in a Business of this Consequence, sent some Persons of his Privy Council unto the Cardinals, to know how Matters went, and to take an Oath of them, what they thought in their Conscience of these two Elections. The Cardinals after having sworn by the Body of *JESUS CHRIST*, protested, that they had been constrain'd by Violence to pretend the Election of the Archbishop of *Bari*, and that he, whom they had since chosen, was the true Pope. The King not as yet satisfied with this Declaration, was desirous to discourse some of the Cardinals, and having obliged them to come to the Castle of *Vincennes*, together with the Prelates, and the Doctors of Divinity; the Matter being put in Debate, and maturely examined, it was at last concluded, that only the Election of *Clement* was valid, and that the King ought to acknowledge him; the which he did, and gave Intimation of it to all Christian Princes his Allies.

Nevertheless *Clement* left *Fondli*, and withdrew to the Castle of *Speiburgue* near to *Cajeta*, from whence he went to *Naples* with the Cardinals; but the *Neapolitans* not being able to endure him, he bethought himself of going to *Avignon*, where he arrived in the Month of *June* in the Year 1379. His Departure wholly ruin'd his Affairs in *Italy*. The Castle of *St. Angelo* surrender'd, and what Succours he was able to afford to those of his Party, were overborn by the *Urbanists*, who were the stronger. *Urban* joined the spiritual Arms to the temporal, to subdue them, and order'd Process to be made against Queen *Jane*, the Earl of *Fondli*, the *Ursini*, and the other Favourers of *Clement*; and declared them to have forfeited their Estates, their Lands, their Goods, and their Dignities, and to be incapable to enjoy them. He declared likewise *Clement* the Antipope, and his Cardinals Schismatics, and deprived them of all Kinds of Dignities and Benefices. *Clement* on his part made use of the same Weapons against *Urban*, his Cardinals and Adherents. These reciprocal Condemnations caused great Disorders through all Christendom, each of the two having their Partisans, who made War one upon another, and endeavoured to deprive each other of the Benefices and Dignities obtain'd from the Pope, whom they acknowledged; insomuch, that the Benefices were for a Booty, and seized by such as found themselves the strongest: The Popes bestowed them on those that sued for them, though undeserving, and being not yet of Age, only to enlarge the Number of their Creatures, or else they sold them to supply their Wants. Impunity reigned every where; there was no such thing as Order or Obedience, and the Church was in a dreadful Confusion.

Italy was the Part of the World which suffered the most; because this was the Place where the Partisans of the two Popes had most Liberty. *Urban*, to make himself sole Master, and to put in Execution the Judgment he had given against Queen *Jane*, gave away her Kingdom to *Charles Duke of Duras*, a Kinsman of the Queen's, and called him out of *Hungary*, where he then was, to come and take the Possession: When he had arrived at *Rome*, he crowned him King of *Sicily*, after he had obliged him to give the Duchies of *Capua* and *Melfi* to him, and divers other Earldoms to his Nephew *Francis Pregnano*, surnamed *Buzillo*. But because this Prince wanted Money to undertake an Enterprize so considerable, as was the Conquest of the Kingdom of *Sicily*, the Pope pawn'd the Goods of the Churches in the City of *Rome*, and sold the Chalice, Croffes, and the other Ornaments, to make up a round Sum, which he gave him. Queen *Jane* to set up a Power capable to support her against the Attempts of *Urban*, made a Gift of her Estates to *Lewis Duke of Anjou*, and exhorted him to come speedily to her Relief. Nevertheless, *Charles of Duras*, with some Troops, entered the Kingdom of *Naples*, made himself Master of that City, surprized *Otho* the Husband of *Jane* by Treachery, and took him Prisoner; and at last having storm'd *Chasteau-neuf*, whither the Queen was retired, with her Sister *Mary*, he made her Prisoner of War, and some time after order'd her to be strangled. *Clement* on his part importun'd the Duke of *Anjou* to pass into *Italy*; the which at length he resolved, and parted from *France* with a considerable Army, in the

Year 1382. to conquer the Kingdom of *Sicily*; he march'd thro' *Lombardy*, and instead of going directly to *Rome*, to seize the Person of *Urban*, he pass'd into the Kingdom of *Naples*; and with the Assistance of two German Commanders, whom he found in this Country, he made himself Master of several Towns in *Apulia*; whilst that *Charles of Duras*, who tarried at *Naples*, fortified the Places that were left him, and lengthned out the War, that he might waste the Duke of *Anjou's* Army. He succeeded in that Design. This Prince's Troops were so weaken'd by Scarcity and Sickness, that they could undertake nothing: His Money fell short, and at last he died, either by a Disease, or by Poison, on the 20th. of *September*, in the Year 1384. at *Bari*.

Urban some time before had pass'd into the Kingdom of *Naples*, either to prevent an Agreement between *Charles* and the Duke of *Anjou*, or to put his Nephew in possession of the Duchies of *Capua* and *Melfi*. *Charles* went to receive him near *Aversa*, and a while after caused him to be arrested, and brought to *Naples* into the New Castle, where he permitted him to give Audiences, and kept him under Confinement: But the Cardinals being employed to make up this Breach, *Charles* asked the Pope's Pardon, and allowed him Liberty to go forth of the Castle, and to abide near the Cathedral Church. Sometime after, the Wantonness of *Urban's* Nephew, who deflowered a Nun, led him to renew the Quarrel *Charles* had with the Pope; because *Charles* was obliged to bring him to Punishment for this Crime. But the Pope upheld his Nephew, stopt the Execution of the Sentence, and obliged *Charles* to give his Nephew Seventy thousand Florins, for the Revenues of his Duchies, together with the Castle of *Lucerna*, whither he retired with part of his Court, resolving there to pass the Winter, in hopes that he should soon make himself Master of *Naples*; for he designed to revenge himself for the Injury *Charles* had done him, and to deprive him of his Kingdom, trusting to the Correspondence he had with some *Neapolitans*. On the other Side, Cardinal *Reatinus*, and some others in *Naples*, combined against him, and put out a Manifesto, importing, That if the Pope neglected the Government, or were not fit for it, or adhered too much to his own Sense, and would rule absolutely, without advising with the Cardinals, they had Right to nominate Overseers, by whose Counsel all things should be managed. *Urban* having had notice of this Project, order'd six of these Cardinals to be arrested, and created hereupon divers others, either *German* or *Neapolitan*. These six Cardinals were put into Dungeons, loaded with Chains, and often examined by the Rack. *Charles* incensed with these Attempts of *Urban*, who had begun to proceed against him, besieged the Castle of *Lucerna*; but *Urban* escaped with his Followers, carrying along with him the Cardinals Prisoners, and having reached to a Sea-port, embarked in the Gallies of *Genoa*; he sail'd to *Palermo*, and from thence to *Genoa*, where he put to Death five of the arrested Cardinals, having granted the Cardinal of *St. Cecilia* his Life, at the Request of *Richard King of England*, after degrading him, and depriving him of all his Benefices and Dignities. These Cruelties alienated the Minds of many from the Affection they had to *Urban*; two of his Cardinals, the one named *Pileus de Prato*, Archbishop of *Ravenna*, and the other, *Galco de Petra-mala* withdrew to *Clement*, who received them, and confirmed them in their Dignities.

While these things pass'd in *Italy*, *Clement* made himself to be owned by the Kings of *Castile* and *Arragon*, who having, at the Instance of the King of *France*, made Inquiry at *Avignon*, concerning the Elections of the two Competitors, understood that of *Urban* to be void, because made by Force, and on the contrary, that of *Clement* to be legitimate and canonical; but because he wanted Money to support his Dignity, and could raise it no where but in *France*, he sent the Abbot of *St. Nicasius* of *Rouens*, to levy Half the Revenues of the Benefices. The Clergy could not bear this Exaction, the University of *Paris* complained thereof to the King, who sent for the Abbot of *St. Nicasius*, order'd him to depart the Kingdom, stopped all the Revenues of the Benefices, to be employed one Third upon Reparations, another Third to defray incident Charges, and the Remainder for the Subsistence of the Clergy: He likewise deputed *Arnold of Corbie*, first President of *Paris*, to go to *Avignon*; there to lay open the Injustice of this Demand; so that *Clement* and his Cardinals were forced to be content without this Supply.

In the Year 1385. *Charles of Duras* being gone into *Hungary*, to be proclaimed King, as next Heir to the Crown; he was there murdered in the Month of *January*, in the Year following. At the same time *Otho* escaped out of Prison, and came to *Sicily*, from whence he pass'd into *Apulia*, and made himself Master of *Naples*; having driven out *Margaret* the Relict of *Charles Duras*, who made her Escape with her two Children to *Cajeta*.

Urban

The History of the Schism of the Popes. Urban went from Genoa to Perugia, where he tarried a full Year. The Germans proposed to him an Agreement with Clement, but he would not hearken thereto; some time after, he took up a Resolution to return into Sicily; and being on the Way thither, his Mule fell down and wounded him desperately. He caused himself to be carried to Tivoli, with a Design to proceed on his Journey; but being in no Condition to do it, he was conveyed to Rome, where he died, in the Month of October, in the Year 1389.

The Election of Boniface IX. in the Roman Curia. The Death of this Pope rendred the Peace of the Church more easy to be brought about, if the Cardinals in Italy would have forbore to make another Election; but on the contrary, being met in the Conclave presently after the Death of Urban, they chose on the second of November, Cardinal Peter de Thomacellis, a Neapolitan, who called himself Boniface IX. and was acknowledged by those, who had obeyed Urban. Boniface augmented the Revenues considerably, and the temporal Authority of Popes, and heaped together great Riches in the time of his Papacy. If we may credit Thierri of Niem, a contemporary Author, one of his Domesticks; he made a publick Merchandize of Benefices at the Beginning of his Popedom, and afterwards willing to palliate it, he, the first, settled the Annates, that is to say, the Right of receiving the first Year's Revenues of Bishopricks and Abbies which became vacant, and the Dates for all Sorts of Benefices void by Death, which he granted to different Persons at the same Time for Money; he revoked all Grants of Reversions, to make new ones, invented particular Clauses of Provisions, which annull'd all the former; he granted all Sorts of Dispensations and Pardons for Money: His Court was full of apostate Monks, whom he made his Officers, or provided of Employments and Benefices. For Money he gave Licence to the Friars-mendicants, to quit their Order and Convent, and to enjoy Benefices. He fully settled the sovereign and immediate Dominion of the Popes over the City of Rome: He reduced Perugia, Viterbo, Montefiascone, and several other Towns and Castles, under the Power of the Popes; rebuilt the Castle of St. Angelo, and restored the Capitol. He imposed many Tributes and Taxes, and had a Troop of regular Guards. He re-instated some Cardinals, whom his Predecessor had degraded, and among others the Cardinal of St. Cecily. The Cardinal Pileus de Prato, who had deserted his Predecessor, and went to Clement, came to wait on him, and was nick-named, *The Cardinal with three Caps*. He crowned the King of Sicily, Ladislaus Son of Charles Duras, after he had given Absolution both to him, and his Mother and Sister, from the Censures thunder'd out against him by Urban.

Lewis Duke of Anjou, crowned King of Sicily, by Clement. Clement on the other Side, crowned King of Sicily, Lewis the Duke of Anjou, in the Presence of Charles VI. who was come to Avignon, to give his Holiness a Visit, and proceeded against Boniface, as an Usurper of the Holy See. Lewis Duke of Anjou, newly crowned, marched with a good Number of Troops into the Kingdom of Naples, was received into that City; and after having secured the principal Places of the Country, he returned to Provence. Upon his Departure, Ladislaus entering the Kingdom with a powerful Army, led by Alberic Barbiane, expelled thence all such as took part with the Duke of Anjou.

The Addition of the University for taking away the Schism. The University of Paris, highly concerned at these Disorders, occasioned by the Schism, and the Attempts which Pope Clement made upon the Liberties of the Gallican Church, petitioned the King, that he would apply some Remedy to these Evils. A while after, two Monks of the Order of Carthusians, going to Rome to wait on Boniface, exhorted him so vehemently to Peace, that they drew from him a Letter directed to the King, wherein he encourages his Majesty to set about the Work, offering on his part to contribute thereto. Clement having notice of this Negotiation, was forthwith for the arresting of these two Carthusians; but the King having taken them into his Protection, he pretended likewise he was for Peace, and ordered publick Prayers to be made upon this Occasion. He sent at the same time into France, Cardinal Peter de la Lune. He was no sooner arrived there, but the University began afresh their earnest Suit to the King for the Peace of the Church; to which his Majesty declared the means ought to be sought out. For this purpose, a Meeting of the University was appointed, wherein they gave their Opinions by way of Scrutiny, and the greater Part was of this Judgment, that the Methods of yielding, and Arbitration, would be the surest to put an End to the Differences between the two Popes. The University having made known his Resolution to the Cardinal-Legate, he answered them roughly; and forbid them for the time to come to use any the like Discourses. The Pope to appease them, desired the King to send to him Peter d' Ailly, and Giles des Champs, Doctors of Divinity, of great Repute; but they refused to

go to him. The Legate engaged the Duke of Berry in the Interests of Clement; he declared against the University, and put a Stop to their Prosecutions: They had Recourse to the Duke of Burgundy, who procured them Audience from the King, to whom they presented a Letter; where- in they most humbly besought him to consider seriously of the Peace of the Church; representing to him, that the University had thought of three principal Means of compassing it; first, the Way of Cession, that each of the Competitors should recede from all Right. A second, the Way of Arbitration, whereby they should refer their Right to Persons nominated by themselves, or others, who might absolutely decide their Differences. The third is, the calling of a general Council; declaring, that if either of the Competitors accepted not of one of these three Expedients, he should be looked on as a Promoter of Schism. And as to what might be demanded touching the last Article, which gives Authority to a general Council; the University answers, that it is the Consent of all the Faithful, and the Words of JESUS CHRIST in the Gospel, whereby he promises to them, who shall meet together in his Name, the Assistance of his Holy Spirit. The King attended by several Princes, the Patriarch of Alexandria, and a great Number of other Prelates, received this Letter, heard it read, commanded it should be translated into French, and told the University, he would answer them in a little time; but Peter de la Lune prevailed so much, by his Credit, that the King alter'd his Resolution; inso-much, that when they returned, the Chancellor was ordered to tell them from the King, That his Majesty had no further Intention to pursue this Affair; and gave them a Prohibition to make any mention of it, upon pain of Disobedience. The University dissatisfied, gave the Chancellor to understand in presence of the Legate, who went back again soon after, That they would leave off their Exercises, and Preaching: They wrote at the same time to Clement, what they had resolved in their Convocation, touching the Union of the Church. The Pope having received this Letter, was therewith very much offended, and would send no Answer by the Messenger of the University. The Cardinals met together, without the Pope's Leave, who sent to them, and upbraided them therewith. They answer'd him, that they had seen, and examined the Letter of the University, and that one of the three Ways which they proposed, ought of Necessity to be chosen, if he aim'd at the Union of the Church. Clement conceived so great a Grief at these Proposals, that he fell sick, and died of an Apoplexy on the 16th. of September, in the Year 1394. By his Death ended the Male Line of the Earls of Geneva; which had never before happened in that Family. Imbert de Villars, Son of Clement's Sister, succeeded in the Earldom of Geneva.

The Election of Boniface XII. at Avignon, in spite of the King of France. As soon as the King of France was informed of the Death of Clement, he called his Council together, who gave it as their Opinion, that it was fit for the Good of the Church, the King should write to the College of Cardinals, to supersede the Election, till they understood his Mind by a special Ambassador. The King of Arragon wrote to the same Effect. The University of Paris took this Opportunity to beseech the King to interpose for putting off the Election, till it were agreed on, what Method might be taken to settle Union; to call an Assembly of the most famous Universities in his Kingdom, and the Magistrates of Cities, to provide for it; to write to Boniface then at Rome, and to the Chief of his Party, to oblige them to accept these Methods of Union, and to give Leave to the University to write to other Universities. The King yielded to their Requests, and signified to them that he was displeased with the Intermission of their publick Lectures and Sermons, and order'd them to begin them again; which was done accordingly. The same Day the King called his Council together, in which it was resolved, that two Ambassadors should be sent to Avignon. Nevertheless, the Cardinals met to proceed to the Choice of a Pope, and entred into the Conclave, to the Number of One and twenty, on the twenty sixth of September: They received the King's first Letter before the Election; but suspecting, what were the Contents, they resolved not to open it till the Choice were over. Nevertheless, before they entred upon it, they drew an Instrument, which they all subscribed; whereby they promised and swore, that they would all use their Endeavours for Union; and that whoever of them were chosen Pope, should procure it, by all Kinds of Ways, even by that of Cession, or Resignation; if it were judged most convenient by the major Part of the Cardinals. After this Protestation, they chose on the 28th of the same Month, Peter de la Lune, Native of Arragon, Cardinal-Deacon of the Title of St. Mary in Cosmedin, Pope, who was named Benedict XII. or XIII. ordain'd Priest

by the Cardinal of *Præneste* on the 3d. of *October*, and crown'd by the Bishop of *Ostia*, on the 11th. of the same Month. He was no sooner advanced to this Dignity, but he took a Resolution to keep it, and acted as one that would continue always Pope. Nevertheless, to shew that he desired Peace, he sent to the King of *France*, the Bishop of *Avignon* and *Peter Plan*, to acquaint him with his Election, and to add, that he accepted the Papacy very unwillingly, and that he was ready to procure the Peace of the Church, by all Methods which should be judged reasonable. The University sent Deputies to him to exhort him to Union; to whom he made Answer, That he was as ready to resign, as he was to put off his Cope; which he immediately pull'd off. He made the same Answer to *Peter d' Ailly*, Envoy from the King; so that in all likelihood, it would not be his Fault if the Schism were not soon ended.

The Assembly of the Prelates of France, which were for the way of Cession.

Benedict rejects the way of Cession.

An Act of Appeal by the University.

A Substraction from the Obedience of both the Contenders declared and published in France.

Charles the VI. appointed a Meeting of the Prelates of his Kingdom. It was there concluded unanimously, that the Resignation of the two Antagonists was the best Expedient, utterly to abolish the Schism; and to effect this, the King sent to *Benedict* an honourable Embassy, consisting of his Uncles, *John Duke of Berry*, and *Philip Duke of Burgundy*, and his Brother *Lewis Duke of Orleans*, accompanied with the Bishops of *Senlis*, *Poitiers*, and *Arras*, and several Lords, to whom it was given in Charge to demand this Resignation, as the most proper Way to settle the Peace of the Church. *Benedict* received them with due Respect; but answer'd not their Proposal, but in general Terms, and offered himself another Expedient, which was, that the two Competitors should come to a safe Place, near the Kingdom of *France*, under Protection of the King; and there the two Colleges of Cardinals being assembled should search into Ways of Accommodation. The Ambassadors rejected this Offer, and insisted upon yielding up their Right. All the Cardinals, except Cardinal *de Pampelune*, were for the Cession. The Pope stood firm, and after several Conferences, set out a Bull, by which he declared his Resolution to meet his Adversary, and his College in an uninterested Place, to find out a Way of Accommodation; and in case this could not be done, he was ready to embrace all reputable and just Ways to terminate this Difference, provided God and the Church be not therewith offended. The Ambassadors not satisfied with this Answer, had a Meeting in the Convent of the *Cordeliers*, or Grey-Friars at *Avignon*, where eighteen Cardinals met the Delegates of the University of *Paris*, who all declared for the Cession. The Cardinals exhorted *Benedict* thereto; but he persisted in his Resolution, and forbade them to sign the Instrument, which the *French* Ambassadors had presented, or to hearken to any other Proposal, than what he had made. The Ambassadors and Cardinals made him yet fresh Petitions, to bring him over to this Way of yielding; but 'twas all to no Purpose, and the Ambassadors went away without obtaining it. The King zealously desiring to procure the Union of the Church, was not discouraged by this Refusal, and resolved according to the Advice of the University, to send Ambassadors to other Christian Kings and Princes, that they would joyn with him to procure a Union. The University very hot in this Quarrel, published an Act of Appeal concerning all which might be transacted by *Benedict* and his Adherents, to the next only, true and universal Pope, or to the Apostolick Holy Sec. *Benedict* set forth a Bull against this Act; notwithstanding which, the University renewed their Appeal, and answer'd to *Benedict's* Bull, that many Popes had been rejected, or deposed; that Popes have corrected one the other, and revoked the Decrees of their Predecessors, as *Clement V.* had revoked the Decretal of *Boniface VIII.* against which the King, the Lords and Prelates of the Kingdom had likewise brought an Appeal. This second Act of Appeal being come to the Cognisance of *Benedict*, he published a new Bull; wherein he excommunicated all such as should appeal from him or his Successors. The University continuing their Prosecution, met at *Mathurins*, and declared afresh the Way by Cession to be the best. Seventeen Cardinals wrote likewise to the King, that they approved of this Expedient. While these Things passed in *France*, the Ambassadors, whom the King had dispatched to all the Courts of Christendom, perswaded the greater part of the Princes, that the Way taken in *France*, to put an end to the Schism, was the best and the surest; so that they joyned their earnest Desires to those of the King of *France*, to oblige the two Competitors to consent to it.

The University finding *Benedict* to remain obstinate in his Opinion, proposed to the King, the withdrawing of Obedience. The King after he had waited a while, assembled the Prelates and Universities of this Kingdom to consult upon this Matter. The Meeting was held the 22d. of May, in the Year 1398. The King falling sick, could not

be present; but the Dukes of *Berry*, *Burgundy*, *Orleans* and *Bourbon*; in whose Presence the Patriarch of *Alexandria* recounted the Story of the Schism from its beginning, shewed, that *Benedict* had sworn before his Election, that he would do his utmost for Peace, coming even up to the Way of Cession: He set forth all the King had done to procure the Peace of the Church, and the Opposition made by *Benedict*. He declared, That the Way of Cession had been approved, not only by the King of *France*, but moreover, by the Kings of *Hungary*, *Bohemia*, *England*, *Aragon*, *Castile*, *Navarre* and *Sicily*; and concluded, That it was the Intention of the King to pursue this Way, and to procure Union by this Means. The Bishop of *Macon*, seconded by six Doctors, spake there for *Benedict*. The Question was debated for eight Hours, and the Assembly adjourn'd to the Month of *July*. The Opinions were divided; some gave it for a general Substraction, others for a particular, in what concern'd the Donation of Benefices. Some maintain'd, That such as obeyed *Boniface*, ought to do the same on his Account. The Princes propounded yet once more to give *Benedict* Notice, before they came to this Extremity. The Archbishop of *Tours*, the Bishop of *Puy*, and the University of *Tholouse* were against the Substraction; which nevertheless was followed by the greater Number. The King being recovered, made the Opinions to be counted up to him, and judged they ought to comply with the major Part, and gave Order to the Chancellor to publish the Substraction. The Chancellor made Report of the King's Resolution to the Assembly, and declared, That they should wholly withdraw themselves from the Obedience of *Benedict*, till he accepted the Way of Cession; nevertheless, that it was not the King's Intent, the *Gallican* Church should be deprived of her ancient Liberties. The Sunday following, there was a solemn Procession to *St. Genevieve*, where the Substraction was published by *Giles de Champs*, who then preached; after that, the Chancellor ordered Letters of Substraction, dated the 27th of *July*, wherein the King, after having laid open his earnest Endeavours to purchase the Peace of the Church, and the Refusal of *Benedict* to perform his Oath, he declares, That he ordered not the Substraction, till he had communicated it to the Christian Princes, who had agreed to the Way of Cession; That the King of *Castile*, likewise had already put it in Execution; That this Proceeding was neither extraordinary, nor without Precedent; That many Clergymen for less Cause, had renounced Communion with *Anastasius*; That *Guy* Archbishop of *Vienna*, who was after *Calixtus II.* with his Prelates of the Council of *Vienna*, had resolved to withdraw their Obedience from Pope *Paschal II.* That for greater Reason under the present Circumstances, where there was a notorious Scandal, a Schism formed and fomented by the Ambition of two Competitors, it was seasonable to apply this Remedy. Upon this Ground he declares, That himself, the Church, the Clergy, and the People of his Kingdom, do wholly withdraw from the Obedience of *Benedict*, and his Adversary, of whom he said nothing, because he never had obeyed him; and enjoins his Subjects not to obey him, nor pay any thing to him, Orders, that henceforward Benefices, which are elective, shall be supplied by way of Election, and others by the Gift of the Ordinaries, to whom the filling of them up does of right belong. And as to the Benefices held by the Adherents, or Partisans of the Competitors, the Ordinaries should hold them in *Commendam*, till they can be canonically provided for.

The same Day the King wrote to the Cardinals, to inform them what he had done, and to exhort them to joyn with him in the Execution of this good Work. He likewise published other Letters, wherein he declared, That he intended not during this Substraction, to enrich himself with the Advantages, Profits, and other Dues which the Popes, or their Officers, are accustomed to take; he discharged the Collectors of them, and ordered, That the Elections, Demands, and Grants of Benefices, should be gratuitous, and without Charge. He enjoined the Apostolick Notaries to set down the Dates of Acts, which should pass for the Future, in these Words, *Ab electione Domini Benedicti ultimo in Papam electi anno*, &c. and not, *Anno Pontificatus Domini nostri Papae*, &c. The Abby of *St. Denys* becoming vacant at this Time, the Monks assembled by the King's Leave, chose *Philip de Villette*, whose Election was confirmed by the Bishop of *Paris*, and the same Thing was practised in other elective Benefices. The Kings of *Castile* and *Navarre*, the Queen of *Sicily*, and many other Princes, and free Towns followed the Example of *France*, and decreed likewise the Substraction, and eighteen Cardinals also made an Act of the like Substraction. *Benedict* not being able to make them alter their Resolution by his Censures, design'd to order them to be arrested; they withdrew to *Villa-nova* in the King's Dominions, and called *Mareschal Baucicant* to their Assistance, who besieged

i. e. Withdrawing Obedience to the Pope.

The History of the Schism of the Popes of Rome, &c. ed *Benedict* in his Castle of *Avignon*. The Brother of *Benedict* defended himself valiantly, and at length the Siege was raised by a Treaty, and the Prisoners on both Sides released. The Cardinals of *Poitiers*, *Tury*, and *Saluces* came to wait on the King, to desire him in the Name of the sacred College, to seize into his Hands the Person of *Benedict*, to cause that the Princes under the Obedience of *Boniface*, might likewise make a Substraction, and a General Council be held: They besought him also to advise the King of *Arragon*, not to afford any Succour nor retreat to *Benedict*, to maintain them in their Rights, to order their Pensions to be paid them, to secure to their Followers the Benefices promised them before the Substraction, not to dispose of the Dignities, which should become vacant till one only Pope were chosen, and to reserve the Revenues of them for defraying the Charges, which must arise in the Prosecution of the Union. The Chancellor gave Answer to the Cardinals, That the King had resolved to hold an Assembly, on the 20th. of *February*, wherein he would take Advice about their Demands: But there was no further Mention made of them; and the King very backward in arresting *Benedict*, ordered *Mareschal Baucant*, not to prosecute the War against him; and only to take care, that he went not out of *Avignon*, with the Treasure of the Church. Nevertheless, Cardinal *Pampelune*, and another named *Boniface*, who remained faithful to *Benedict*, designing to make their Escape in Disguise, were arrested by *Baucant*, who put them into such a harsh Prison, that one of them died there, and the other, after having suffered very much, was forced to pay a great Ransom.

Though the King had ordered his Troops to withdraw, *Benedict* was under a continual Distrust of the Cardinals, and the Inhabitants of *Avignon*; which made him resolve to promise the King's Ambassadors, that in case the Usurper (*Boniface*) should resign, die, or be expelled, he would resign; that they might proceed to the Choice of a third Person, on Condition the King would put a stop to the Actions of those of *Avignon*, and the Cardinals, promising he would disarm his Party: He further engaged to be present at the Assembly to be held for the Union of the Church, in case the King would grant him his Protection for an hundred Persons of his Retinue, and furnish them with Necessaries, not hereby at all to prejudice the Substraction, which he had published. When *Benedict* had sworn to observe these Articles, the Ambassadors of the King delivered to him the Patent, by which he took him under his Protection, and put him into the Custody of the Archbishop of *Narbonne*, the Presidents of *Beauvais* and *Provence*, and two other Lords, and obliged the Cardinals, and People of *Avignon*, to promise, that they would make no Manner of Attempt upon either the Person, or Goods of *Benedict*, upon Condition he would disarm, and order the Garrison that was in the City to march out. *Benedict* not thinking those named for his Guard strong enough to defend him; demanded, That the King would consent to give him the Duke of *Orleans*: But his Majesty judged it not fit to send his Brother so far off, and permitted him only to name the Guards under his Authority, to defend the Person of *Benedict*. The King foreseeing that, the Year following, which was the Year 1400. the Jubilee might draw many of his Subjects to *Rome*, who would carry Money thither, forbade them to go, and confirmed the Decree of Substraction, and the voiding all Grants of Benefices in Reversion.

The Substraction taken off on certain Conditions The Princes of *Germany*, and the King of *Arragon*, agreed not to the Substraction, nor to the Way of Cession; and in *France* it self the Duke of *Orleans* disapproved it; and maintain'd strongly against the Dukes of *Berry* and *Burgundy*, that the Schism was more tolerable, than to have no Pope at all; and that it was great Injustice to keep *Benedict* in Confinement. The University of *Paris* preached up the contrary; but that of *Tholouse* was of the same Opinion with the Duke of *Orleans*, and declared themselves to the King against the Substraction. The Ambassadors of *Castile* complain'd of the Restraint of *Benedict*, and the Substraction; and the Bishop of *S. Pons* spake of it to the King with freedom. The Cardinals altered their Judgment about the Substraction, and bethought themselves of being reconciled to *Benedict*. *Lewis* of *Anjou* King of *Sicily*, declared likewise for him, swore Obedience to him, and promised him his Assistance. In fine, *Benedict* found Means to escape from the Castle of *Avignon*, and set himself at Liberty; after which he reconciled himself to the Cardinals, reduced the People of *Avignon* to Obedience, and at last sent to the King of *France*, the Cardinals of *Poitiers* and *Saluces*, to put him upon revoking the Substraction. They had Audience of the King on the 15th. of *May* 1403. in which the Cardinal of *Poitiers* being Spokesman, represented to the King, That the Substraction had brought no good to the Church: That the Cardinals had closed with it, only for

Peace sake, and having found it of no use, they were reunited to their Head; That his Majesty ought to do the same upon the Assurance, that *Benedict* gives way for all Things to be done, which the King and his Council should judge fit. The King made Answer, That he was about calling the Bishops of his Kingdom, to conclude what is to be done. The Agents of the Universities of *Orleans*, *Angers*, *Montpellier* and *Tholouse*, were of the Cardinals Mind; and said, That they never had approved of the Substraction. That of *Paris* was divided by the Contentions of the great Lords who were of different Parties. Cardinal *Turi*, *Cramault* Patriarch of *Alexandria*, and some Bishops, who took Part with the Dukes of *Berry* and *Burgundy*, opposed the Disannulling of the Substraction. The others siding with the Duke of *Orleans*, pursued with heat the Restitution of Obedience. This Prince to effect it, assembled on the 28th. of *May*, the Prelates and the University in the Hospital of *St. Paul*, where the King resided, and having collected their Votes in the Absence of the Dukes of *Berry* and *Burgundy*; he found, that those, who were for the Restitution of Obedience, were the major Part: He went forthwith together with some Prelates to inform the King thereof, and engaged him to declare himself of this Opinion, and to swear an intire Restitution of Obedience to *Benedict*. The Dukes of *Berry* and *Burgundy*, were at first dissatisfied with what had passed; but the former of the two next Day came over, having seen the Articles, which the Duke of *Orleans* promised the Pope should perform: To effect this Restitution of Obedience with some kind of Order, on the 30th. of the same Month, he contrived an Assembly of the Prelates, and other Clergymen in the Mansion-House of the Duke of *Berry*, where the Chancellor, in Presence of the Dukes of *Berry* and *Burgundy*, laid open what had passed, the Resolution which the King had taken, and the Articles which Monsieur the Duke of *Orleans* had undertaken to oblige *Benedict* to comply with; which were, 1. To consent to a Cession, in case his Adversary did the same, happened to die, or were expelled. 2. To revoke all he had done against the Way of Cession, and the Processes made upon Occasion of the Substraction. 3. To confirm all the Grants and Promotions made during the Substraction. 4. To call a General Council for the Peace of the Church, and the moderating the Impositions which the Court of *Rome* levies upon the *Gallican* Church, according to the Judgment of Persons, whom the King shall send thither for that Purpose. The Chancellor demanded of the Assembly, if there were any Thing else to be added? The greater Part declared, They were ready to obey what the King had determined: Some few said, They would first consult with the Bishops of their Provinces. Thereupon the King sent to the Princes to come to him, and enjoined them to follow him to the Church of our Lady; whither he went accompanied with the Princes, and a great Number of Prelates and Deputies. He there heard Mass said by the Bishop of *Præneste*, and a Sermon preached by *Peter d' Ailly*, Bishop of *Cambray*, who published by his Order, the Restitution of Obedience to *Benedict*; and the Articles which the Duke of *Orleans* promised he should perform. The King the same Day sign'd certain Letters Patents, by which he enjoined all his Subjects to obey *Benedict* the XIIth. as they were wont to do preceding Popes; but these Letters were not registred in Parliament, till the Month of *June*, in the Year following. The University being met, after some Debates, resolved at last to do, as the King desired, on Condition *Benedict* should perform what he promised; but there lay the Difficulty, to make *Benedict* agree to it. Ambassadors were dispatched to him for that Purpose, to whom he gave no positive Answer; and the Duke of *Orleans* himself going to him, was a long Time without being able to obtain any Thing of him; Insomuch, that the King was forced on the 19th. of *December*, to set forth a Declaration, wherein he ordered all such as had been provided of Benefices in his Kingdom during the Substraction, should be maintain'd in Possession without paying any Imposition.

Nevertheless, *Benedict*, willing to make it appear that he was well inclined to the Peace of the Church, sent to *Rome* in the Year 1404. the Bishop of *S. Pons*, and other Ambassadors unto *Boniface*, to propose an Interview, together with their Cardinals, in a Place to be agreed on; to the Intent they might consult of Means of Union, and procuring the Peace of the Church. The Cardinals of *Boniface* were very much inclined to hearken to this Proposal; but *Boniface* received it with disdain, and answer'd these Ambassadors, That their Master was an Anti-Pope, with whom he would not treat. The Ambassadors, offended with this foul Language, which he gave them, told him, That their Master was no Simonist; thereby insinuating the shameful Traffick *Boniface* made

made of Benefices. This Reply incensed him, and he com-
manded them to depart from Rome; and these Ambassa-
dors having made Answer, That they had a Passport;
of whose Date was not as yet expired, Boniface was enra-
ged to that Degree, that he fell sick, and died in three
Days after, on the first of October. The Captain of the
Castle of St. Angelo, a Kinsman to Boniface, arrested the
Ambassadors of Benedict, and suffered them not to de-
part, but at the Entreaty of the Cardinals, and upon the
Payment of a great Ransom, These Ambassadors before
they departed, conjured the Cardinals to forbear an Elec-
tion, assuring them, that if they did it, they should quickly
hear good News from their Master, and that the Peace of the
Church might easily be re-established; but these Cardinals,
without regarding their Demand, entered into the Conclave
to choose a Successor to Boniface, and on the 12th. of
October, in the Year 1404. chose Cosmas Melioratus of
Sulmo, Cardinal-Priest of the Title of the Holy Cross of
Jerusalem, having taken an Oath, That whoever of them
were elected Pope, he should yield up the Papacy, to at-
tain to a Union, in case that Peter de la Lune likewise
renounced his Right. The new Pope took the Name of
Innocent VII. He was very much crossed in the beginning
of his Papacy, by the Faction of the Ghibelines, which were
at Rome, who were desirous to re-establish the Freedom
of their City, and restore the Government of it to Ma-
gistrates nominated by the People, as it had been practised,
before they yielded it up to Boniface. The Guelphs on the
contrary, maintained, That it was more advantageous for
the People to be governed by the Church, than by the Ci-
tizens. This Quarrel occasioned a Civil War in Rome.

The Ghibelines drew to their aid Ladislaus King of Apulia;
who willing to make Advantage of this Opportunity,
called upon the Pope to surrender the Temporal Domi-
nion of the City of Rome, together with the Castles and
Fortifications, to the Roman People. Innocent, to bring
him over to his Side, gave him the Government of Cam-
pania, and made him Umpire of his Quarrel with the Gi-
belines; who ordered it so, that the Ghibelines were put in
Possession of the Capitol, and the Government of the Ci-
ty yielded to the Magistrates, who were to be nominated
by the Pope, to whom he reserved the Bridges and the
Gates, whereof he was in Possession. After this Agree-
ment, Innocent was crowned. The Peace lasted not long,
for the Magistrates who governed the City of Rome, se-
cretly encouraged by Ladislaus, who had a Mind to make
himself Master of this City, made divers Attempts against
the Pope contrary to the Treaty. The Nephew of Inno-
cent, named Lewis Melioratus, to revenge himself, sur-
rounded them one Day as they went out of Rome; and
having taken them, put them to Death. This barbarous
Action caused a general Revolt of the People, which ob-
liged the Pope, the Cardinals and the whole Court forth-
with to leave Rome, and escape to Viterbo. Ladislaus on
his Part, presently sent an Earl to seize the supream Power
of Rome; but the Romans would not suffer it, took up
Arms to defend their Liberty, besieged the Capitol, and in
a short Time drove out the Partisans of this King, recalled
Innocent, and received him gladly.

1 rejects of
Union be-
tween the
two Ad-
versaries.

While these Things were acting in Italy, Benedict pre-
tended continually to desire Union, and offered, in order
to obtain it, to go into Italy. He granted in shew to the
King, the Propositions which the Duke of Orleans had
made for him, who brought back Bulls in Manner and
Form, which implied the Confirmation of them, in Con-
sequence of which, the King in the Month of June 1405.
published a Declaration, whereby he confirmed afresh the
Restitution of the Obedience, and revoked his Patents of
the 19th. of December, of the preceding Year: He also
sent to Benedict the Archbishop of Ansebe, and the Arch-
deacon of Paris to assure him, in his Name, and the
Name of the Queen, and the Dauphin his Son, of his
Friendship. Some time after, Benedict took up a Resolu-
tion to go to Genoa; but to enable him for this Journey,
he levied the tenth Penny on the Revenues of the Gallican
Church, and on the other Churches under his Obedience.
The University of Paris zealously opposed him in it, and
it alone was exempted. The King nevertheless, by his
Letters Patents, of the 28th. of February, in the Year 1405.
forbids the Payment of First-fruits and other Impositions,
which the Officers of Benedict levied in the Kingdom.
Innocent on his part wrote into France, that it was not
his Fault, that the Peace of the Church is not settled;
that his Predecessor and he had never rejected the Way of
Cession; but that the Ambassadors of Benedict had never
offered it. Ambassadors were sent to him, who found
him well enough inclined to Peace; nevertheless, Benedict
passed into Italy, and came to Genoa, from whence he
sent Cardinal Challant Legate into France, to contradict
the Design of the Princes, who had resolved upon the
Way of Cession.

The University perceiving that Benedict acted not sin-
cerely for the Union, demanded the Subtraction afresh; The His-
tory of the Letter of those of Tholouse should be condemned by of the
as injurious, and that the Gallican Church be delivered from
from the Exactions introduced by the Court of Rome, the Pope.
This Affair was referred to the Parliament of Paris, of Rome,
which by an Ordinance of the 17th. of July, 1406. con-
demned the Letter of the University of Tholouse; and by
a Second of the 11th. of September, the same Year, or-
dained, That for the Time to come, the Gallican Church
should be exempted from all Aids, Tenths, Procurations, Procure-
Fees and other Inventions brought in by the Court of the Sub-
Rome. As to what concerned the Subtraction, the Affair
was put off to the Assembly of the Prelates of the Realm, to be
which was called about Marilemas; Twelve Divines, and newel.
Canonists were named to defend the Right of the Pope,
and as many on the Side of the University, to shew the
Necessity of the Subtraction: They disputed a long Time
Pro and Con before the Dauphin, the Princes, and the
Lords of the Council. Several Questions were discussed
there, with heat, touching the Power and Attempts of
Popes; and in fine, after many Debates, it was resolved
in the Council, That it was necessary to call a General
Council, to reform the Church, as well in her Head, as
her Members; and yet in the mean Time they would or-
der a Subtraction from the Obedience of Peter de la
Lune, called Benedict; That the Church of France should
be restored to her ancient Liberties; and that for supply-
ing of Benefices, it should be done in the same Method,
as during the Subtraction, This was decreed on the 21st.
of December, in the Year 1406.

At the same Time came the News of the Death of In-
nocent VII. who departed at Rome, the 6th. of November. of Inno-
cent VII. The Cardinals under his Obedience, who were then pre-
sent at Rome, to the Number of Fourteen, debated whe-
ther they should proceed to, or put off the Election of a new
Pope; but at last they concluded to choose one, Gregory XII.
upon Condition that he should renounce the Papacy, as
soon as his Adversary should do the like. The Ambassa-
dor of the Republic of Florence exhorted them to delay
it: But they made Answer, That they could not do it,
but that they would make him sensible who should be
chosen, that he had rather the Quality of a Proctor, to lay
down the Papacy, than that of Supream Bishop. And, in-
deed, they all signed an Instrument by which they obliged
themselves, that whosoever of them should be chosen,
should resign the Papacy absolutely and sincerely, provided
the Anti-Pope did the same Thing on his Part, and that the
Anti-Cardinals would proceed in Conjunction with them,
to the Choice of a new lawful Pope, and that soon after the
Election, he should write to the King of the Romans, to
the Anti-Pope, and his College, to the King of France,
and to other Princes, and People of Christendom, that he
was ready to recede for Peace sake; and in the mean
Time, while Endeavours were using to promote this U-
nion, he would create no Cardinals. After they had sign-
ed this Writing, they chose a Venetian called Angelus de
Corario; who took the Name of Gregory XII. He wrote
a civil Letter to Benedict, to exhort him to put an end to
the Schism, by renouncing the Papacy, as he was ready
to do on his part, to the Intent the Cardinals of the two
Colleges, might with common Consent choose a lawful Pope,
signifying to him at the same Time, that he should make
no Cardinals, unless it were to equal the Number of those
of his College, on Condition he would not make Gregory
any on his part. He wrote likewise to the same Effect
unto all Christian Princes. Benedict about the end of
January, in the Year 1407. writ a very civil Answer to
Gregory's Letter, wherein he signified to him his no less De-
sire to procure Union and Peace; but before the making
of a Cession, he wished, that the two Colleges might
meet in one Place, to the end they might put in their
Hands the Instrument of Renunciation. He promised him
in Conclusion, to observe the Condition he had prescribed
him, to make no Cardinals. Gregory solemnly renewed
his Promise on the Day of his Coronation, and sent
three Ambassadors to Benedict, namely, Anthony his Ne-
phew, whom he made Bishop of Bononia; Guislin Bishop
of Todi his Treasurer, who was a Norman; and Anthony
de Butrio, a Bononian Doctor of Law, to treat of the Me-
thod to put in Execution the proposed Union: They a-
greed, That the two Antagonists should meet in the Month
of September, at Savona, with the Cardinals of both Col-
leges, to end this Business about Michaelmas; and they
drew up a Form of a Treaty consisting of sundry Articles.
While these Things were transacting between the two
contending Popes, the King of France having confirmed
the Resolution, of the Assembly, settled the Elections, to pre-
voided the Grants of Reversions, the reserved Rents, the
Fees of Procurations, First-fruits, and other Impositions
of the Church.

the Court of *Rome*, published on the 12th. of *January*, in the Year 1407. Letters Patents of Obedience to neither of the Competitors, if they yielded not up before *Ascension-Day*; which were confirmed by a Declaration of the 18th of *February*, in the same Year. He nominated at the same Time several Persons of Note, as well Laymen, as Churchmen, to attend *Gregory* and *Benedict*, and obliged them to make Peace. They conferred with the Ambassadors of *Gregory* at *Aix*, and having found them inclined to the Cession; they went after that to *Benedict*, who made them an Harangue in Publick, wherein he promised to give up; but being pressed to engage for the doing of it by a Bull, he refused it; so that the Ambassadors went away dissatisfied. without making nevertheless any mention of the Substraction; some of them tarried at *Marfeilles*, others went unto *Gregory* to *Rome*, and some returned to the King, to make Report to him of what had passed. Nevertheless, the Ambassadors of *Gregory* being come to *Paris*, imparted to the King the good Intentions of their Master; and declared it should not be his Fault, if the Union were not suddenly concluded. The King defray'd their Charges, during their stay at *Paris*, received them kindly, and dismissed them with Letters to *Gregory*, and to the Cardinals at *Rome*, to exhort them to continue firm in their good Resolution. The *Genoefes* and those of *Savona*, sent Deputies to *Gregory*, to give him all manner of Assurance, and to congratulate him upon the future Union. The Ambassadors of *France* arrived at *Rome* on the 5th. of *July*; but they found *Gregory* had altered his Mind by the Counsels of *Ladislaus*, and his Nephew, who diverted him from the Cession for their private Interests; and so seeking to evade it, he answered the Ambassadors of *France*, That whatever Desire he had to finish the Union, he could not possibly repair to *Savona*; because he thought it not a safe Place, and he had no Gallies to convey him thither, the *Venetians* having denied to lend him any; and that he was not able to travel thither by Land. The Ambassadors offered to furnish him with Gallies from *Genoa*, and all manner of Assurance of Safety; and declared, That it was not the King's Design to transfer the See to *Avignon*, but only to procure the Peace of the Church. They had many Conferences with *Gregory* upon this Subject, but they could not bring him to a Resolution of going to *Savona*; and all that he promised them was, that he would go to *Petra-Santa*, where he would confer face to face with *Benedict*. The Ambassadors not able to draw any other Answer from *Gregory*, came to *Genoa*; from whence on the 22d. of *August*, they wrote a Letter full of Reflections, and went next to *Marfeilles*, where they related to *Benedict* what they had done. He would not consent to change the Place of Interview, and to make it appear it was not his Fault, that the Treaty went not on, he repaired to *Savona*.

Gregory and Bene-
dict shift
of the Cef-
fion.
Some Time after the Departure of the Ambassadors of *France*, the City of *Rome* feared to be surprized by the *Colonna*, and the Followers of *Ladislaus*, who held Correspondence with *Gregory*: But *Paul Ursini* having defeated them, and taken the Heads of the Conspiracy Prisoners, *Gregory*, who was retired to the Castle of *St. Angelo*, testified his Joy for it, and rewarded *Paul Ursini*, by enlarging the Term of Time in his Possession of the Earldom of *Narni*, which was given him for a certain Space by *Innocent VII.* After this, *Gregory* left *Rome* to go to *Viterbo*, giving it out, that he took this Journey to conclude the Union. When he was arrived at *Viterbo*, the Cardinals pressed him to repair to *Savona*, to procure the Union; and because he seemed to be detained only upon the Score of his three Nephews, whom he had a Mind to prefer, they consented he should give them the lands of the Church, and reserve for himself the Patriarchship of *Constantinople*, the Archbishoprick of *York* in *England*, and two other Bishopricks in the State of *Venice*. Notwithstanding they had granted him these Advantages, he still was very backward to go to *Savona*, whither *Benedict* and his Cardinals were already come, and tarried some Time at *Sienna*, to which Place he went, upon his leaving *Viterbo*; from thence he went next to *Lucca*. The Ambassadors of the Christian Princes, and the Deputies of the People of *Italy* importuned *Gregory* and *Benedict* to agree at length upon a Place of Interview. They wrote likewise to and fro to one another, and propounded divers Places, and divers Expedients; but agreed upon nothing, having in truth no Design either of them to quit the Papacy, whatever Testimony they gave, that they would do it; but that which utterly dashed all Hopes of a Union, was the Entrance of *Ladislaus* into the City of *Rome*, of which he made himself Master on the 25th. of *April*, 1408. This News very much rejoiced *Gregory* and his Nephews; and *Ladislaus* sent word to his Ambassadors, who were with the Pope, to let his Holiness know, that he was unwilling the Union should go forward, unless he were there in Person for the maintaining of his Rights. *Gregory* finding

himself back'd by *Ladislaus*, no longer observed any means, and nominated four new Cardinals, whereof two were his Nephews. The Cardinals incensed at the Actions of *Gregory*, deserted him: *John* Cardinal of *Liege*, a *Nor-Schism* of *man*, was the first that left him: His Goods were soon plundered by the Pope's Nephews: The other Cardinals of *Rome*, followed his Example; and by degrees the Pope was left alone with his four Cardinals, in spite of the Prohibitions.

which he made the Cardinals not to leave him, and the Censures, he pronounced against them, to which they opposed Writings, whereby they rendered his Conduct odious.

The first Act which they made, being come to *Pisa*, from *Gregory* was an Act of Appeal the 15th. of *May*, from the three Orders which *Gregory* had made at *Lucca*.

1. Not to depart that City without his Leave. 2. Not to meet together. 3. Not to have any Communication with the Ambassadors of *Peter de la Lune*, or the *French*. They make appear the Injustice of these Decrees, and appeal from them to a Pope better informed, to *JEUS CHRIST*, to a General Council, and to the next Pope. On the Day after, they directed a Circular Letter, to the Princes and Prelates of Christendom; wherein they set forth, That having observed *Gregory* to evade the Union, that he would have made an Attempt upon their Persons, that he had forbid them to have any Communication with the Ambassadors of *Peter de la Lune*, and the King of *France*, and in fine, that he had created Cardinals; they withdrew on the 11th. of the Month from the City of *Lucca*, and were come to *Pisa*, with Design to promote the Union of the Church, and exhort them to agree to their Design.

Gregory on his Part, ordered Proceedings by Cardinal *Anthony* his Nephew, and his Chamberlain, whom he made a Commissioner on that behalf against the Cardinals, the other Prelates and Officers of the Court of *Rome*, who were at *Pisa*, who published two Mandates, the one on the 17th. of *May*, the other the 16th. of *June*, by which he ordered, That all such, as returned not to *Lucca* by a Time prefixed, should be deprived of all their Dignities, and Benefices: Which Punishment he declared, they had incurred, by his Sentence pronounced on the third of *July*, and posted up the Day following. The Cardinals and Officers of the Court of *Rome* appealed from these Proceedings, and declared by an Act made at *Leghorn* the first of *July*, That it was Necessary to withdraw from the Obedience of *Gregory*; That all his Adherents and Favourers carried on the Schism; That all the Warrants and Grants, and in general whatever he had done as Pope, is of no Validity; That they would cause it to be declared by the future Pope; That they prayed and exhorted all the Prelates, and other Clergymen, or Tenants of the Church of *Rome*, to pay in no Money to him, or into the Apostolick Chamber, promising Recompence to such as shall, or have been deprived of their Benefices or Offices, for withdrawing from the Obedience of *Gregory*.

While all these Matters passed in *Italy*, the King of *Benedict's France*, to reduce *Benedict*, sent to him in the beginning of the Year two Ambassadors, *John de Chateaumorant*, and *Bulls sent John de Tournay*, to declare to him, That if on *Ascension-Day* next, the Union were not re-established in the Church, that neither he, nor his Clergy, nor any of his Subjects should obey either him, or his Adversary; but would stand Neuters. *Benedict* was extremely troubled at this Message, and gave in Answer to the Ambassadors, That he should let the King know his Mind by the Persons, which he should send to him: And indeed, in a little Time after, he sent two Couriers to the King, who arrived at *Paris* on the 14th. of *May*, and presented to his Majesty a Bull written at *Porto-Venere* the 18th. of *April*; by which he declared to him, That if he put in Execution the Neutrality he had projected, he would not only incur the Penalties of the Law; but also those mentioned in the Bull, which he sent to him, to acquit himself of his Duty towards God. This latter Bull was dated the 19th. of *May*, in the preceding Year, and it prohibited all Christian People to authorize or approve the Substraction, or to appeal in any Manner from the Decrees of the Pope, under Pain of Excommunication, of Interdiction, of Deprivation of Dignities and Benefices, and likewise, as to the Laity, of their Goods and Estates. The Couriers, who brought these Bulls, delivered them to the King fast sealed, and withdrew before they were opened. The King having called to him the Princes, made them be broke open in their Presence; and after they had been read, it was deliberated by the space of three Days, what was hereupon to be done. On Monday 21st. of the same Month, the King sent for the Princes, the Lords, the Parliament, the Prelates and the University, heard the Harangue, which was made in the Presence of the People by *John Courtecuisse* Doctor of Divinity, who having taken for his Text these Words, *Convertetur dolor ejus in caput ejus*, &c. declaimed against the Conduct of *Benedict*, and shewed, that his Bulls were unjust, and that they deserved to be condemned and torn to pieces, seeing

they tended to perpetuate the Schism, to vilify the Authority of the King, and to divest him of his Power. He accused *Peter de la Lune* to have said, That although all Christians of Freedom should be of Opinion for the Cession, he would not change his Resolution, and to have threatened France of Rome, with great Misery, in case of the Subtraction. He maintained next, That *Peter de la Lune* was a Schismatick and a Heretick; that he deserved not only to be deprived of the Papacy, but likewise to be dispossessed of all Ecclesiastical Dignities; That he ought not to be called Pope any more, nor be obeyed; That all the Gifts and Grants, which he had passed since the third of May, of the preceding Year, were actually void, and that they ought to be proceeded against, who upheld, or assisted him in France, as against Persons guilty of Treason. When *John de Cortenarve* had ended his Discourse, another Person of the University made five Demands of the King, and his Council, for the Good of the Church, the Preservation of the Peace of the Kingdom, and the Honour of the Crown. The first, that there be Examination had touching these Bulls, and that all those be arrested, who shall be found to have supported or entertained the Followers of *Peter de la Lune*, or taken his part, as there are many in the Kingdom, whom the University would name to the King in time and place. The second, that the King would receive no Letter from *Peter de la Lune*. The third, that it would please the King to injoin the University to preach the Truth of this Doctrine through his whole Kingdom. The fourth, that the Bishop of *St. Flou* be recalled from his Embassy, and that the Dean of *St. German of Auxerre* and of *St. Lupus*, be punished. The fifth, that the Letter in Form of a Bull be torn, as giving a Wound to the Faith, and being injurious, seditious, and offensive to his Royal Majesty. The King approved of the Demands of the University, ordered the Dean of *St. German of Auxerre* to be arrested immediately, took the Bull, and sent it to his Chancellor. The Chancellor caused it to be torn into three Pieces; whereof one was given to the King, the other to the Princes and the Council, and the third to the Clergymen, who pulled it to pieces. The next Day the King sent Order to Marichal *Baucicant*, who was at *Genoa*, to seize, by any means, the Person of *Peter de la Lune*; recalled the Bishop of *St. Flou*, whom he had sent to the King of Spain to persuade him to the Neutrality; because some had written to him, that instead of following his Instructions, he had acted contrary: He sent for the Archbishop of *Rheims*, the Bishop of *Cambray* (*Peter a' Anty*) and several others, who were taxed with adhering to *Peter de la Lune*; but they obeyed not, fearing to be put in Prison. Some were arrested, viz. the Bishop of *Gap*, the Abbot of *St. Denis*, some Canons of *Paris*, and other Persons, who were kept Prisoners in the *Louvre*, as guilty of High Treason, for having had Cognizance of these Bulls, and not discovering it to the King. They made search for the two Couriers, that brought them; one of them a *Castilian*, was taken about *Lyons*; and the other named *Sancus Lupus*, an *Arragonian*, was arrested in the Church of *St. Clairvaux*; and both of them being brought back to *Paris*, they acquitted some that were accused, affirming positively, that they knew nothing of the Contents of those Bulls; nevertheless the Commissioners, who were Members of the University, left not off the Pursuit of the Process, and kept them long in Prison.

The Publication of the Neutrality in France.

After this, the King caused the Neutrality to be published; that is to say, the Subtraction of Obedience to the two adverse Popes, wrote to the Christian Princes, and sent them Ambassadors to exhort them to take this Method, which was accepted by the *German*, *Hungarian*, and *Bohemian*. The King wrote likewise on the twenty second of May, to the Cardinals on *Gregory's* Side, to meet together with those of *Benedict's*, in order to cure the Schism, and the University of *Paris* wrote a very eloquent Letter to one and t'other, wherein they are exhorted to procure Peace to the Church; by choosing one absolute Pope by common Consent. This Letter bears Date the twenty ninth of May. The two Colleges answered the King and the University, that they had taken up this Resolution before the Receipt of their Letters; and that they were assembled to put it in Execution. Their Letter is dated from *Leghorn* on the last of June. Nevertheless, the King on the eighteenth of the same Month, by his Letters Patents published to all his Subjects his Commands, that they should not regard any Bulls, or Letters sent by *Benedict*, since the Date of the injurious Bulls, to present, receive or perform them.

Gregory and Benedict appointed Councils, and the Cardinals like wise do it at Pisa.

The two contending Popes then found themselves very much intangled: *Gregory* desirous to lay the Fault on *Benedict*, wrote a circular Letter to all the Faithful, on the 20th of June, to insinuate, that it was not his Fault, but *Benedict's*, that the Union was not settled. Also to elude the Design of the Cardinals, he called a Council at *Aquino*, by his Letters of the 2d. of July; and having passed

the Winter at *Stean*, and *Armuton*, where he created some Cardinals, he came to this City about *Pasler*, in the following Year, and there held a Kind of a Council, made up of a very small Number of Prelates. *Benedict* seeing himself deserted by the *French*, took a Resolution to retreat to the Kingdom of *Aragon*, and left *Ponto-Venere* in the Beginning of June, having written a Letter to *Gregory*, wherein he protested it was not his Fault that the Union was concluded; from whence he proceeded to *Perpignan*, and assembled a Council of the Prelates of *Spain* and *Catalonia*, who owned him, and declared him the true Catholick Vicar of JESUS CHRIST, who had never been a Schismatick or Heretick; commended the Design he had to procure an Union, even by the Way of Cession, yet not excluding other Methods, besought him to extend the Promise of Cession to the Case, that his Adversary should be deposed, and to send Ambassadors to the Cardinals, who were at *Pisa*, to find out Means of procuring the Union. *Benedict* was accompanied only by four Cardinals, eight or nine others deserted him, and went to *Leghorn* or *Pisa*, to find the Cardinals of *Gregory*, and consulted with them to assemble a Council of such as were subject to both Popes, in a free place, to procure Peace to the Church. At last they pitched on *Pisa*, which was granted them by the *Florentines*; where they declared a Council to be held at the Feast of the Annunciation, the Year following. The Cardinals of the two Colleges assembled the Prelates of their respective Parties thither, and cited to the Council the two Competitors.

Nevertheless, the King of France call'd together the Prelates of his Kingdom, in the Chappel of his Palace at *Amboise*, to order the Manner in which the Church of France should be governed during the Neutrality. The Archbishop of *Sens* presided in this Assembly, which continued from the 11th of the Month of *August*, until the 5th of *November*, and therein they made the following Rules; 1. That the Absolution from Excommunications, reserved of Right to the Pope, shall be given by the Penitentiary of the Holy Apostolick See; and in case there be any Difficulty, where by they cannot have Recourse to him, then by the Ordinary. 2. That as to Dispensations for Disorders, which the Penitentiary has Power to grant, Application shall be made to him; or, if that cannot be done, to the Bishop. 3. That for Dispensations with Impediments of Marriage, an Address shall be made to the Penitentiary, or to a provincial Council. 4. That the Elections of Bishops shall be confirmed by the Metropolitans; or in case the Holy See or the Metropolis be vacant, by the Chapter of the Metropolitan-Church, and the Election of Archbishops, by the Primates, or by a Council of the Bishops of the Province, to whom it belongs to consecrate the Archbishops, on condition nevertheless that he shall not take the Pall, if there be found no Person, who hath a Right to give it him: And that the Elections of Abbots or Monasteries, even the Exempt, shall be confirmed by the ordinaries, who shall likewise give the Benediction to them that are elected. 5. That the Dispensations hitherto granted by *Peter de la Lune* shall be available, and may be put in Execution. 6. That the Metropolitans shall every Year assemble a Council of the Bishops of their Province, wherein they shall all be obliged to assist, and tarry there for a Month; that the Monks of the Order of *St. Benedict*, and Canons Regulars shall likewise hold Provincial Chapters every Year. 7. That in all Appeals, there shall be observed the Degrees of Jurisdiction; and if the Suit be commenced before the Archbishop, Appeal shall be made to the Provincial Council, which shall nominate Commissioners, from whose Judgment Appeal may again be made to the Council, which may again appoint other Commissioners, to give a definitive Sentence; so that nevertheless the three Sentences may agree: That in case of Appeal, in Expectance, till the Provincial Council meets, the Dean of the Bishops shall have Power to give the excommunicate Absolution *ad cautelam*; that all Appeals and Causes, which were brought to the Apostolick Holy See, may be referred to a Provincial Council, and determined by Commissioners of their Appointment, and the Affairs of the Order of *Cluniack*s by their general Chapter; and that no Notice be taken of any Appeals made to the Court of *Rome*, during the Neutrality: That nevertheless, the Sentences given at the Court of *Rome* before the publishing of the Neutrality, may be executed within a Month. 8. That all Proceedings in the Judgment of Matters shall be according to the Direction of the common Law, and not according to the Rules of Chancery; nevertheless, the Judgment of Ecclesiastical Causes may not be referred to a secular Court. 9. That Elections, Gifts, Presentations, Nominations to Benefices, shall be made by such as of right they belong to; that the University shall keep a Record of all such as are presented to Benefices, wherein shall not be comprised those worth four hundred Livres a Year; unless they have annexed some Title, or Dignity. 10. That all the Revenues of Benefices in France, possessed by those, who

who are in the Service of *Peter de la Lune*, shall be seized and put into the King's Hands, to be employed in the Prosecution of the Union. This Assembly confirmed the Election of *Lewis d' Harcourt*, to the Archbishoprick of *Roan*, made by the Chapter of that Church, and the Change made by the Bishops of *Tharbes* and *Treguer*; and declared the Grant which *Benedict* had made of the Archbishoprick of *Authe*, to one of his Creatures, void. It was laid in Conclusion of these Rules which they made, saving the Rights of the Crown, and the Liberties of the *Gallican* Church; saving likewise the Respect due to the Apostolick Holy See, and to the next lawful Pope, *Clave non errante*. There were nevertheless some Prelates, who disapproved them, and *Guy de Roye*, Archbishop of *Rheims* had the Confidence to write to the Bishops of the Assembly, that the Neutrality they had published, was Nonsense; protested, that he would not admit it, that he believed what the Council had done without the Authority of the Holy See, could be of no Force; and he advised them to meet at the Council, which *Peter de la Lune* was to hold at *Perpignan*. The Prelates of the Assembly were highly incensed with this Writing, and the University obtained an Order of the King to fetch this Prelate; but he would not obey it, alledging, That as first Peer of *France*, he owned no Judge above him but the King. The University likewise obtain'd of the King, that *Peter d' Ailly* Bishop of *Cambray*, who had sided with *Benedict*, should be arrested and brought to *Paris*, by the Earl of *St. Pol*: But this Prelate prevented that Compulsion, by getting a Protection of the King, and referring his Cause to the Court.

The Punishment of Benedict's Court.

While the Assembly was sitting, *Sancus Lupus* and the

Courier of *Benedict* who had been arrested, having been convicted of bringing the abusive Bulls to the King and State, were condemned on the 20. of *August*, by the Commissioners, and in execution of the Sentence, being attired with Paper-Mitres, and Coats of black Cloth, on which were painted the Arms of *Benedict*, reversed; together with Libels, implying that they were Counterfeits sent from a Traitor, were conducted in this Equipage on a Dung-cart from the *Louvre* to the Palace, accompanied with such, as had been accused of favouring them; and there they were mounted on a Scaffold, where they served for a Shew to the People. On the next Day, they were brought again in the same Posture, to the Church-porch of our Lady, where one of the Commissioners of the Order of the *Mathurins*, Doctor in Divinity, made an Harangue full of Affronts and Reproaches against *Peter de la Lune*, and these Wretches; declared, that *Sancus Lupus* was condemned to perpetual Imprisonment; and the Courier to remain in Prison three Years. He added, that some others accus'd were also condemned. But that was not so, and the same Day, the Queen and Duke of *Burgundy* caused them to be yielded up to the Bishop of *Paris*, to whom they referred the Cognissance of what concerned the Schism, and to the Court or Parliament the Crime of High Treason. The Bishop of *Paris* kept them in Custody for a Month, after which he discharged the Canons; and in a little time, the Queen and Princes made Demand of the others, and set them at Liberty. Thus you see, what passed in *France* concerning the Schism, to the Time of holding a Council at *Pisa*; whereof we shall treat in the following Century.

The History of the Schism of the Popes of Rome, &c.

CHAP. V.

The Lives and Writings of the Authors that flourished in the fourteenth Age.

THE Authors which flourished in the West in the fourteenth Age, having composed Works of the same Nature, and written in the same Manner, that the Authors of the foregoing Age did, I will not repeat the Censures here, which I have already passed upon them; but will only set down some particular Remarks, which concern the Authors of this Age.

The Lives and Writings of the Authors which flourished in the Fourteenth Century.

Three Ages of Schoolmen.

The Learning of the Schools is commonly divided into three Ages. The first, is from *Abelardus* to *Albertus Magnus*, the Master of *Thomas Aquinas*. The second, from *Albertus* to *Durandus à Sancto Porciano*, who died in the Year 1333. The third and last, from *Durandus* to *Gabriel Biel*, who died A. D. 1495. The famous Divines of the first Age were, *Peter Lombard*, *Robert Pullen*, or *Pallus*, *Petrus Picaviensis*, *Hugo de Sancto Victore*, *Raymundus de Pennaforti*, *Wilhelmus Parisiensis*. In the second Age the School-Learning was not yet reduced to an Art, but they followed the *Aristotelian* Philosophy, according to the Method of the Followers of *Averrhoes*. In this Age *Albertus Magnus*, a Monk of the Order of the Friars-Precachers, and *Alexander Hales*, of the Order of the Grey-Friars; and after them *Thomas Aquinas* and *Scotus*, were the Heads of the two Sects of Schoolmen; who divided all the Schools among them. For after the Monks of these two Orders became the most eminent in the Universities, and taught Divinity with greater Diligence and Applause than the secular Priests, who applied themselves closer to the Civil and Canon Law, than School-Divinity; their Manner of Teaching, and their Opinions were established and settled there in a little Time. This gave rise to two Parties or Sects in the Schools; the one followed *St. Thomas*, and the other *Scotus*. But some few there were, who endeavoured to make a third Party, and reviving the Method of the Nominals, opposed those Divines, who were the Followers of *Averrhoes*, or the Realists. *Ockam* was one of the Heads of this Party. *Raymundus Lullus* invented a new Way of Arguing, but it was so obscure, so extraordinary, and full of Difficulties, that he had but few Followers. *Durandus à Sancto Porciano*, Bishop of *Meaux*, was the first that would not tie himself to follow the Principles of any other, but took from both, what he thought best, and so broached many new Opinions. Since his Time, the Divines have taken a greater Liberty, and made several Systems for themselves.

The Study of the Law became more exact in this, than in the former Age. Many excellent Wits applied themselves to it, and made great Progress in it; and although they accepted the Decretals of the Popes for Law, yet they began to examine them more nearly, and to bring them to

common Right. The Debates about the Civil and Ecclesiastical Power, which were much agitated in this Age, gave Occasion to search into these Matters, and we must own, that there were many excellent and very learn'd Treatises written upon that Subject; which are a clear Proof, that the Knowledge and Value of Antiquity was not quite lost in this Age.

As to the Sermons, Commentaries upon Holy Scripture and History, there was no Alteration in this Age from the former; but the Study of Human Learning, Tongues, and Poetry began to be revived, and came to a great Perfection in the next Age; and at length induced the Divines to apply themselves to the Study of Antiquity. These Reflections being premised, I shall give you a List of the Divines, Canonists, Historians, Writers of Books of Devotion, and other Ecclesiastical Authors, who flourished in the fourteenth Age of the Church in a Chronological Order.

Dinus de Mugello, [or *Mugellanus*] so called from *Mugellum*, a Town in the Territories of *Fiorence*, Professor of Law in the University of *Bononia*, was invited to *Rome* by *Boniface VIII.* to compose the sixth Book of the Decretals, with a Promise of making him a Cardinal; but being disappointed of his Expectation, he died of Melancholy, as is said, in the Year 1303. He wrote several Books of Civil Law, and a Commentary upon the Rules of the Canon Law, which has been printed at *Colen*, *An.* 1569, 1594. [and with some Additions by *Nicholas Baccarius*] 1617. [8]

The Lives and Writings of the Authors which flourished in the Fourteenth Century.

Dinus de Mugello.

Engelbertus, a German, Abbot of *Admont* in *Syria*, flourished at the End of the Thirteenth, and in the Beginning of the fourteenth Age. There is a Treatise of his printed at *Basil*, *Anno* 1553. and put into the twenty fifth Tome of the last Part of the *Bibliotheca Patrum*, Concerning [the Rise] Progress and End of the *Roman* Empire, and an Heroick Poem, containing an Encomium of *Rodolph* of *Hapsburg*, [the German Emperor] made [at his Coronation] *Anno* 1273. which is also found in most of the Collections of the German Historians. *Trithemius* makes mention of some Sermons written by this Author, and a Treatise of Virtues and Vices. *Possennus* also attributes to him several Books of Divinity, viz. A Commentary upon the Psalm, *Beati Immaculati*. Some Treatises upon the Articles of our Faith. Of the Body of *Jesus Christ*; Of the Passion of our Lord, and the Mystery of the Cross; Of Grace, Salvation, and Justice; Of Damnation; Of Free-will; Of the Chief Good; Of Providence; Of the Miracles of *Jesus Christ*; Of the State of the Dead. Upon the Gospel, *in principio*; and several other Philosophical

Engelbert.

sophical Tracts which were preserved in M. S. in the Monastery of *Admont*. He adds, That there is at *Vienna*, a Tract in M. S. of the same Author, Of the Instruction of a Christian Prince.

Jacobus Cajetanus, Nephew of Pope Boniface the VIII. who was made a Cardinal, Anno. 1295. wrote a Book concerning the Jubilee every 100th. Year. It was published by *Rofeus* with Notes, and printed in the 13th. Tome of the *Bibliotheca Patrum*, of the Cologne Edition.

Stephanus de Salagnac, a Monk of the Order of the Preaching-Friars of the Convent of *Limoges*; wrote, as is credible, at the end of the former Age, or beginning of this. A Treatise in Honour of his own Order; alledging four Things, wherein God had made them principally Eminent, viz. 1. For a good and learned Head. 2. For an illustrious and noble Family. 3. For an honourable Name. And 4. For a particular Profession.

Andreas Novo-Castrensis, or *Andrew of Newcastle*, an Englishman, and Dominican-Friar, Doctor of Divinity, flourished in the beginning of this Age. He hath composed a Comment upon the first Book of the Sentences, printed at *Paris*, 1514. Bale [Cent. 10. p. 44.] attributes to him a Commentary upon *Boethius's* Book, *De Consolatione Philosophiæ*, or, The Comfort of Philosophy.

Rainerius Pisanus, or *de Pisa*, a Divine and Lawyer of the same Order, composed a Book which is intitled, *Pantheologia*, or a Theological Dictionary; in which all Heads of Divinity are disposed and treated on in an Alphabetical Order. *Jacobus Florentinus*, a Minorite or Grey-Friar, hath added several Things to this Work, and caused it to be printed at *Nuremberg* in 1473. He also printed in the same Manner at *Venice* in 1486. at *Lyons* in 1519. at *Bresse* in 1580. and since, it hath been printed at *Paris*, with the Additions of Father *Nicholas*, a White-Friar.

William de Nangis, or *de Nangiaco*, a Monk of S. Denis [at *Paris*] hath composed a Chronicle from the beginning of the World to the Year 1301. But because the greatest Part of that Work was copied from other Authors; Father *Luke Dachorius* in the 11th. Tome of his *Spicilegium* hath printed it no further, than to the Year 1113. where he begins his Continuations, which he hath made out of *Sigebert of Gemblours*, as far as the Year 1301. adding something more out of two other Authors; the one as far as 1340. and the other to 1348. This Author hath also written a Chronicle of the Kings of *France*, the Lives of S. Lewis, and Philip the Hardy; which are also found in the Collections of the French Historians, put out by *Pithæus* and *Du-Chesne*.

Thomas Wicke, a Canon Regular of S. Augustine, of the Abby of *Osney* in *England*; who flourished in the Reign of Edward I. hath a Chronicle of the History of *England*, from the Coming of William the Conqueror, in 1066. to the Death of Edward I. in 1304. This Work is found in the last Collection of the English Historians, printed at *Oxford* in 1687. He also wrote a Tract of the Abbots of *Osney* from the Foundation of that Abby, which was in 1129. to the Year 1290.

Henry Siero, a German, and a Benedictine Monk of the Abby of *Altaich*, composed certain Annals from the first Year of the Emperor Frederick Barberossa, which was in the Year of Christ 1152. to the Election of the Emperor Rodolphus in the Year 1273. and the History of the Emperors Rodolphus of Hapsburg, Adolphus of Nassau, and Albert of Austria, from the Year 1273. to the Year 1305. which was carried on by two German Monks. These Works are found among the German Writers put out by *Freherus*, and the more large Annals in the first Tome of *Canisius's* Antiquities.

Eberardus a Monk, a Monk of the same Monastery, and Archdeacon of *Ratisbone*, hath continued these Annals of *Siero* as far as 1305. taking almost all he has writ out of the same Author. This Work is in the first Tome of *Canisius's* Collection.

Joannes de Joinville, Governor of *Champagne*, is the Author of the Life of S. Lewis, whom he accompanied in his Expedition to the Holy Land. It hath been printed several times in French; but the best Edition, is that put out by the Learned Mr. Du-Cange, printed by *Cramoisy*, Anno. 1668. *Joinville* lived till about 1310.

Siffridus, a Priest of *Misnia* in *Saxony*, is a different Person from him, though of the same Name, who was of the Order of the Friars-Precachers, and who flourished at the End of the fifteenth Age. This of whom we are now speaking, lived in the beginning of the fourteenth Age. He composed a Chronicle from the beginning of the World to the Year 1307. But *Georgius Fabricius* who first published it at the End of his History of *Saxony*, printed at *Leipsick* 1569. and at *Fena* 1598. hath pared off all the Years, which preceded 1457. It is found in the same Manner printed among the German Historians, put out by *Pistorius*.

Haito, a Prince of the Family of the Kings of *Armenia*, after he had made War with the Infidels, en-

tred the Order of the *Præmonstratenses* about the Year 1290. and professed in a Monastery of that Order in the Isle of *Cyprus*, as he himself tells us in his History of his Voyage and Entry into the Holy Land; which he wrote in French in the Year 1307. and was translated into Latin by *Nicholas Fulke*, and printed at *Haguenau* 1529. at *Basil* among the Historians of the New World in 1532. and 1555. and at *Helmstadt* 1585. in the second Part of the Authors of the History of *Jerusalem*, printed by *Reineccius*, [and in Italian at *Venice*, 1553.]

John the Monk, surnamed *Deseranches*, a Native of *Cressey* near *Abbeville*, a learned Canonist, was raised to the Dignity of a Cardinal-Priest of the Title of S. Marcellinus, and S. Peter, in the Year 1294. He founded a College of his own Name at *Paris* in the Year 1302. He was appointed Legate by Pope Boniface, in the Contest he had with Philip the Fair. He died at *Avignon* the 22d. of August, 1313. He is the Author of the *Apparatus*, or Commentary upon the 6th. Book of the Decretals printed at *Paris* 1535. and at *Venice* 1586. with the Additions of *Probus*.

William Paris, of the Order of Friars-Precachers, who was constituted Inquisitor in France by Clement V. and who drew up the Process against the Templars, is the Author of the Dialogues upon the seven Sacraments, printed at *Leipsick* in 1512. at *Lyons* in 1567. under the Name of William Bishop of *Paris*, and a Postill upon the Epistles and Gospels of the Year, printed at *Paris* in 1509. and at *Strasbourg* in 1513. and 1521.

The two Dominicans called *Joannes Parisiensis*, both Doctors and Professors of Divinity of the Faculty in *Paris*, must be distinguished. The former lived in the thirteenth Age, about the Year 1220. He was surnamed *Pungens Asinum*, the Ass-pricker, and is mentioned by *Joannes de Salagnac*, speaking of the Authors of his Order, who lived before the Time of S. Thomas. He founded two Chappels to S. Eustatius, and is meant in an Information made in 1221. as the Records of those Times make it evident. It is undoubtedly he that composed the Commentary upon the Sentences, of which *Trithemius* speaks. The other John of Paris was not a Licentiate in Divinity, till 1304. when he brought himself into a great deal of Trouble, by asserting, That Transubstantiation was not a Point of Faith, and that the Real Presence of the Body of Christ in the Sacrament might be explained after another Manner, viz. By supposing, that the Bread being united with the Word, *medante corpore Christi*, becomes the Body of Christ, or that the Change be made after some other Manner. This new Doctrine, which had never been taught in the Schools of *Paris* before, made a great Noise, and was opposed by three other Divines, who maintained, That Transubstantiation was an Article of Faith, according to the Decretal in the Chapter, *Firmiter*. John of Paris nevertheless maintained his Opinion with great Resolution; and not only wrote a Book to prove it, but defended it several Times before many Doctors, and Bachelors of Divinity; and more particularly, before William d'Orillac Bishop of *Paris*, who having examined that Doctrine, and taken Advice with Giles of Rome, Archbishop of *Bourges*, *Bertrandus* Bishop of *Orleans*, William Bishop of *Amiens*, and several other Doctors, enjoined Silence to Friar John of Paris, under the Penalty of Excommunication, and strictly forbid him to teach or preach any more in *Paris*. John of Paris appealed from this Sentence to the Court of Rome, and went to Pope Clement V. then at *Bourdeaux*, who appointed him Judges; but he died before the Matter was decided upon S. Maurice's Day [Jan. 15.] 1306. The Book which John of Paris wrote about Transubstantiation, was intitled, The Determination of Friar John of Paris, Preacher of the Manner, how the Body of Jesus Christ is in the Sacrament of the Altar [different from that, which hath been commonly held in the Church.] 'Tis nothing else, but the very same Explication of his Opinion, which he delivers to the Assembly of the Doctors of Divinity above-mentioned. It was found in M. S. in the Library of S. Victor, and has been often quoted about that Point by the Authors of the Reformed Religion. It hath lately been published by Mr. D'Allix entire [with a large and learned Preface] and printed at *London* in 1686. There is a Treatise concerning the Regal, and Papal Power, printed at *Paris* in the Year 1506. and in the Collection of *Gol-dastus's* [Monarchia S. Rom. Imp. Tom. 2. p. 107.] which bears the Name of John of Paris. It was written upon the Account of the Difference between Pope Boniface VIII. and Philip the Fair. This Author observes in his Preface, that they, who seek to avoid one Error, often fall into another; and thereupon brings an Example from the Controversie, which was between the Monks and Seculars, concerning Confession, and the Administration of the Sacraments; The one, saith he, asserted, That the Monks ought not to meddle with them at all, because they renounced all Secular Affairs: The other said, That they properly belonged to them

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by their Order. The Truth lies in the middle between these two Errors, which is, that it is not altogether unfit that they should do it, although they have no Right to it upon the Account of their Order. And much the same the thing happens in this Question about the Spiritual and Temporal Power, concerning which there are contrary Errors. The first of them is the Error of the *Waldenses*, who hold, that Clergymen ought not to have any Power or Temporal Estates; the other is something like the Opinion of *Herod*, who thought that *Jesus Christ* was born to be an Earthly King; so these Men suppose, that the Pope as Pope, hath a Power in Temporal Things above Kings. The true Opinion lies between these two Errors, and is this; that the Successors of the Apostles may exercise a Temporal Jurisdiction, and enjoy Temporal Estates by the Allowance and Grant of Princes; but it does not belong to them as the Vicars of *Jesus Christ*, and Successors of the Apostles. To prove this Proposition, he shews, 1. That the Regal Power is founded upon the Law of Nature, and Law of Nations. 2. That the Priesthood is a Spiritual Power given by *Jesus Christ* to his Church, to administer Sacraments. 3. That 'tis not necessary, that all the Kings upon Earth should depend upon one Person only, as all the Ministers of the Church upon one Head. 4. That the Regal Power was erected before the Priesthood in Time; but the Priesthood is before the Regal Power in Dignity. 5. That the Pope has not the sole Jurisdiction over the Churches Revenues, but they belong to Bodies, and Societies, which possess them; and that the Pope cannot dispose of them as he pleaseth, nor deprive the Owners of them without a just Cause; that he may much less dispose of the Goods of Laymen, but only in case of urgent Necessity to use censures to oblige them to assist and help the Poor, or the Church in their Needs. 6. That he hath no Jurisdiction over the Temporal Goods of Laymen, nor any Secular Power; because *Jesus Christ* as Head of the Church had none himself, nor did give any to his Apostles; but all the Power, that he has given to the Church, is purely Spiritual; yea, even that which belongs to the exterior Ecclesiastical Court, which may concern itself only in Spiritual Causes; that the Pope may indeed excommunicate an Heretick King, and inflict Ecclesiastical Censures on him, but cannot depose him. He answers all the Objections that may be made to this Doctrine, and at last shews, that the Pope may be judged, and may either resign, or be deposed.

Besides these Treatises of *John of Paris*, Mr. *Baluzius* assures us, that there are in the Library of Mr. *Colbert*, Cod. 3725. three Sermons preached by this Monk at *Paris*; the one in *Advent*, the other on the Second Sunday in *Lent*, and the Third on the First Sunday after *Easter*. Some Englishmen also tell us, that there is in the Library at *Oxford*, a MS. which contains a Treatise, which proves the Truth of the Christian Religion from the Testimony of the Heathens, and some other Treatises about the Confessions of Monks. Some also attribute to him a Book, intituled, *The Correction of the Doctrine of St. Thomas*, against *William de la Mere*; printed under the Name of *Aegidius Romanus*, or *de Columna*. It is credible, that he did compose a Book of that Title; but there is no reason to believe it that which is printed in the Name of *Aegidius*.

About the same time flourished *John of Paris*, an Englishman and Canon-Regular of *St. Victor* at *Paris*, who composed an History, intituled, *Historical Memoirs*, or the Flowers of History to the Year 1322, which is found in a MS. in the Library of *St. Victor*, and in some Libraries in *England*, [particularly in *Bennet-College* Library.] Mr. *Duchefne* hath published some Fragments of it in the first Tome of the *French Historians*, [and *Mignons* has put several parts of it into his *Chronicon*.]

Thomas Joyeus, or *Joyce*, an Englishman, a Monk of the Order of Friars-Preachers, and a Scholar of *Albertus Magnus*, Confessor and Counsellor of State to King *Edward I.* and at last promoted to be a Cardinal by the Title of *S. Sabina*, in the Year 1305. by Pope *Clement V.* died at *Grenoble* Decemb. 1310. as he was going in an Embassy to the Emperor *Henry*. We have observed in the last Age, that there are several Commentaries upon Holy Scripture, printed under the Name of *St. Thomas*, which belong to this Author: Besides this, there is a Work printed under his own Name, intituled, *Opus Aureum*, a Golden Work upon seven Psalms [C. 27.] at *Venice* in 1611. and a Commentary upon *St. Augustine*, *De Civitate Dei*, or the City of God, printed at *Thonbouse* 1483.. Some other Commentaries upon the Holy Scripture, and other Treatises, are found with his Name in the Libraries [of *New-College*, Cod. 90. *Magdalen-College*, Cod. 47. *Merton*, Cod. 200. and *Exeter-College*, Cod. 25. in *Oxford*; and *Pembroke Hall*, Cod. 46. *Peter-House*, Cod. 87. & 99. and the Publick Library, Cod. 179. at *Cambridge*] in *England*.

Joannes de St. Germainiano, a Monk of the Order of the

Friars Preachers, flourished in the beginning of this Age and gave himself particularly to Morality and Preaching. His chief Work is, the Summ of Examples and Comparisons, printed at *Venice* in 1577, and 1582. at *Antwerp* in 1583; and 1599. at *Lyons* in 1585. and at *Cologne* 1670. He also composed some Funeral Sermons, printed at *Lyons* in 1510. and at *Paris* in 1511. and some Sermons upon *Lent*, printed at *Venice* in 1584. and at *Cologne* in 1612. [Alcamura in his *Biblioth. Prædicat.* reckons up other Writings of his.]

Jacobus de Benedictis, a Native of *Todi* [in *Italy*] of a good Family, being entred into the Order of *St. Francis*, de *Benedictis* propounded it as a Design to himself to pass for a Fool and Madman in the Eyes of Men, and make himself despised; which he brought to pass; by delivering several strange Revelations, and by publicly reproving the Life of Pope *Boniface*, who put him in Prison in the City of *Præneste*, where he died in the Year 1306. He cannot be accounted an Ecclesiastical Writer, but upon the Account of some Hymns both in Verse and Prose, which he composed in a very uncouth Stile, divided into seven Books, which have been published by *Francis Fresatius*, a Grey-Friar, who caused them to be printed at *Rome* in 1558. and since at *Venice* 1617. Some attribute to him a Piece of Prose beginning with these Words, *Sæbat mater dolorosa*, and another Hymn, *De contemptu Mundi*; which begins thus, *Cur mundus militat sub varia gloria*. *Raderus* hath inserted some Sentences, and wholesome Admonitions attributed to this Author in his *Viridarium Sanctorum*.

Justus, an Abbot of the *Cistercian* Order, who flourished in the beginning of this Age, is the Author of a Sermon pronounced in an Assembly of his own Order, printed by it self at *Paris*, and in the 14th. Tome of the *Bibliotheca Patrum*, put out at *Cologne*.

Joannes Duns, surnamed *Scotus*, and called commonly *Joannes Doctor Subtilis*, or the subtle Doctor, was the Author of a new Sect of Schoolmen, and taught Principles different from those of *St. Thomas*; which were followed by the Divines of the Order of Grey-Friars, of which he was himself. It is disputed, whether he was an Englishman, Scotchman, or Irishman. They, who hold him to have been an Englishman, say, he was of *Dunston* in *Northumberland*; but they, who make him an Irishman, lay the place of his Nativity at *Down*, a City in *Ulster* in *Ireland*; and they, who will have him a Scotchman, make him a Native of *Duns*, a Village eight miles distant from the Confines of *England*. He entred very young into the Convent of the Grey-Friars at *Newcastle* in *England*, and attended his Studies at *Oxford*, where he taught Divinity afterward. He went into *France* in the beginning of the Fourteenth Age, and read Lectures at *Paris* after he had taken his Degrees. Some have written, that he there maintained the Immaculate Conception of the Virgin *Mary* in a publick Conference; and that he defended it so strongly, that the University of *Paris* being convinced of it, made an Order, that all her Members should maintain that Doctrine, and engaged them by Oath so to do. But this is a false Story; for it is evident that the Decree of the University, was not made till the Year 1496. after the Meeting of the Council of *Basil*; and besides, *Scotus* did not propound the Opinion of the Immaculate Conception, as the certain Doctrine of his time; but with some doubt about it. For after he hath put the Question in his third Distinction upon the thirteenth Book of the Sentences, viz. Qu. 1. Whether the Virgin was conceived without Original Sin? He answers in three Propositions; 1. That God could have caused her to be born without Original Sin. 2. That he could have caused, that she should not continue in Original Sin one Moment. 3. That he could have caused, that she should have remained in it for some time; and then in the last instant of that time have purified her from it. After he has proved these three Propositions, he concludes, that none but God can know, which of these three Things are possible to be done; that it seems nevertheless most probable to him, that that which is most perfect be attributed to the Virgin; provided, that it be not contrary to the Authority of the Church, nor Holy Scripture. In this manner did *Scotus* propound his Sentiments of the Immaculate Conception: From *Paris* he went to *Cologne*, where he died a little after of the Falling Sickness, or rather of an Apoplexy, Nov. 8. 1308. in the 43d. Year of his Age, according to some, but 34 according to others. What some write concerning him, that he was buried in a Fit of the Falling Sickness, and being recovered and come to himself, had turned himself in his Grave, is a Fable that hath no likelihood; as *Waddingus* hath proved, who hath published his Life and Works, and printed them in twelve Volumes at *Lyons*, in 1639.

The first Tome contains the Life of *Scotus*, and the Testimonies of Eminent Men about his Works; his Speculative Grammar, which some falsely attributed to *Albert of Saxony*; a Monk of the Order of *St. Augustine*; His large Questions upon all Logick, with the Commentaries of *Man-*

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The Lives and Writings of the Authors which flourished in the Fourteenth Century.

Franciscan

Joannes Duns Scotus, a Grey-Friar.

His Works in Twelve Volumes.

Joannes de S. Germainiano, a Monk.

rice de Porto, Archbishop of *Tuam*, which were before *The Lives*, printed at *Venice*, in 1512. and 1600.

The second Tome contains his Commentaries upon the eight Books of *Aristotle's* Physicks, with the Notes of *Francis de Pitigianis* of *Aretium* [in *Italy*] which had been printed before at *Venice*, in 1504. and 1597. and after at *Lyons* [1597.] *Lucas Waddingus* proves, that they are not *Scorus's*. There are in the same Tome some imperfect Questions upon *Aristotle's* Books *de Anima*. With the Notes of *Hugh Cavell*, Archbishop of *Armagh*.

The third Tome contains divers Treatises of Philosophy.

The fourth Tome has his Commentaries upon *Aristotle's* Physicks, with his Metaphysical Conclusions and Questions.

The six following Tomes contain his Commentaries upon the four Books of the Sentences, which he made at *Oxford*; with the Notes of *Cavell*, *Lichet*, *Poncius*, and *Hiquicus*. These Books had been printed before at *Venice* in 1516. and 1597. at *Antwerp* in 1620. and elsewhere.

The eleventh Tome contains four Books called, *Reportata Parisiensia*; which are an Abridgment made at *Paris* of his larger Comment, with the Notes of *Cavell* and *Waddingus*; who observes that this Work is much inferior to the former Stile and Doctrine. It hath been printed by it self at *Paris* in 1519. and 1600., and at *Venice* in 1597.

The last Tome contains his Quodlibetical Questions, with the Notes of *Cavell* and *Lichet*, which had been before printed at *Paris* in 1519.

Trithemius makes mention of some Sermons of *Scorus's* upon Time and upon the Saints, a Commentary upon the Gospels and Epistles of *St. Paul*, with some other Treatises. *Bale* also attributes to him a Commentary upon *Genesis*, a Treatise of the Perfection of the Monks, in which this Question is treated of, whether the Condition of Prelates ought to be preferred before the State of Monks [but time must bring them forth to light, with many others Works, which lie yet undiscovered.]

The famous *Raimundus Lullus*, descended of a Noble Family in *Catalonia*, was born in the Isle of *Majorca*, in the Year 1236. He spent the first part of his Life in the Court of [James] King of that Isle, and did not retire from the World, till he was forty years old, to enter (which is hardly credible) into the Order of Grey-Friars. From that time he began to study with so great Diligence, that in a little time he made a great Progress in the Oriental Tongues, and Liberal Sciences. He found out afterward a new Method of arguing, and did all he could to get a Permission to teach at *Rome*; but not obtaining it of Pope *Honorius IV.* he resolved to put in Execution a Design, which he had of a long time conceived, to convert the *Mahometans*. Being therefore arrived according to this Resolution at *Tunis*, he had a Conference there with the *Sarazens*, in which he was in great danger of losing his Life, and had not been saved, but upon Condition that he should depart out of *Africa*; and if ever he returned should be put to Death. He then came to *Naples*, where he taught his Method till the Year 1290. when he went again to *Rome*, to get leave to teach in that City; but *Boniface VIII.* who was then in the Holy See denied him. From thence he went to *Genoa*, where he composed several Works; and passing from thence through *Majorca*, he came to *Paris*, where he taught his Art: Then he returned to *Majorca*, where he had frequent Disputations against the *Sarazens*, *Jacobites* and *Nestorians*. Then he returned to *Genoa* and *Paris*, to confirm his Disciples in his Doctrine, and again desired a Permission of Pope *Clement V.* to teach at *Rome*, and being again refused, he returned into *Africk*, where he was put in Prison; but being delivered from thence at the Intreaty of the People of *Genoa*, he landed at *Pisa*, having lost all his Books in his Voyage by a Shipwreck. He then set himself to preach up the Holy War, and having gathered a good Summ of Money in *Italy* for that end, he came to Pope *Clement V.* at *Avignon*; but not meeting with a kind Reception from him, he returned to *Paris*, where he taught, till the Council of *Vienna*, to which he went, and was earnest with them to establish Colleges in all places, where he had taught the Oriental Tongues, to unite all the Military Orders of Monks into one, to undertake the Holy War, and to condemn the Writings of *Averroes*; but these Propositions were not regarded by the Council. The rest of his Life is very fabulous. Some say, that after he had travelled into *France* and *Spain*, and sailed into *England* [to solicit those Kings to undertake the Holy War] where he exercised Chymistry; he returned into *Majorca*, from whence he again passed into *Africa*, and was imprisoned there by the *Sarazens*; who treated him so ill, that he died of his Blows, as he returned in a *Genoa* Ship, June 19. 1315. in the 80th. Year of his Age.

The Knowledge and Learning of *Raimundus Lullus* was as extraordinary, as his Life. He found a Secret, by ranging certain general Terms under different Heads in a Method, which he had contrived, to make such a Hotch-potch Language fit to talk of all manner of Things, and

yet the Hearers shall understand nothing particularly by it; So that after a Man has heard a *Lullist* talk a long time upon any matter, he is no wiser, nor learned, than he was before. They, that will take the Pains to learn this Method, may read his *Introduction*, which is the first of his Works; and his *Cabala*, which is his second; in which he explains himself in a brief manner. He has written also his Principles of Philosophy, which are nothing else but *Logick*, accommodated to his Method; his Rhetorick; his great Art, which contains an Application of his Method to all sorts of Subjects; his Book of the Articles of Faith, in which he proves Religion by Reason: These Works are printed with some Commentaries of the *Lullists* at *Strasburg* in 1651. but there are a great Number of other Works written by this Author, printed severally in divers places; and among others, the Philosophy of Love; which is one of his principal Works, composed in 1298. and printed at *Paris* in 1516. A Treatise of Substance and Accident, in which he undertakes to prove the Trinity by Reason; composed in the Year 1313. and printed at *Valencia* in *Spain* in 1520. A Tract of the Nativity of *Jesus Christ*, composed in 1310. and printed at *Paris* 1499. His Treatise [called *Blanquerma*, or] of the five States of Men, viz. Married, Monks, Prelates, Cardinals, and Popes; printed at *Valencia* in Spanish, in 1521. A Treatise of Prayers, Meditations, and Contemplations; or, Of the Lover and Loved, printed at *Paris* in 1505. The Praise of the Virgin, or the Art of Inventions; printed at *Paris* in 1499. with his Book for the Clergy, and his Treatise intituled, the Phantastick; in which he makes a Defence for himself, and confutes the Title, which some had given him of a Phantastical Person, written in 1311. His Book of Proverbs, printed at *Paris* in 1516. A Commentary upon the first Chapter of the Gospel of *St. John*, printed at *Amiens* in 1511. A Disputation, which he had with [Homerius] a *Sarazen*, in 1308. printed at *Valencia* in 1510. The Disputation of five learned Men, written in the Year 1294. printed at the same place in 1520. His Questions upon the four Books of the Sentences composed in 1298. printed at *Lyons* 1491. and at *Palermo* in 1507. with the Questions of *Mr. Thomas d' Arras* resolved according to Art. A Treatise of the Immaculate Conception, printed at *Brussels*. The Tree of Knowledge, printed at *Lyons* in 1514. and 1515. and several other Philosophical Works printed at other places. For as for those Treatises, Of the Invocation of Demons, Of the Secrets of Nature, and other Books of Chymistry, printed in several places, they are very wicked Books, which are none of *Raimundus Lullus's*, but of *Raimundus de Tarraga*, a converted Jew; which contain in them many Errors, and manifest Follies. Out of the Works of *Raimundus Lullus*, *Nicholas Eymericus* hath extracted an hundred erroneous Propositions, which he presented to Pope *Gregory XI.* that they might be condemned, with all his Works: That Pope caused them to be examined, and at last condemned; but *Peter King of Arragon* wrote to his Holiness to revoke his Sentence; and desired him by a Letter dated Jan. 7. 1377. to send the Examination of the Books of *Raimundus Lullus* immediately; but it had no effect. As to the Errors which are imputed to him by *Eymericus*, we must own, that several of the Propositions which he hath recited, may be defended; but some of them are unsufferable, that the Method of *Raimundus Lullus*, and his Way of reasoning, is no way helpful to the Knowledge of things; and that by his Principles, an Error may be maintained as well as the Truth.

John of Friburg, surnamed *Runfick*, a Monk of the Order of the Friars-Precachers, and Bishop of *Osma* in *Hungary*, the most able Preacher of his time, and so Pathetick, that having preach'd at *Colen* against Usury, he made the People drive out all the Usurers of the Town. He flourished in the beginning of this Age, and died in the Year 1314. after he had left his Bishoprick, and was retired into a Convent of his own Order. He made a Summ for Preachers, printed at *Rutlingia* in 1487. A grand Summ for Confessors, divided into four Parts, printed at *Lyons* in 1518. A Gloss upon the Summs of *Raimundus de Pennaforti*, which is joined with the Impression of the former Summ [at *Rome*] in 1603. The Authors of the *Bibliotheca Prædicatorum* [i. e. the Collection of the Author of the Order of the Friars-Precachers] makes mention of a Commentary of this Author upon the Books of the Sentences, and Glosses upon the Decrees [and some other of his Writings, but they are none of them publick.]

Ægidius Romanus, or *Giles* of *Rome*, of the House *Ægidius* of *Colonna*, a Monk of the Order of the Hermites Romanus; of *St. Augustine*, Studied at *Paris* under *Thomas Aquinas*; whose Doctrines he always held and defended. He was made the Master of *Philip the Fair*; and taught Philosophy and Divinity in the University of *Paris*. In the Year 1292. he was constituted General of his Order, and

and promoted in the Year 1294. by Pope Boniface to the Archbishopric of Bourges, by the consent of Philip the Fair. Some say he was made a Cardinal in 1315. but it is a false Opinion. He died Decemb. 22. 1316. He had made several Books in Philosophy and Divinity, which got him the Name of Doctor Fundatissimus, [the most well-grounded Doctor.] The Books of his, which are in Print, are, A Question about the Ecclesiastical and Temporal Powers, composed in 1304. upon the Occasion of the Difference between King Philip the Fair, and Pope Boniface, containing six Articles; in which he shews,

1. That God hath established both those Powers. 2. That they are distinct and several. 3. That God, in re-establishing the Spiritual Power, hath not given him any Temporal Dominion. 4. That the Temporal Power is not subject to the Spiritual, but only in Spiritual Causes. 5. That the King of France holds his Kingdom of none but God, and has no other Superior. He next answers the Objections brought against this Doctrine. This Treatise is in the second Tome of Goldastus's Monarchia, p. 95. The Defence of St. Thomas's Books against the Correctory of William de la Mare, printed at Venice in 1601. and 1624. A Treatise upon the four Books of the Sentences, printed at Basil in 1513. A Commentary upon the first Book of the Sentences, printed at Venice in 1571. Some Questions upon the second Book of the Sentences, printed in the same City in 1581. Certain Questions upon the third Book of the Sentences, printed at Rome in 1623. A Treatise of the Being, Essence, Knowledge and Motion of Angels, printed at Venice in 1598. A Tract of Original Sin, printed at Oxford in 1479. A Treatise of the Subject of Divinity, and some other small Tracts, printed at Venice in 1501. A Comment upon the six Days Work of the Creation, printed at Venice in 1521. Three Books of the Government of Princes, made in favour of Philip the Fair, printed at Rome 1482. and at Venice 1598. Bellarmine makes also mention of these following Treatises, written by the same Author, as if they were printed. Nineteen Lectures upon the Song of Songs. A Commentary upon the Epistle to the Romans. An Exposition upon the Chapters, Firmiter, & Martha. A Treatise of the Body of Jesus Christ, or certain Theorems upon the Sacrament of the Altar. A Treatise of the Distinction of the Articles of Faith. A Writing of the Renunciation of the Pope. Another Writing composed upon the Occasion of a Clerk not worthily promoted to the Office of a Subdeacon. A Question, viz. Whether Kings can dispose of the Goods of their Kingdoms: A Treatise against Persons exempt: A Writing concerning the Influence of God upon the Blessed; Another of the Praises of Divine Wisdom. A Treatise of the Defect of the Evil of Fault. A Tract of Predestination, Of Prescience, Paradise, and Hell. There is also mention made of all these Works by Trithemius; and besides of a Commentary upon the Epistles of St. Paul, A Treatise of the Office of the Mass, an Abridgment of Divinity, and divers Sermons [but we have not come to the sight of any of them.] I pass over his Philosophical Tracts, both printed and MSS. which are very numerous; for he commented upon all the Books of Aristotle, and several other Books. The Works upon the Lord's Prayer, and the Angel's Salutation [of Mary] belong not to Giles of Rome, but some other Author.

Gulielmus Durantus, or William Durant, the Nephew of the famous Canonist Durantus, Bishop of Menda, of whom we have spoken in the last Age, was Archdeacon to his Uncle, and succeeded him in his Bishopric in 1296. and governed that Church, till 1328. Being summoned to the Council of Vienna in 1310. by Pope Clement, he composed an excellent Treatise of the Manner of celebrating a General Council, divided into three Parts, in which he hath collected and disposed under several Titles, a great number of Rules out of Councils and Fathers, to reform the Abuses and Disorders of all sorts of States and Conditions, and particularly the Popes and Court of Rome, Prelates, Clergy, and Monks. Philip Probus, a Lawyer of Bourges, caused this Work to be printed at Paris in 1545. and dedicated it to Pope Paul III. to the Cardinals, Bishops, and Abbots, and other Christians, who were to meet in the Council of Trent, as very useful to those, that would endeavour a Reformation of Manners among Christians. It hath been since printed at Paris in 1535. and lastly, in a Collection of several Works of the same Nature; which heretofore Mr. Faure, a Doctor of the Faculty of Divinity in Paris, caused to be printed there by Clousier, in 1671.

The Time is not certainly known, when Victor Porchet de Salvaticis, a Carthusian of Genoa flourished; but 'tis probable, it was about 1315. He composed a Treatise, intitled, A Conquest for the Defence of the Christian Religion against the Jews, printed at Paris 1520. by the Care of Augustine Justinian Bishop of Nebio in Corsica. He shews a great deal of Jewish Learning and Reading

of their Books in it. He has made use of a Book written by Raimundus Martin, called, Pugio Fidei, i. e. The Sword of Faith; out of which he owns, that he hath transcribed much of what he has written in that Work. Malachias, a Grey-Friar, a Divine of Oxford, and Preacher to Edward II. King of England; was in very great Reputation at the Beginning of this Age. We have a Treatise of Piety written by him, and printed in 1518. by Henry Stevens, named, Of the Poison of Mortal Sins, and their Cure.

William le Mair, or Gulielmus Major, a Penitentiary and afterwards Bishop of Angers, governed the Church of that City from 1290. to 1314. in which Year he died. He wrote an History of what passed in his Church, while he was Bishop, published by Mr. Luke Dacherius in the tenth Tome of his Spicilegium, p. 247. and has made a Collection of the Synodal Orders and Decrees of his Predecessor Nicholas Gelant and of his own, made in the Synods held twice a Year, viz. at the Feast of Pentecost, and on St. Luke's Day, from the Year 1271. to 1314. in which there are many remarkable things concerning Discipline; which are also published by Father Dacherius, in the 11th. Tome of his Spicilegium, p. 201.

William de Mandagot, or Gulielmus Mandagotus, born of the illustrious Family of Lodeve, Archdeacon of Nismes, and Provost of Tholouse; was made Archbishop of Embrun by Boniface VIII. in 1295. from whence he was translated to Aix, and at last made Cardinal-Bishop of Præneste by Clement V. in 1311. after whose Death the Italian Cardinals intended to make him Pope. He composed the sixth Book of the Decretals, and made a Treatise of the Election of Prelates, printed at Colen in 1573. and in other places. He died at Avignon in November 1321.

Berengarins de Fredol, Canon, and after Chanter of St. Nazarus, Abbot of St. Aphrodisius of Beziers, and afterward made Bishop of that City in 1298. a famous Canonist, composed the sixth Book of the Decretals with Richard Siennensis, and Gulielmus de Mandagot. He hath dedicated an Explication in an Alphabetical Order, upon the Summ of Cardinal Ostiensis, to which he gave the Title of Oculus, which was printed with that Summ at Basil. He wrote also a Treatise about Excommunication and Interdiction, which is found in MS. in the Library of Mr. Colbert, Cod. 249. and 3345. He was appointed Cardinal-Priest by the Title of the S. S. Nerius and Achilles by Clement the Vth. and in the Year 1309. he was made Cardinal-Bishop of Freseati, and died in 1323. June 10. He had a Nephew, who was made Bishop of Beziers in 1309. and made Cardinal-Priest in the room of his Uncle, and afterward Cardinal-Bishop of Porto, in the Year 1317.

Jacobus de Termes, Abbot of Charlien, an Abby of Cisterians in the Diocess of Senlis, composed in the Year 1311. during the Sitting of the General Council of Vienna, a Work against those, who opposed the Exemptions and Privileges of the Monks, and chiefly against Giles of Rome, Archbishop of Bourges. This Treatise is printed in the fourth Tome of the Bibliotheca Cisteriorum [i. e. the Collection of the Writers of the Cisterian Order] p. 261.

Antonius Andreas, a Grey-Friar of Arragon, and Scholar of Scotus, flourished from the beginning of this Age to the Year 1320. He composed a Commentary upon the Books of the Sentences, printed at Venice in 1578. and 1584. A Book about the Principles of Gilbert Porritanus, printed at the same place in 1512, and 1517. divers Comments upon the Books of Aristotle and Boethius, printed at the same Place in 1480. 1509. and 1517.

Harvæus Natalis, a Britain in France, and a Friar-Preacher, of whom he was the fourteenth general made in 1318. hath composed a Comment upon the four Books of the Sentences, printed at Venice in 1405. and at Paris in 1647. Four great quodlibetical Questions printed at the same place in 1513. A Treatise about the Pope's Authority printed at Paris, with his Commentary on the Sentences in 1647. and an Apology against those who opposed the Order of the Friars-Preachers, and reproached them that they did not lead an Apostolical Life, printed at Venice in 1516. He died at Narbonne [Aug 10.] in the Year 1323.

Ptolemæus Lucensis, a Monk of the Order of the Friars-Preachers, a Scholar of St. Thomas Aquinas, and Confessor to John XXII. was made Bishop of Torcello in 1321. hath composed Annals from the Year 1060. to 1303. and a Chronicon of the Popes and Emperors. These two Works were printed at Lyons in 1619. There is found in several Libraries an Ecclesiastical History of this Author, divided into 24 Books to the Year 1303. which is sometimes quoted by Rainaldus.

Philip, an Abbot of the Cisterian Monks, and afterward made Bishop of Aichstet in the Year 1305. died in the Year 1322. He wrote the Life of St. Walpurgis, Abbess of Hildesheim, at the desire of Anne Queen of Hungary,

Gaby, the Emperor *Albert's* Daughter. He took it out of the Collections of *Wolfartus*. It is in the fourth Tome of the Collections of *Canisius*. He hath also composed an History of the Patrons and Bishops of *Aichstat*, published by *Gretser*, and printed at *Ingoldstadt*, in the Year 1617.

Hugo Pratenfis, sive de Prato. Florido born at *Pratum*, a Town near *Florence*, a Dominican Monk, died in the Year 1322. He was one of the most famous Preachers of his Time. His Sunday Sermons upon the Gospels and the Epistles for the whole Year, and upon the Festivals of the Saints, have been printed at *Lyons* in 1528. and those of *Lent*, at *Venice* in 1578. and 1584. [8.]

John of Naples. *Johannes de Neapoli*, or *John of Naples*, a Friar-Preacher, flourished in the Beginning of this Age, and died about the Year 1323. He taught some time at *Paris*, and there are printed at *Naples* 42 Questions of Philosophy and Divinity, which he explained at *Paris*. His other Works, which are a Commentary upon the Sentences, his quodlibetical Questions, and his Sermons [are mentioned by *Altamura* in *Bibl. Predic.* but] were never printed.

Petrus Aureolus. *Petrus Aureolus*, a Native of *Verberie* upon *Oise*, a Grey-Friar, after he had taught Divinity for a time at *Paris*, was made Archbishop of *Aix* in 1321. The Year of his Death is not known, but some believe, that *Jacobus de Concos* succeeded him the next Year; and if that be true, 'tis not like, that he lived long. We have the Comment of this Author upon the four Books of the Sentences, of which the first Book was printed at *Rome* in 1596. and the three other with his quodlibetical Questions in 1605. He also made an Abridgment of all the Bible, according to the Literal Sense, printed at *Venice* in 1507. and 1571. at *Strasburg* in 1514. at *Paris* in 1565. and 1585. This Author also hath some Sermons upon the Immaculate Conception, printed at *Tholouse* in 1514. He composed also several others upon the whole Year, which are not yet made publick, no more than his Writings, intitled, The Distinctions of the Rose, and his Treatise of Poverty, and the poor use of Things, which is said to be in MS. in the Monastery of the Grey-Friars at *Seez*. He is commonly surnamed, *Doctor facundus*, The Eloquent Doctor.

Nicholas Trivet. *Nicholas Trivet*, or *Trivet*, the Son of Sir *Thomas Trivet* of *Norfolk*, was brought up at *London*, among the Dominicans, and entered into their Order. He received the Drs. Cape at *Oxford*, and went to *Paris*, where he compleated his Studies. Being returned to *London*, he was made Prior of the Dominicans in that City, where he died in 1328. being 70 Years of Age, in great Reputation for his Holiness. *F. Dacherus* in the eighth Tome of his *Spicilegium*, has published a Chronicle of this Author from 1136. to 1307. In every Year he observes the Years of the Popes, Emperors of the West, Kings of *France* and *England*, and relates the Accidents at large, particularly those that related to the History of *England*, and his own Order. There is also another Work of this Author printed at *Tholouse* in 1488. and at *Venice* in 1489. which is a Commentary upon the Books of *St. Augustine*, *De Civitate Dei*. Divers MS. Treatises of this Author are found in the Libraries in *England*; and among others, an History of the Acts of the Emperors, Apostles, and Kings [in *Magdalen-College Library* at *Oxford*, Cod. 138.] A Commentary upon the Book of *Boethius de Consolatione*, [in the publick Library at *Cambridge*, Cod. 236.] Flowers upon the Rule of *St. Augustine* [in the *Lumleyan Library*, Cod. 291.] and a Treatise upon the Mass [in *Merton College Library* in *Oxford*, Cod. 147. No. 1. and in the Archbishop of *Canterbury's* Library at *Lambeth*, and elsewhere.]

Augustinus Triumphus. *Augustinus Triumphus*, of *Ancona*, an Hermite of the Order of *St. Augustine*, flourished from the Year 1274. when he was present at the Council of *Lyons*, to 1328. when he died at *Naples*, April 2. in the 85th Year of his Age. He composed a Summ concerning the Ecclesiastical Authority, dedicated to Pope *John XXII.* and printed at *Augsburg* in 1473. and at *Rome* in 1479. and 1582. He first began a Book, called, *Milleloquium*, out of the Writings of *St. Augustine*, which was after finished by *Bartholomew Urbinus*. Some attribute to him certain Commentaries upon the Lord's-Prayer, the Angelical Salutation, and the *Magnificat*, printed [at *Rome*] in 1590. and 1592. which some impute to *Stenhus de Engubio*. But *Trithemius* makes mention of the last of these Commentaries in his Catalogue of the Works of *Augustine of Ancona*, and of certain Commentaries of the same Author, upon *Ezekiel*, upon the New Testament, upon the four Books of the Sentences, a Book of quodlibetical Questions, a Treatise of the Spirit against the *Greeks*, a Work upon the Entrance into the Land of Promise, A Treatise of the X. Strings, and a Book of the Powers of the Soul; Sermons upon all the *Sundays* in the Year, and the Saints Days. But we have none of these Works: They are kept close in some Libraries [viz. at *Ancona*, and in the Vatican.]

Albert of Padua. *Albert of Padua*, an *Augustine* Hermite, the Scholar of *Agidius Romanus*, and a Dr. of *Paris*, died in that City in the Year 1323. or 1328. He composed a Commentary

upon the Books of the Sentences; and others upon the Pentateuch, Gospels, and *St. Paul's* Epistles, which are kept in MS. at *Padua*. His Sermons only are printed at *Paris* in 1544. and 1550. and at *Venice* in 1584. and his Explication of the Gospels upon all the *Sundays* of the Year at *Venice* in 1476.

Joannes Bassolis, a Grey-Friar, a Scholar of *Scotus's*, commonly called *Doctor Ordinatus*, the most Orderly in the Order, flourished about the Year 1420. and taught at *Rheims* and *Mechlen*. He has a Comment upon the four Books of the Sentences printed at *Paris* in 1517. [where also some Miscellanies of his in Philosophy and Physick were also printed; when he died is not known.]

Jacobus de Lausanna, a Monk of the Order of the Friars-Preachers, a Dr. of *Paris*, and after the Provincial of his Order, is the Author of a great Work of Morality, divided into twelve Books, and printed at *Limoges* in 1528. and of several Sermons, which are also printed. The Time and Quality of this Author are not very certain. Some have written, that he was a Licentiate at *Paris* in the Year 1317. others make him Bishop of *Lausanna*, about 1320. but there is no Certainty of it, for it is more probable, that he took his Name from *Lausanna*, because he was born in that City.

Henry de Carret, a Grey-Friar, made in the Year 1300. Bishop of *Lucca*, by *Boniface VIII.* and driven from his Bishoprick in the Year 1326. by *Lewis of Bavaria*, hath composed a Treatise upon the Prophet *Ezekiel*; which is in MS. in Mr. *Colbert's* Library.

Dominicus Grenerius, a Doctor of *Paris*, a Preaching-Friar, Apostolick-Penitentiary, was made Mr. of the Holy Palace by Pope *John XXII.* in the Year 1326. and promoted the same Year by the same Pope to the Bishoprick of *Pamiez*, hath made Postills upon all the historical Books of the Bible; which are found in the Library of Mr. *Colbert*, Cod. 114, 115, 116, 117, 118. He lived till after the Year 1342.

Petrus Alverniensis, or *Peter of Auvergne*, a Canon of the Church of *Paris*, composed a Summ of quodlibetical Questions about 1320. 'Tis in Mr. *Colbert's* Library, Cod. 963.

Vitalis Furno, a Native of *Bazas* [in *Guienne*] a Grey-Friar, was employ'd by Pope *Clement V.* to examine the Errors of *John Oliva*, and made Cardinal of the Title of *St. Martin* in 1312. *John XXII.* gave him the Title of the Bishoprick of *Albania*, after the Death of the Cardinal of *Aux*, which happened in 1320. He maintained in the Consistory in the Year 1322. against the Judgment of the Pope, That it was not Heretical to assert, That neither Jesus Christ, nor his Apostles had nothing of their own, but lived in Common, and was so bold as to declare, that it was an Heresie to hold the contrary; but the Pope being very much enraged against him, he begged pardon, and retracted his Assertion. He died 1327. He hath left us a Book, called, *Speculum Morale*, or a Moral Look-glass upon the Scripture; which puts a Mystical Sense upon almost all Passages both of the Old and New Testament. This Work was composed by this Author in 1305. and printed at *Lyons* in 1513. and at *Venice* in 1514. and 1600. where also the Comments of this Author upon the Proverbs of *Solomon*, upon the Four Gospels, and the Revelation are printed. The Treatise upon the Preservation of Health, and the Cures of Diseases, printed in his Name at *Mayence* in 1531. belong to an Author of greater Antiquity, who lived in the time of *Bela* King of *Hungary*, of whom he speaks; as Mr. *Baluzius* has already observed. They, who have written of the Authors of the Order of *St. Francis*, do make mention of some other Works of this Author in MS. and among others, his Commentaries upon the Sentences, which are said to be in the Vatican Library.

Marinus Sanutus, or *Sanudo*, surnamed *Torsellus*, from an Instrument so called, of which he was the Inventor, a Native of *Rivoalti*, a Town under the States of *Venice*, after he had spent his Youth in an Expedition to the Holy Land, composed a Work to which he gave the Title, The Secrets of the Faithful of the Cross, in which he undertakes to prescribe a Way, how the Christians may recover the Holy Land, divided into three Books. In the first Book he shews, That the way to weaken the Infidels, is to hold no Trade nor Commerce with them. In the second he shews, How they must be attacked, in what Places, and with what Forces. In the third, he gives an History of the Holy Land, and the Expedition of the Christians thither; that he may instruct them in such Methods, as may succeed in the Conquest of it, by avoiding the Faults of the one, and imitating the Conduct of the other. *Sanutus* presented this Work in the year 1312. to Pope *John XXII.* with Geographical Tables, and dedicated it to the Kings of *France*, *England* and *Sicily*, exhorting them to undertake the Conquest of the Holy Land. He hath also written several Letters upon the same Subject to the Princes, Cardinals and Prelates, which are printed at the End of his Work, published by *Bogarsius* in his Collection, intitled, *Gesta Dei per Francos*, The Acts of God done by the French, printed at *Hanover* in 1611.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.
Alexander de S. Elpidio, a City of Italy near Rome, was chosen in 1312. General of the Order of Augustine-Hermits, and made in the Year 1325. Archbishop of Ravenna, composed by the Order of Pope John XXII. a Treatise about the Jurisdiction of the Empire, and Authority of the Pope, divided into two Books, and printed at Lyons in 1498. and at Ariminum in 1624. It is said, That there are some MS. Treatises of the same Author; and among others, a Treatise of Evangelical Poverty and the Unity of the Church [with some Commentaries upon Aristotle's Works, preserved in the Library of the Augustine-Friars at Bononia, by Josephus Pamphilus, in Chron. Erem. p. 46.]

Alvarus Pelagius, a Native of Galicia in Spain, Dr. of Law in the University of Bononia, entered into the Order of Grey-Friars in 1304. when he had studied Divinity at Pisa, and afterwards at Paris under Joannes Scotus. He was made by Pope John XXII. about the Year 1330. Apostolick Penitentiary, and afterwards honoured with the Dignity of Bishop of Coronna in Achaia: and lastly, made Bishop of Silves in Portugal. He defended John XXII. against Michael de Caceras. We have an excellent Treatise composed by him, called, *Planctus Ecclesie* [i. e. The Churches Complaints] dedicated to Petrus Gomarus General of his own Order, which he finished at Compostella in 1347. and has been printed at Ulm in 1474. at Lyons in 1517. and at Venice in 1560. A Summ of Divinity printed at Ulm in 1474. A MS. Treatise, which is found in the Vatican Library, and in Mr. Colbert's Cod. 2071. intitled, *Collyrium Fidei contra Hereses*, [i. e. A Salve to preserve the Faith against Heresies.] A long Discourse of the Vision of souls made before Pope John XXII. in which he defends the Judgment of that Pope. It is in MS. in the Library of the Grey-Friars at Toledo. Trithemius makes mention of a Treatise of this Author, intitled, *The Mirror of Kings*, and an Apology divided into four Books. The Treatise of Alvarus Pelagius, *De planctu Ecclesie*, is divided into two Books. In the first, he treats of the State of the Church, its Foundation, Jurisdiction, Power, and Sanctity; the Pope and Cardinals Authority. In it he maintains as well the Temporal, as Spiritual Sovereignty of the Pope; That none can appeal from his Judgment; that he has none that can judge him upon Earth; that he has two Swords; that he is above Emperors and Kings, and may depose them. He also in it treats of the Pope's dispensing Power, the Authority of his Legates, Ecclesiastical Censures, and the Power of Bishops, Duty of Kings, Qualities of the Church, and particularly its Unity; Of Schism and Schismaticks. The second Book contains many passionate Declamations against the Disorders and Unruliness of the Members of the Church of all Degrees, and the Means to remedy them. In it he also treats of the Obligation of Bishops to Residence, of Simony, of such Faults as the Popes may be guilty of, of their Obligations and Duties; as also of the Cardinals, Patriarchs and Bishops. He describes the Vices into which they commonly fall, and spares not the Abbots and Monks. From the Clergy he passes to the Laity; and having run through all Estates and Employments, Conditions, Ages and Sexes, he discovers their Sins, to which they are subject, and opposes the Errors of the Begards. In it also he debates the Question about the Poverty of Jesus Christ and his Apostles, and endeavours to reconcile the Decretal, *Exiit*, with the Opinion of John XXII. and proves, that it is not Heretical to assert that Jesus Christ and his Apostles had not any Dominion either in common, or particular to themselves, nor any Property, nor any Right of Use, but the more actual Usage of them. Upon this Subject he enlarges with respect to the *Franciscans*, and the Questions debated in Pope John XXII's Time, but defends his Constitutions notwithstanding; affirming, That it belongs to the Pope to explain the Rule. He after speaks of the other Virtues of the Monks; as their Obedience, Humility, Charity, Silence, and the opposite Vices, and ends this Work with an Explication of the seven Gifts of the Holy Spirit.

William Ockam, born in a Village of the same Name in the County of Surrey, in England, a Grey-Friar, and surnam'd, *The Singular Doctor*; was the Head, or Leader of the Sect of School-men, called, *Nominals*, because they did not multiply Things according to the Difference of their Names; but attempted to know, and explain the Proprieties of Terms. He flourished in the University of Paris in the Beginning of this Age, and made a Work of the Ecclesiastical and Secular Power, in the Defence of Philip the Fair, against Boniface VIII. He after fell in with a Party of his own Order, who maintained that Jesus Christ had nothing in Proper nor in Common, and was one of the great Adversaries of John XXII. who condemned him to Silence under the Penalty of Excommunication; but in the Issue, he declared himself openly for the Emperor Lewis of Bavaria, and for the Antipope Petrus Corbarius, and wrote against John XXII. who excommunicated him in 1330. whereupon he left France and went to Lewis of Bavaria, who received him favourably. He finished his Life

in that Court, and wrote always in his Defence, It is said, that he used to speak to the Emperor thus, *O Prince, defend me with thy Sword, and I will defend thee with my Pen.* and Writings of the Authors which flourished in the Fourteenth Age.
He died at Muzick [April 10] 1347.

His Works were never collected into one Body, but printed severally. They are of three Sorts: 1. Works of Philosophy. 2. Treatises of School-Divinity. 3. Books of Controversie. His Philosophical Books are, his Exposition upon Logick, printed at Bononia in 1496. A Summ of Logick printed at Venice in 1532. His Questions upon the eight Books of Aristotle's Physicks, printed at Strasburg in 1491. and 1506. His Natural Philosophy, or an Abridgment of a Summ taken out of the Books of Physick, printed at Venice in 1606. and at Rome in 1637. His Works of School-Divinity, are his Questions upon the four Books of Sentences, printed at Lyons in 1495. his *Centiloquium*, containing the whole Science of speculative Divinity in a hundred Conclusions, printed in the next Year in the same Place. A Commentary upon the first Book of the Sentences, printed in 1483. Seven quodlibetical Questions, with a Treatise upon the Sacrament of the Altar, or of the Body of Jesus Christ, printed at Paris in 1487. and 1513. at Strasburg in 1491. and at Venice in 1516. [and at Paris 1487. and 1513.]

His Books of Controversie against the Popes Boniface VIII. and John XXII. are put together by Goldastus into his Collection, intitled, *Monarchia*. The first is about the Ecclesiastical and Secular Power, in the form of a Dialogue between a Soldier and a Clergyman; in it he confutes the pretended Claim of Pope Boniface VIII. to a Superiority over the Temporal Affairs of Kings. This Treatise was printed before at Paris in 1598. The second is a Treatise, containing a Resolution to eight Questions about the Ecclesiastical and Secular Power. In it he discusses these following Questions, 1. Whether the Supreme Spiritual Power and the Supreme Temporal Power may meet in the same Subject, and whether the Pope hath them both? He recites the Reasons and Answers on both sides, and at last concludes, That although both these Powers may meet in the same Man, yet it is not at all fit, that they should meet in him; and that the Pope hath only a Spiritual Jurisdiction. 2. Whether the Lay-Power hath any Thing proper to it, which is immediately derived from God, and whether it depends on the Pope? He treats of this Question in the same Manner as the former, and gives us to understand, that the true Opinion is this, That Kings depend immediately on God, and not on the Pope, as far as concerns their Temporal Power. 3. Whether the Pope, and the Church of Rome have by the Appointment of Jesus Christ, a Power to give a Temporal Jurisdiction to the Emperor and Kings, and whether they hold it from him? He recites the Reasons on both sides; but manifestly shews what Opinion he was of. 4. Whether the Election of a King of the Romans, or of the Emperor, entitles to a Supreme Power, and whether it depends upon the Ceremony of Unction used at the Coronation. He treats of the Distinction between the King of the Romans, and the Emperor, of the Right of Charles the Great to the Empire, and of the Right of his Successors, as well to the Empire, as Kingdom of France, of the Right of Election; and concludes, that the Electors in Choosing a King of the Romans, which he looks upon, as not differing from the Emperor, confer on him a Right to govern the Empire. 5. Whether in those Kingdoms, where there is a Succession established, the Unction performed by the Clergy, gives any Temporal Authority? 6. Whether Kings are subject to them that crown them? 7. Whether a King, who shall suffer himself to be crowned by any other Bishop, than him, to whom it belongs of Right, loses his Title of King, and his Regal Authority? 8. Whether the Canonical Election of the Princes Electors gives the King of the Romans a Right to any other than the Hereditary Countries. He treats of all these Questions after such a Manner, that though he does not plainly lay down his own Judgment, yet he shews where the Truth lies. In the End of his Treatise, he relates the Errors, of which John XXII. was accused, as well concerning the Poverty of Jesus Christ and his Apostles, as about the Vision of God. His third Work is a large Treatise in the Form of a Dialogue, divided into several Books, in which he examines the Questions controverted in his time, between John XXII. and his Adversaries in the same Method, as in his former Treatise. In the first Book he inquires, whether it belongs to Divines, or Canonists to judge of Heresies and Catholick Truths. In the second he lays down, what is Heresie, and what Catholick Truth. In it also he treats of several curious Questions concerning the Principles of Faith, and the Condemnation of Heresies by Councils and Popes. In the third he examines, who are Judges of Heresies, and shews, that none but such as are obstinate in their Error are to be treated as Hereticks; and so adds, what are the Conditions necessary to repute a Man an Heretick. In the fourth Book also he treats of the same Question, and pre-

scribes the Means to convince a Man of Obstinacy. In the fifth he shews, who may fall into Heresie, and particularly, whether the Pope or College of Cardinals may err; In it also he treats of the Primacy of the Church of *Rome*, and of the Infallibility of a General Council, and of the whole Church. In the sixth he treats of the Punishment of Hereticks, and particularly of a Pope, who is either suspected or convicted of Heresie; the Method of proceeding against him, the Judges which he may have upon Earth, and the Penalties which may be inflicted on him. He also considers, what share Lay-Princes have in the Decisions and Executions of such Judgments as concern the Faith. In the seventh he treats of such as give Credit to Hereticks, who defend and protect them, and particularly of such as follow an Heretical Pope; who obey him, and maintain his Heretical Doctrines and communicate with him. After he has explained these Questions in the first Part of this Dialogue, he opposes in the second the pretended Heresie of *John XXII.* concerning the Vision of God, and confutes the Reasons brought to excuse him. The third Part is divided into two Treatises. The first is about the Authority of the Pope, and the second about that of the Emperor. In the first Book he inquires, how far the Pope's Power extends it self, and whether he hath any temporal Authority. In the second he examines, whether it be convenient for all Christians to be subject to one Head, and the State of the Church to be Monarchical. Whether there may be several supreme Bishops, or independent Patriarchs. In the third Book he inquires what that Authority is, to which Men must yield a Belief under pain of Damnation. In it he handles many curious Questions concerning the Authority of Scripture, General Councils, Popes and Fathers in Matters of Faith. In the fourth, he discourses of the Supremacy of *St. Peter*, viz. Whether Jesus Christ made him the Head and Prince of the Apostles, and whether he had Power over them. It is easie to discern, that he is for the Affirmative.

In his second Treatise, which is concerning the Power of the Emperor, he examines in the first Book, Whether it is convenient that all the World should be subject to one Prince; how far the Authority of the Emperor extends; whether it depends upon the Pope, or God only; whether the Empire may be translated, divided, or separated. In the second he treats of the Emperor's Authority in Things temporal; declares the Difference between the spiritual Power of the Pope, and that of the Emperor; and shews, how far the Power of this latter extends. In the last Books, he discourses of the Emperor's Power over the Persons of Churchmen, and Revenues of the Church; He inquires, whether the Right of choosing a Pope belongs to him, or the *Romans*; whether these last may inroach upon him, if the Emperor be the Pope's Judge, and have Authority over him. He had promised in the Preface to the third Part of that Work, seven other Treatises; The first concerning the Behaviour of *John XXII.* whether he died an Heretick, or orthodox Person. The second, of the Life of *Lewis of Bavaria*, to shew, whether he were a lawful Emperor or no. The third of the Carriage of *Benedict XII.* whom several acknowledged to be Pope. The fourth of the Life of *Friar Michael Casena*. The fifth of the Behaviour of *Friar Gerard Odonis*, whom some reputed the lawful General of the Grey-Friars. The sixth of the Demeanour of *William Ockam*. And the last, of the Conduct of the Princes, Bishops, and other Christians, who had adhered to, favoured and maintained those of whom he had spoken. These Treatises, 'tis not certain, whether they were ever finished by *Ockam*, or whether they are lost.

But we have two treatises more of this Author's against *John XXII.* The one intitled, An Abridgment of the Errors of Pope *John XXII.* as well in respect to the Poverty of Jesus Christ, and his Apostles, as about the Vision of God, the Trinity, and Power of God, in which he answers the Reasons brought to excuse that Pope, and accuses *Benedict XII.* to have been a Favourer of the Heresies of *John XXII.* and to have broached a new one, in forbidding that when any Question is brought to the Pope, to choose either the negative or the affirmative Part, before the Pope has decided it. The other is a large Work, intitled, *Ninety Days*; because he spent so much time in composing it; in which he confutes word by word the four Decretals of *John XXII.* *Quia vir reprobus*, *Ad conditorum*, *Cum inter*, and *Quia quorundam*.

Lastly, There is also another Treatise of *Ockam's* composed upon the Occasion of the Divorce of *Margaret* Dutcheß of *Carinthia*, and the Son of the King of *Bohemia*; in which he explains the Right of the Emperor and Princes in Matrimonial Causes. All these Books of Controversie are found, as we have observed in the first and second Tome of the *Monarchy* of Goldastus, and have been printed severally at *Lyons* in 1496. There is in the Library of *M. Colbert*, a MS. Treatise of *Ockam's* against *Benedict XII.* divided into seven Books; and a Letter to the General Chapter of the Grey-Friars met in 1334. at *Affise*.

Marsilius Patavinus, or *Marsilius* of *Padua*, surnamed *Menandrinus* a famous Lawyer of his time, stoutly defended the Party of the Emperor *Lewis* of *Bavaria* against the Pope; and about the Year 1324. composed a large Work upon that Subject, intitled, *A Defender of the Peace against the Jurisdiction usurped by the Pope of Rome*, dedicated to which flou. the Emperor; It is divided into three Parts. In the first he settles the civil and temporal Authority and Jurisdiction, its Extant and Bounds. In the second he shews the Nature of the Ecclesiastical Power, what is its Extent, and what Age. are the Effects of it, and how it differs from the civil Authority. In it he maintains, that the Church, properly speaking, hath no compulsive Authority or Jurisdiction; that all the Apostles were equal in Power; that all Bishops and Ecclesiastical Ministers have their Power immediately from God; that all Bishops have Power to decide Matters of Faith; that a General Council is the supreme Judge of the Church, and that the Government of the Church belongs to that; that the Bishop of *Rome* is not the Head of other Bishops, nor has any Primacy above them; that he is the first in a Council, and has Power to execute its Rules and Decrees. In it he also shews, wherein the Popes have exceeded their Authority and Power, as well in spiritual as temporal Things, and answers the Objections that may be made against that Doctrine, and the Passages of the Fathers usually against it. In the last Part he draws 42 Conclusions from the Principles laid down in the two former Books, of which these are some of the principal: 1. That only the Doctrine contained in the Divine, and Canonical Scripture, or that which is deduced from thence by the Interpretation of a General Council is true, and necessary to believe in order to Salvation. 2. That General Councils only can settle such Articles of Faith, as oblige us to believe them as necessary to Salvation. 3. That the Gospel does not appoint to compel Men by Mulcts, and temporal Punishments to observe the Commandments of the Law of God. 5. That no mortal Man can dispense with the Commands of the Gospel; and nothing but a General Council can forbid what the Gospel permits. 7. That the Popes cannot condemn to any secular or temporal Punishment. 14, and 15. That Bishops, as Bishops, have not any compulsive Jurisdiction; but it belongs to Princes only. 16. That Bishops can't execute their Excommunications, or Interdicts, but by the Authority of the Magistrates. 17. That all Bishops are equal by Divine Right. 18. That Bishops may excommunicate the Bishop of *Rome*, as well as he excommunicate them. 19. That they cannot give a Dispensation to celebrate such Marriages as are forbidden by the Law of God, and it belongs to Princes to dispense with such as are forbidden by human Laws, to legitimate Children, and make them capable not only to inherit, but to be promoted to Ecclesiastical Orders. 23. That it belongs to Princes to bestow Ecclesiastical Offices and Benefices. 27. That Magistrates for the publick Good, may make use of the superfluous Revenues of the Church. 29. That it belongs to them to allow, or hinder the erecting of Colleges, or Monasteries. 30. That it belongs to them only to punish Hereticks with temporal Punishments. 32. That a General Council can erect a Metropolis only. 33. That it belongs to Princes to call a General Council. 34, 35, and 36. That none but a General Council, or a Prince, can appoint Fasts, or new Days of Abstinence, canonize Saints, or make Rules of general Discipline. 38. That Evangelical Perfection requires a Poverty, which consisteth in having no Moveables, and enjoying Goods without Dominion, and without a Design of defending them, or recovering them before a secular Judge. 39. That Maintenance and Provision is due to Bishops and Ministers of the Gospel; but Men are not obliged to pay them Tithes if they have a Subsistence otherwise. 41. That it belongs only to a Prince, or a General Council to raise or depose the Bishop of *Rome*. These Conclusions plainly demonstrate, that *Marsilius* designing to defend the Rights of the Empire against the Attempts of the Popes, fell into the opposite Extream, and that he rather wrote as a Lawyer, than as a Divine; although in the second Part he quotes many excellent Passages of the Fathers, Councils, and Ecclesiastical Writers.

The same Author composed another Treatise after the former, concerning the Translation of the Empire, in which he gives us an History of the ancient State of the *Roman* Empire, the Translation of the *Greek* Empire to the *French*, and of the *French* to the *Germans*, and of the Institution of Electors, and a Consultation about the Divorce of *Jane*, the King of *Bohemia's* Daughter, and *Margaret* Dutcheß of *Carinthia*; in which he proves the Right of a Prince about Marriages. These three Treatises are inserted in the second Tome of *Goldastus's* *Monarchy*, and the first was printed by it self at *Basil* in 1522. and at *Frankfort* in 1612. *John XXII.* condemned this Treatise by an expresse Decree recited in *Raimalaus*. He was also opposed by *Alvarus Pelagius* in his Book, *De Placito Ecclesie*, by *Alexander de S. Elpidio*, by *Peter de Paludo*, and by Cardinal *Torrecremata*.

The same Question concerning the supream Power of the Kings, was also debated in France under Charles V. and the Pretences by which the Popes endeavoured to raise themselves above the temporal Jurisdiction of Kings, mightily opposed. Several other Treatises were made to defend the Sovereignty of Princes, and to prove that the Pope's Power did not extend to temporal Things. We have two considerable ones of them still extant.

The first is *Radulphus de Præles*, a Counsellor, and Master of Requests to the French King; who composed a Treatise in Latin, and afterward translated it into French by the said King's Order. The other is a large Treatise in Latin, composed also by the Order of the same Prince, intituled, *Somnium Viridarij* [or the Dream of the Orchard] in the Form of a Dialogue between a Clergyman and a Soldier. The Author of it conceals himself under the Name of *Philothæus Achillinus*, a Counsellor of the King; But some attribute it to *Philip Mazerius*, or *De Mazerius*, a Soldier, who was heretofore a Chancellor of the Kingdom of Cyprus, and after Secretary to Pope Gregory XI. and last of all put himself into the Service of Charles V. from which he retired into the Monastery of *Celestines* at Paris, where he died. These two Treatises are in the first Tome of the Monarchy of Goldastus. The other was printed in French at Paris in 1491. and in Latin 1503. and with the *Imprimatur* of the Parliament in 1516. *Radulphus de Præles* composed another Treatise, intituled, *Rex Pacificus*, of which he makes mention, and translated the Books of St. Austine, *De Civitate Dei*, into French, printed at *Abbeville* in 1486. and at Paris in 1531.

The Soldier *Mazerius* wrote also the Life of St. Thomas, or *Petrus Thomæus*, Archbishop of Crete, published by *Bollandus* on Jan. 29.

Ubertinus de Cassalis, a Grey-Friar, was one of the Chief of the Spiritual Part of the Monks against the Community, and maintained before Clement V. the Writings of *Petrus Oliva*. He also composed several Books in defence of that Party before and after the Council of Vienna, of which one of them begins with these Words, *Sanctitati Apostolicæ*, i. e. To the Apostolick Holiness; and the other with these Words, *Super tribus sceleribus*, i. e. Concerning three Wickednesses; and the last, which he composed since the Council of Vienna, with these Words, *Nè imposterum*, i. e. Left for the future. He defended himself before Pope Clement V. and obtained a Bull of Absolution. But he was accused anew by Friar *Bonagratia*, under the Papacy of John XXII. who assigned him for his Judge, *William* Cardinal-Bishop of St. Sabina, to whom the Friar presented a Writing in 1321. against the Behaviour and Writings of *Ubertinus de Cassalis*; in which he quotes the Writings, of which we have spoken. In the Year 1322. *Ubertinus* being asked his Opinion by the Pope concerning the Poverty of Jesus Christ; he answered in Writing, That Jesus Christ, and his Apostles as Heads of the Church, had Goods to distribute to the Poor, and Ministers of the Church; but if they be considered as private Persons, who attained and practised a Perfection in Religion, we must distinguish the two Ways of having any thing; the one civil and worldly, by which they had a Right to defend what they had, and recover it from any that had taken it; the other civil and natural, by a Right of common Charity; that Jesus Christ and his Apostles had nothing in the first Sense, but in the second they had all things necessary for Life: This Answer being read in the Consistory, was approved by the Pope; and *Ubertinus de Cassalis* defended it again in 1330. These two Treatises are published by Mr. *Baluzius*, in the first Tome of his Miscellanies. There are two other Books attributed to *Ubertinus*, the one intituled, *The Tree of a crucified Life*, printed at Venice in 1485. and the other, *The seven Estates of the Church*; printed in the same place, 1516.

Michael Casenas, who was chosen General of the Grey-Friars in 1316. undertook a Defence of the Opinion of the Divines of his Order concerning the Poverty of Jesus Christ, against John XXII. and caused it to be determined in a General Chapter held 1322. at Paris; that neither Jesus Christ, nor his Apostles had any thing in Proper. But maintaining the same Doctrine obstinately before the Pope at Avignon in 1327. he was arrested and put in Prison; but while he was proceeding further against him, he escaped, and appealed from all that John XXII. had done, or should do against him, and published his Appeal at Perugia; but notwithstanding this Appeal, the Pope published a Bull against him, by which he deposes him, and orders a General Chapter to be called by *Bertrandus de la Tour*, the Vicar-General of that Order, which was held at Paris; and in it the Deposition of *Michael de Casenas*, he was approved and confirmed. In the Year 1331. he caused another Chapter to be held about the same Subject, at *Perpignan*, to choose another General, and to reject the common Opinion of that Order concerning the Poverty of Jesus Christ. *Michael Casenas* wrote a Treatise, which he addressed to this Assembly to turn them from that Resolution; in which he accuses John XXII. of twelve Errors. He also sent

another Treatise to all the Monks of his Order, to engage them to maintain his Opinion; and presented a Petition to the Emperor, and the Princes of the Empire, against John XXII. in which he delivers and confutes the twelve Errors, of which he accused that Pope. These three Treatises are published in the second Tome of Goldastus's Monarchy. *Michael* flying to the Protection of the Emperor Lewis of Bavaria, valued not the Pope's Curses, but kept the Title of General of the Grey-Friars till the Day of his Death; which happened at Munich in 1343.

Joannes de Fundano, or *John of Gaunt*, so called from his native Country; was one of the Divines, who were of the Party of Lewis of Bavaria. He composed a Treatise of the Ecclesiastical Power. Goldastus at first believed, that that was the Treatise which bore this Title, *An Information of the Nullity of the Processes made by John XXII. against the Emperor Lewis of Bavaria*, composed in 1338. which he therefore published under his Name in the first Tome of his Collection; but he has since owned, as he declares in his Preface, that it is a different Work. He also observes, that *Marsilius Ficinus* hath published a Commentary of John of Gaunt, upon the Sentences; and some quodlibetical Questions; but we cannot find that Edition. We have only several philosophical Commentaries of that Author, printed in several places.

Bernardus Guido, a Native of Limoges, was born in 1260. Bernardus and entered into the Order of Friars-Precachers in 1280. and after he had been Prior of the Abbies of Albi, Carcassonne, Castres, and Limoges, was appointed Inquisitor against the Albigenes in 1305. and Procurator-General of his Order in 1312. Four Years after he was sent into Italy by John XXII. and received as a Reward for his Labour in 1323. the Bishoprick of Tuy in Galicia; from whence he was translated in the following Year to the Bishoprick of Lodeve. He died Dec. 13. 1331. He composed several Works; of which these are in the Library of Mr. Colbert, viz. A Catalogue of the Roman Popes, Roman Emperors, Bishops of Toulouse and Limoges, and Earls of Toulouse; A Chronicle, or Genealogy of the Kings of France; a Description of the Gauls; a Book of the Names of the Apostles; another of the Names of the Disciples; the Names of the Saints of the Diocese of Limoges; a Book of the Foundation of the Monks of Grandmont; another of the Monks of Artigia, and a third of the Foundation of the Monastery of St. Augustine of Limoges; a Treatise of the Times and Years of the Councils, and several Tracts of the Articles of Faith, and Sacraments of the Church; on the Ten Commandments, original Sin, the Office of the Mass, and of the Accidents that may happen in the Celebration of it; a part of his *Sanctorale*, or the Mirror of Saints. There are five other Treatises in the Library of the Friar-Precachers at Toulouse, viz. A Treatise of the Advantages of the Blessed; two Volumes of Sermons, and a Work intituled, *The Practice of the Office of an Inquisitor*. He also continued, and augmented the Book of *Stephen de Salagnac's* History of the Establishment of the Order of Friars-Precachers; the Mirror of Popes, Emperors, and Kings of France, to the Year 1322. dedicated to Pope John XXII. which is in the Library of the Friars-Precachers at Avignon. Such of these Works as have been printed, are as follow; two Lives of Clement V. and two other Lives of John XXII. published by Mr. Bosquet, and Mr. Baluzius in his Collection of the Lives of the Popes of Avignon; the Life of St. Fulcran, printed by Bollandus, Feb. 13. The Life of St. Glodesindis by Surinus, July 25. An History of the Monks of Grandmont, and the Monastery of St. Austine at Limoges to the Year 1313. by Father Labbé in his Bibliotheca. The Epistle Dedicatory, and Preface to his Mirror of Saints by the same Person, and the Acts of the Earls of Thoulouse, by Catellus.

Guido de Terrena de Perpiniano, a Native of Roussillon, a Doctor of Paris, and a Carmelite, was made General of his Order in 1318. and afterward appointed Inquisitor-General by Pope John XXII. who made him Bishop of Mallorca in 1321. from whence he was translated to the Bishoprick of Elne. He died Aug. 21. 1342. He composed a Sum of Heresies with the Confutation of them, dedicated to Gosselin Cardinal-Bishop of Albania, printed at Paris in 1528. and at Cologne in 1631. with an Harmony of the Four Evangelists. There is in the French King's Library a Commentary of this Author upon Gratian's Decrees, and a Treatise of the Perfection of Life, in Mr. Colbert's; where he treats of the Poverty of Jesus Christ, and his Apostles. He made this Treatise at Paris. Mr. Baluzius hath published the Synodal Decrees of this Bishop, in the Appendix of his Work, intituled, *Marcha Hispanica*, p. 1454. There is another Terrena, named *Arnoldus*, who is thought to be the Nephew of the former, of whom we have spoken. He was a Doctor of Law, and Sacrist of Perpignan, who flourished about the End of this Age, and wrote about the Year 1373 a Treatise of the Mass and Canonical Hours, and Theological Questions, which he compiled at Avignon; which Works are found in MS. in Mr. Colbert's Library.

Franciscus Mayronius, born at *Digne* in *Provence*, a Grey-Friar, a Scholar of *Scotus*, being Bachelor of Divinity in the University of *Paris*, first introduced by his Example, an Act in the *Sorbonne*, which is held from Morning to Night in the Schools of the *Sorbonne* by one Respondent without any President, and without Interruption. There he received the Doctor's Cap in 1323. and died at *Placentia* in 1325. His Comments upon the four Books of the Sentences, and some other Treatises of School-Divinity, have been printed at *Venice*, in 1517, 1520, 1556, and 1567. His Sermons upon *Lent*, and the Saints Days, were printed in the same City in 1491, and 1493. and at *Basil* in 1598. The following Treatises of the Poverty of Jesus Christ, and his Apostles, of the Cardinal Virtues and Vices, Of the Articles of Faith, Of Baptism, Of Humility, Of Indulgences, Of the Body of Jesus Christ, Of the Angels, Of Prayers for the Dead, Of Penances, Of Fasting, Of the last Judgment, Of the seven Gifts of the Holy Spirit, Upon the Lord's Prayer, and the *Magnificat*, were printed at *Basil* in 1498. He has an Explication upon the Ten Commandments, which is printed at *Paris* in 1619. Theological Truths upon *S. Austin*, and the City of God, printed at *Toulouse* in 1488. and at *Venice* in 1489. His Commentaries upon the Predicaments, upon the Categories, and upon *Aristotle's* Books of Physicks, were printed at *Venice* in 1517. and some other Works, yet in MS. are in several Libraries, [as that of Mr. *Waddingus*, and the Grey-Friars at *Leige*.]

Bertrandus de Turre, a Grey-Friar of the Diocese of *Coblenz*, and General-Minister of the Province of *Aquitaine*, was made Archbishop of *Salerno* in 1319. and in the following Year the Cardinal-Priest of *S. Vitalis* by *John XXII.* and lastly, Bishop of *Frescati*. He was appointed in 1328 Vicar, or Administrator-General of the Order of Grey Friars, and approved of the Deposition of *Michael de Cagenas* in the Assembly of the General Chapter of that Order held at *Paris* in 1329. He died in 1314. He composed several Sermons, which are in several Libraries; two Volumes of them are in the Library of Cardinal *de Bouillon*, and three in that of the *Sorbonne*. His Sermons upon the Epistles of the Year were printed at *Strasbourg*, in 1501.

Duranus de S. Porciano, a Village in the Diocese of *Clermont* in *Auvergne*, of the Order of Friars-Precachers, a Doctor of *Paris*, flourished in that University from 1313. when he was Licentiate, to 1318. when he was made Bishop of *Puy* or *Anney* by the Pope; from whence he was translated in 1326. to the Bishoprick of *Meaux*, which he governed to 1333. in which he is said to have died. His chief Work is a Treatise of Divinity upon the four Books of the Sentences, which he began when he was very young, and finished a little before his Death, as he himself tells us: In them he departs much from the Opinions of *S. Thomas* and *Scotus*, and taught several Doctrines very particular, and bold; which gave him the Name of the *Most resolute Doctor*. This Commentary was printed at *Venice* in 1561. several times, and at *Lyons* in 1595. He also composed a Treatise about the Ecclesiastical Power upon the Occasion of the Question, which was disputed upon that Subject in *France* in 1329. between the Bishops and *Peter de Cugnieres*; of whom *Peter Bertrandus* makes mention upon the sixth Book of the Decretals, which was printed at *Paris* in 1506. He also composed a Treatise against the Opinion of *John XXII.* about the State of Souls, but we have it not; as also an Instruction for his Clergy, and some Sermons.

Odericus de Port-Naon in *Friuli*, a Grey-Friar, after he had travelled a long time in the East, and preached the Gospel in *Asia* and the *Indies*, composed a Relation of the Wonders of the Eastern *Tartars*, which is in MS. in some Libraries in *England*, and a short Chronicle from the Beginning of the World to the Papacy of *John XXII.* Some Sermons and Letters.

Guido, Abbot of *S. Denys* in *France*, flourished about the Year 1320. and was Abbot of that Abby between *Giles de Pontoise*, who died in 1325. and *Walter de Pontoise*, who succeeded him in 1333. He made some Notes upon *Usuardus's* Martyrology, which is in MS. in the Library of *S. Victor*.

William of Nottingham, a Canon and Chanter of the Church of *Tork*, and after a *Franciscan* Monk, flourished in *England* about 1320, and died *Octob. 5.* 1336. None of his Works are printed, but there are several of them in the Libraries of *England*; and among others some Questions upon the four Gospels, Reflections upon all the Gospels of the Year, Questions upon the Lord's Prayer, and a Treatise against the Errors of *Pelagius*.

William Mount, an Englishman, Canon of *Lincoln*, flourished in 1330. and composed several Works; which are in MS. in the English Libraries. These are the Titles of some of them, which are published; Collections with a Paraphrase upon the Psalms, the Mirrour of Penance, A Summ for Pastors, Theological Distinctions, Sermons, A Numeral, A Similitudinary, and a Treatise of Tropes.

Philip de Montcalier in *Piedmont*, became a Monk in the Convent of Grey-Friars at *Tholouse*, and was after *Divinity-Lecturer* at *Padua*. He composed in 1330. a Postill upon all the Gospels of the Year, and Sermons for the whole Year. The Abridgment of his Sermons drawn up by *Janselmus de Canova*, Keeper of the Convent of *Cordeliers* at *Cuma*, was printed at *Lyons* in 1510. and 1515. This Author lived to 1350. or thereabouts.

Astefanus, so called from the Village of *Ast* in *Piedmont*, where he was born, a Grey-Friar, is the Author a Summ of Cases of Conscience, divided into eight Books; which was printed at *Nuremberg* in 1482. by the Care of *Belarius* and *Gometius*, and since at *Venice* in 1519. from whence *Antonius Augustinus* hath taken his Penitentiary Canons printed at *Venice* in 1484. This Author lived to the Year 1330. There is another *Astefanus* of the same Order, who flourished some time after, whom *Waddingus* believes to be the Author of some Commentaries upon the Books of the Sentences, upon the Revelation, and some Sermons, which are not printed.

Nicholas de Lyrá, a Town of the Diocese of *Eureux*, was born of Jewish Parents, who taught him the Hebrew Tongue; but being converted, he became a Monk in the Monastery of Grey-Friars at *Verneuil* in 1291. and having stayed some time there, he went to *Paris*, where he read Lectures several Years upon the Holy Scripture in the great Convent of *Cordeliers* at *Paris*, where he died *Octob. 23.* 1340. He made use of the Learning, which he had gotten when he was a Jew, to explain the Holy Scripture literally, and made Postills upon all the Holy Books. He began this Work in 1293. and ended it in 1330. In them he shews a great deal of Jewish Learning, and makes a very good use of the Comments of the Rabbies; and among others, of Rabbi *Solomon*, *Isaac*, or *Jarchi*. The first Edition of this Work was put out at *Rome*, under the Papacy of *Sixtus IV.* in 1471. by the Care of *John D'Alena*. It has been since printed at *Basil* in 1508. and at *Lyons* in 1529. But the most perfect Edition is that of *Francis Ferrarientius*, *John Dadreus*, and *James de Guilly* at *Lyons* in 1590. which they put out after they had compared it with the MSS. It is printed since in the Bible with Glosses, at *Dowry* in 1517. at *Antwerp* in 1634. and in the great Bible of Father *Le Haye* in 1660. He hath also composed some moral Comments upon the Holy Scripture, which were printed at *Venice* in 1516. and in 1588. Large Postills or Explications upon the Gospels or all the *Sundays* in the Year. We have also a Treatise of his concerning the Person that administers, and him that receives the Sacrament of the Lord's Supper, which has been printed in *Germany* without Date, with a Work of *S. Thomas* upon the same Subject. A Disputation against the Jews, printed at *Venice*, with his Commentaries; A Book against a Jew, who made use of the New Testament to oppose the Doctrine of Jesus Christ; printed with the Edition of his Postills in 1529. *Waddingus* attributes to him a Writing of the Life and Actions of *S. Francis*; but because no other Authors mention it, I believe it is not his. *Trithemius* makes mention of his Sermons, and we meet with some large Commentaries upon the Holy Scriptures, in Libraries, which bear his Name. Some Authors say, that he made some Comments upon the Books of the Sentences, some Quodlibetical Questions, a Treatise upon the Beatifick Vision, an Exposition upon the Ten Commandments, and some other Works.

Petrus Bertrandus, a Native of *Annonay* in *Vivarois*, the Son of *Mattheus Berrand*, and *Agnes* the Empress; after he had professed the Civil Law with great Reputation in the Universities of *Avignon*, *Orleans* and *Paris*, was made in 1320. the Chancellor of *Joanna* Queen of *France* and *Duchess* of *Burgundy*, who made him Executor of her Will; and a little time after was made Bishop of *Nevers*, from whence he was translated in 1325. to the Bishoprick of *Autun*. The Conference that he had in 1329. with *Peter de Cugnieres*, in which he defended the Rights of the Church in the presence of *Philip de Valois*, King of *France*; got him Abundance of Reputation. He was made Cardinal of the Title of *S. Clement* in 1331. by *John XXII.* through the recommendation of the King and Queen of *France*. He founded the College of *Autun* at *Paris* in 1241. and died *June 24.* 1349. in the Priory of *Monfaute*, which he had built near *Avignon*.

He reduc'd into writing the Acts of the Conference held in 1329. in the King's Presence between the Bishops of the Realm, the Chief of whom was *Roger*, then nominated to the Archbishoprick of *Sens* and *Peter de Cugnieres*, the King's Advocate; who spoke for the King's Officers, and Judges, about the Extent of the Ecclesiastical and Civil Jurisdiction. The Occasion of this Conference, were the Complaints, which the Prelates, Officials, and all the Clergy made against the Judges and King's Officers, and against the Barons, pretending that they encroached upon their Jurisdiction. The King to support them, and maintain

tain a good Intelligence among all his Subjects, as well Ecclesiastick as Civil, gave a Command by his Letters dated Sept. 1. as well to the Prelates as Barons of the Kingdom to meet at Paris upon the Octaves of the Feast of S. Andrew, to propose whatever they had to alledge against one another, that they might live orderly for the future. The Archbishops of Bourges, Ausche, Rouen and Sens met accordingly, together with the Bishops of Beauvais, Châlons, Laon, Paris, Noyon, Chartres, Coutances, Angiers, Poitiers, Meaux, Cambrai, S. Flour, S. Brien, Chalon upon Saône, and Autun. The King being come also thither with his Council and some Barons, Peter de Cuguières, Knight, and Councillor of State spoke for the Rights of the King, taking for his Text these Words, *Render to Cæsar the Things that are Cæsar's and to God the Things that are Gods*; from whence he proved two Things: 1. That due Honour and Reverence ought to be paid to the King. 2. That the Spiritual Authority ought to be separated from the Temporal, of which the former belongs to the Prelates, and the latter to the King and his Lords; which he proved by several Reasons drawn from Fact and Right; and in the End concludes, that the Bishops ought to be contented with the Spiritual Power, and the King ought to protect them in Matters, which are subject to him. This Discourse being finished, he said in French, that the Intention of the King, was to put himself in Possession of the Temporal Power; and presented several Articles containing the Grievances, and Attempts, which he affirmed to be done by the Prelates and Clergy of the Realm of France or their Officers, against the Temporal Jurisdiction of the King, Barons, and other Lords. The greatest Part of these Articles respect the Encroachments which the Ecclesiastical Judges had made upon Civil Justice, in taking upon them the Cognizance of Civil and Real Causes under divers Pretences, and presuming to forbid the Lay-Judges. The Prelates desired time to consider before they gave their Answer, and obtained till Friday following, when Roger the Archbishop of Sens Elect carried Word to the King, who was at the Castle of S. Vincent, and after he had protested, that what he was about to say, was not with an intention to submit himself to the Judgment of the King; but only to instruct his Majesty and the Conscience of his Attendants, he took for his Text these Words of the first Epistle of S. Peter, *Fear God, Honour the King*; and shewed from them, that Fear and Love was due unto to God, which engage Men to give liberally to him, to honour him reverently, and give him all his Dues. Secondly, that all Men are oblig'd to obey their Prelates, and that the Kings of France, who had honour'd them more than other Princes, have been always most happy. Thirdly, that we must render to God, what is really his, and in this Point he opposed what Peter de Cuguières had said of the two Jurisdictions, maintaining, that though they were distinguished, yet they were compatible, and might be united in one Subject; that the Temporal Power is subject to the Spiritual; that the Clergy have both; which he endeavours to prove by the Old Testament and New, by Natural, Ecclesiastical and Civil Law, by Custom, and by the Privileges granted by the Kings of France to the Clergy of his Realm.

Upon the second Part of the Text, *Honour the King*, he said, that truly to honour the King, was to advise him not to attempt any Thing against his Conscience, and that would bring a general Odium upon himself by engaging him to make void what his Predecessors had done. Secondly, that it was not to honour him to put him upon any Thing, that would lessen his Power by persuading him, that his Predecessors had no Power or Right to grant those Privileges. Thirdly, It was not to honour the King, to advise him to do any Thing contrary to his Reputation, Conscience, or Oath which he had taken to preserve the Privileges and Liberties of the Church. He concludes with a Supplication to the King, that it would please the King to confirm their Just and Cononical Privileges, to recall the Attempts made to the contrary at their Complaint and Request, and to preserve the Church of France in its Franchises, Liberties, and Customs. And as to the Articles proposed, some of them they were obliged to maintain; because otherwise they should lose and weaken all their Ecclesiastical Power: But the others contained nothing but certain Abuses, which they could not believe their Officers had been guilty of, and which they would neither approve, nor tolerate.

The next Friday, which was Dec. 29. the King being in his Palace, with his Counsellors and Barons, Peter Bertrandus, Bishop of Autun, delivered his Speech, having taken for his Text these Words in Genesis, *Let not the Lord be angry, if I speak*; and these other Words of Scripture, *Lord, thou art our present Refuge*. And having proved, That it is the Duty of Kings to be the Protectors of the Church; he answers Peter de Cuguières, yet with a Protestation, that he did it only to instruct the King, and not to answer as in Judgment. He maintains, that the Jurisdiction in Civil

Causes belongs to the Clergy by Divine and Human Right, and that Kings had bestowed that Privilege on the Church, and the rather, because the Church had granted Kings several Spiritual Revenues. Then he answers to the Articles propounded, and says, that they are of three Sorts; some concerned the perpetual Rights of the Church, and belong to it by Right and Custom, which it justly used, and they were ready to defend it. Others contained several Abuses and Errors, which they would not endure, and were ready to correct, if they were really used. The last Sort were partly just and partly unjust. Then he makes some Remarks upon the 66 Articles propounded by Peter Cuguières, and maintains the greatest part of them. Lastly, the Bishop presented a Petition, in which they requested a Confirmation of their Privileges, and a Revocation of all that had been done and attempted to the contrary.

The Assembly being met on the 8th. day at the Castle of S. Vincents before the King, Peter de Cuguières answer'd the Bishops in the Name of his Majesty, in a Discourse which had for the Text these Words of Jesus Christ, *I give you Peace, I am with you, fear not*; and told the Bishops, that the King's Intention was not to deprive the Church or Bishops of the Rights and Privileges, which they could claim by Right, or any reasonable Custom; but he proved that they had no Right to judge in Civil Causes; and in the Conclusion adds in the Name of the King, that if any one would inform the King of the Custom and Use, he was ready to hearken to them. Bertrand reply'd, and says in his Reply, that the King's Answer was very general, and prayed his Majesty to explain himself further. He was answer'd in the King's Name, that his Intention was not to oppose the Customs of the Church which were made appear by good Authority. The next Sunday, the Bishops being come to the King at the Castle of S. Vincents, the Archbishop of Bourges said to them, that the King had declared, that they should fear nothing, for they should lose nothing during his Reign; but he would maintain them in all their Rights and Customs. The King owned that he had made such a Declaration, and the Bishops thanked him by the Mouth of the Archbishop of Sens, who humbly represented to his Majesty, that he had published many things prejudicial to the Jurisdiction of the Clergy, which they prayed his Majesty to revoke. The King answered them himself, that they were not done by his Order, and that he would not ratifie them. The Archbishop of Sens added, that the Bishops would reform some Abuses, which the Laity had complained of, provided; that the King and others would be content. Lastly, he besought his Majesty to comfort them with a clear Answer. Peter de Cuguières answered, that the King was resolv'd so to do, provided, that the Bishops would correct and reform whatever he desired, and that the King would give them time to do it till Christmas; but if they did not in that time work the Reformation agreed on, he would use such a Remedy himself, as should be approved of by God, and the People; and with this Answer he sent away the Bishops, but they were not satisfied with it. Some affirm, that the Clergy continued their Enterprizes, and thereupon he put out an Edict in Favour of the Secular Judges: But however that be, it is certain, that from that time, the Clergy lost the Temporal Jurisdiction, which they exercised, and which they had extended so far, that they determin'd almost all Causes upon the Account of Sin, or Swearing; as you may see in the Articles propounded and maintained by the Prelates in that Conference. The false Opinion, defended then by the Bishops, was at that time abandoned. That the Temporal Jurisdiction belonged by Divine Right to the Clergy.

Bertrandus made also another Treatise upon this Subject, Intituled, Of the Original, and Use of Jurisdictions, or of the Spiritual and Temporal Power; in which he handles, and determines these following Questions: I. Whether the Secular Power, by which the People is governed, as to their Temporal Rights, is from God. II. Whether there ought to be any other Power, or Jurisdiction for the good of the People. III. Whether these two Powers may meet in One Person. IV. Whether Spiritual Power is superior to the Temporal, or the Temporal to the Spiritual. He answers the first Question thus; that the Power of governing the People, cometh from God, as to the Right, but not as to the obtaining, or use of it; because it is by the Law, and according to the Order of God, that there is any such Power; but as to the manner of coming to it, it is not by Divine Right, but is often unjust, and Kings do also abuse their Power. As to the Second, he says, that besides the Secular Power, whose end is the moral and civil Good; there is a Spiritual and Ecclesiastical Power to govern the People, in order to Everlasting Life. As to the Third, it is evident that these two Powers may meet in the same Subject, and that they did actually meet in the Priests of the Old and New Law; but the Difficulty is to know whether the Ecclesiastical Power or Jurisdiction extends it self to that which belongs to the Temporal Jurisdiction,

Lupoldus de Bamberg, a Lawyer, the Scholar of *John Lupoldus Andreas de Bologne*, has composed two Works full of de Bamberg Learning; the one dedicated to *Rodolphus Duke of Saxony*, concerning the Zeal and Fervour of the ancient German Emperors towards the Religion of Jesus Christ, and the Ministers

William de Montedun, Abbot of Monstierneuf in Poitiers, a famous Lawyer in his time, flourished in the University of Toulouse in the Papacy of Benedict XII. and composed divers Books of Canon Law; a Sacramentary, which is in MS. in Mr. Colbert's Library, Cod. 349. Lectures upon the sixth Book of the Decretals, cited by *Rufens* and *Probus*, and augmented by *Blaisus*, the Golden Doctor of Toulouse, which are in the Library of the Cathedral Church at Cambray; an *Apparatus* to the Constitutions of *Clement V.* cited by *Rufens* and *Anserinus*, which are in the Libraries of the Monasteries of *St. Sergius* and *St. Albinus* at *Angers*, and an *Apparatus* upon the Extravagants of *John XXII.* cited also by *Rufens* and *Probus*, which is in the Library of the Monastery of *St. Albinus* at *Angers*, and Mr. *Colbert*, as also his Treatise upon the *Clementines*, which has

The Lives and Writings of the Authors which flourished in the Fourteenth Age.
Ministers of the Church, in which he produces Abundance of Examples of *French Kings and German Emperors*, upon that Subject. The other is a Treatise of the Rights of the Empire, dedicated to *Baldwin Archbishop of Treves*, printed at *Strasburg* in 1508. These two Treatises have been printed at *Paris* in 1540. at *Cologne* in 1564. at *Basil* in 1497. and 1566. and at *Strasburg* in 1603. and 1609. This Author flourished about the Year 1340.

Walter Burley, an *Englishman*, whom some assure us to have been a Grey-Friar, and others a secular Priest, studied under *Scotus* at *Oxford*, and at *Paris*; but followed not his Doctrines. He was the Master of *Edward III.* King of *England*, and died about 1340. His Commentary upon the Books of the Sentences, was never printed; but only several Commentaries upon the Books of *Aristotle*, which have been printed alone in several Places, and a Book of the Lives of the Philosophers, printed in 1472. but very full of Faults; as *Vossius* has observed.

John Canon, an *Englishman* and a Grey-Friar, after he had finished the first course of his Studies at *Oxford*, came to *Paris* to hear the Lectures of *Scotus*; where having received a Doctor's Cap, he returned to *Oxford*, where he taught till he died, which was in about 1340. He composed a Comment upon the *Mr.* of the Sentences; Some Lectures and Questions, and a Treatise upon the eight Books of *Aristotle's* *Physicks*, printed at *Venice* in 1492.

Peter de Palude, [or *Paludanus*] the Son of *Gerhard Varembonius*, a Lord in *Bresse*, of the Order of the Friars-Preachers, a Licentiate in 1314. in the University of *Paris*, flourished in that University, and was nominated Patriarch of *Jerusalem* in 1330. He made a Voyage into the East in 1331. and being returned preached a Crusade. He died at *Paris*, Jan. ult. 1341. He composed a large Commentary upon the four Books of the Sentences, of which that part which is upon the third and fourth Books was printed at *Paris* in 1514. and 1517. and since in 1530. Sermons for all the Year printed at *Amwerp* in 1571. at *Venice* in 1584. and at *Colen* in 1608. A Treatise of the immediate Cause of the Ecclesiastical Power, printed at *Paris* in 1506. in which he treats of the Power of *St. Peter*, the Apostles, Disciples, Popes, Bishops and Curates. His MS. Commentary upon the first and second Book of the Sentences, was fall'n into the Hands of *Damianus Zenarius*, a Printer at *Venice*, who had a Design to publish it, but never brought it to pass. There are in the Convent of *Jacobins* in *Paris*, some Comments of this Author upon all the Books of the Scripture, and in the Library of *Mr. Colbert*, Cod. 566. A Treatise upon the Poverty of *Jesus Christ*, and his Apostles, against *Michael de Casena*. It is said also, that there is a Treatise printed by this Author to prove, that the Friars-Preachers may have Goods and Revenues. It is observed by the Continuator of the *Chronicon* of *William de Nangis*, that in the Year 1331. *Peter de Palude*, and some other Doctors were of Opinion, that a Friar-Preacher, who knew by Confession, the Story of the Forgery of certain Letters produced by *Robert d'Artois*, to prove his Right to that County, might do it without sinning; yea, he was obliged to discover it, because that Story was not the Sin, which made part of the Confession; and his Opinion was followed by all the Doctors that were present, although it was not the common Opinion.

Francis Petrarch, born July 20. 1304. at *Arezzo*, of a Father a Native of *Florence*, but banished his Country: He was brought up at *Ancisa* till he was 18 Years old, when he returned with his Parents to *Pisa*, and from thence was brought to *Avignon*. He studied Grammar, Rhetorick and Philosophy at *Carpentras*, and Civil Law at *Montpellier* and *Bononia*. Having tasted of Law, because he was not to be of that Profession, he left it, when he was 22 Years of Age; and having taken a Journey into *Italy* and *France*, he retreated into the Valley of *Clausa*, near *Avignon*; where he gave himself up wholly to the Study of human Learning, Oratory, History and Poetry; and arrived at such Perfection in them, that his Fame being spread far, he was invited to *Rome*, where he was crowned with Laurels in 1343. He was the first that recovered the ancient Love of human Learning, and revived it in *Europe*, which had lain buried a long time, and caused Men to return from that Barbarism, which had reigned till then by inspiring many with a Desire to imitate him. About the End of his Life he was made a Canon of *Padua*, and died near that City, July 14. 1374.

It is not upon the Account of his Eloquence, or pieces of Poetry, or Works of profane Learning, which he made in great Numbers, that we put him among Ecclesiastical Writers; but because he composed several Books of Morality, in which he establishes the Principles and Maxims of Religion, viz. Two Books of the Remedies of both Fortunes, which are full of Christian Morality; two Books about a solitary Life, in which he relates several Examples of Christian Monks; two Books of the Leisure of Monks, in which he commends the holy Quiet of Religious Persons; two Books of the Contempt of the World, full of

excellent Morality; A Paraphrase upon the seven Penitential *Psalms*; to which we may joyn a Treatise against Covetousness, and some others. There are also several Letters of his which concern the Affairs of the Church of his time, in which he treats of some Points of Christian Morality. He speaks very freely against the Popes at *Avignon*, and against the Disorders of the Court of *Rome*. The Works of *Petrarch* have been printed at *Basil* in 1554. and in 1581.

John Bacon, or *Baconthorp*, so called from a Village in *Norfolk* in *England*, a Carmelite; having accomplished his Studies at *Oxford*, came to *Paris*, where he took his Degrees; and returning into his Country, was made Provincial of his Order in 1329. Four Years after he made a Voyage to *Rome*; he died at *London* in 1346. This Monk was a famous *Averrhoist*. He composed a Comment, or some Questions upon the Sentences printed at *Milan* in 1510, and 1511. at *Cremona*, in 1518. at *Paris* and *Venice*. An Abridgment of the Life of *Jesus Christ*, and some quodlibetical Questions printed at *Venice* in 1527. He also composed a Treatise upon the Rule of the Carmelites, an Abridgment of the History and Rights of that Order; Some Comments upon *St. Augustine*, *De Civitate Dei*, and the Trinity, and upon a Treatise of *St. Anselm*, intitled, *Why God was made Man*; a Treatise against the *Jews*; a Treatise of Poverty; some Commentaries upon all the Scripture; a Treatise of the Beatifick Vision against *John XXII.* and several Sermons.

John Becanus, a Canon of *Utrecht*, hath composed a Chronicon of the Bishops of *Utrecht*, and Earls of *Holland*, from *St. Wilbrod* to the Year 1346. This Chronicon has been continued to 1524 by *William Hedanus*, Canon of *Harlem*; printed at *Francker* in 1612. and at *Utrecht* in 1634.

Simon Fidatus de Cassia, an Hermit of *St. Austine*, Founder of the Monastery of *St. Catharine* of Nuns of his own Order at *Florence*, died Feb. 11. 1348. He was famous for his Devotion, and in great Reputation for his Spiritual-mindedness, and having a Gift of Prophecy. He made a considerable Work about the Actions of *Jesus Christ*, divided into five Books, dedicated to a Lawyer named *Thomas de Corfinis*, printed at *Colen* in 1540. A Book of Virginity, printed at *Basil* in 1517. *Trithemius* makes mention of these following Treatises of this Author, A Book of the Christian Doctrine, A Treatise of Patience, An Explication of the Creed, The Mirror of the Cross, The Discipline of the Monks called Spiritual, and some Letters.

Joannes Andreae, [not *Joannes Andreas*, as some style him] the most famous Lawyer of his time, was a Native of *Mugello* [in *Italy*.] He taught 45 Years in the University of *Bononia*, and died in that City, July 7. 1348. These Works of his are extant; Novels or Commentaries upon the five Books of Decretals, printed at *Venice* in 1581. two Commentaries upon the sixth Book; One of them he made when he was young, called, His Apparatus; the other, when he was older, called, A Novel; The first is in the Body of Law, the other is printed with his Novel upon the Decretals. His Glosses upon the *Clementines*, printed at *Lyons* in 1572. His Additions to the Mirror of *William Durandus*. A Tree of Consanguinity, Affinity, and Propinquity, as well spiritual as legal, printed at *Basil* in 1517. Some Feudal Questions, as also upon Marriage, and Interdicts, printed at *Venice* in 1584. A Summ about Affiances, Marriage, and Degrees of Consanguinity, printed in Vol. VI. of *Tractatus Tractatum*.

Robert Holkot, a Native of *Northampton* in *England*, a Preaching-Friar, flourished in the University of *Oxford* before the Year 1349. in which he died of the Plague, after he had began his Lectures upon *Ecclesiastes*. His printed Works are these, A Commentary upon the four Books of the Sentences, printed at *Lyons* in 1497, 1510, and in 1518. two hundred and thirteen Lectures upon the Book of Wisdom, which are attributed in several MSS. to *Arnoldus d'Alna*, a *Cistercian*, printed at *Spires* in 1483. at *Rutlingen* in 1489. and at *Venice* in 1509, and 1586. his moral Histories for the Use of Preachers, with a Table of *St. Thomas* upon the Gospels and Epistles of all the Year; printed at *Venice* in 1505. and at *Paris* in 1510. his Lectures upon the Canticles, and upon the seven first Chapters of *Ecclesiasticus*, printed at *Venice* in 1509. a Treatise about the Imputation of Sin, and four other Questions, printed at *Lyons* in 1497, and in 1518. A Commentary also upon the Proverbs of *Solomon* is attributed to him, printed at *Paris* in 1515. but it belongs rather to *Thomas Gualensis*. There are some other Works of *Holkot's* in MS. in the Libraries at *Cambridge*, as his quodlibetical Questions [in *Pembroke-Hall*] Sermons and Allegories [in *Peter-House*.]

Richard Hampole, born in *Torkshire* in *England*, an *Augustine* Monk, died Sept. 29. 1349. has composed several Treatises of Piety. Some of them were printed at *Cologne*, and are extant in the 26th Tome of the *Bibliotheca Patrum*. A Treatise of the Amendment of a Sinner, an Explication of the Lord's Prayer, another of the Apostles and *Athanasius's* Creed; The Praise of the Name of *Jesus*, a Treatise

of the Embraces of the Love of God, an Exposition upon these Words of the Canticles of Solomon, *The Daughters will love the affectionately*, in which he also treats of the Love of God. These Treatises are full of the Spirit, and very affecting. He also composed several other spiritual Commentaries upon the Holy Scripture, as the *Psalms*, *Job*, *Lamentations of Jeremiah*; a Treatise intitled, *The String of Conscience*, *Scala Mundi*, A Book of the Contempt of the World. The Commendation of Chastity, and some other Treatises, which are found in the Libraries of England [as the Cotton, Archbishop of Canterbury's at Lambeth, and Bodleian.]

Joannes Honfemius. *Joannes Honfemius*, or *Hoxemius*, a Dutchman, a Canon of the Church of *Liege*, made a Continuation of the History of the Bishops of *Liege*, composed by *Ægidius Aureæ Vallis* from 1247. to 1348. It is printed in the Collection [of Historians upon the same Subject put out] by [*Joannes*] *Chapeauvillain* [and printed at *Liege* in 1613.]

Gerardus Odonis. *Gerardus Odonis*, a Native of *Rovergne* [in France] a Grey-Friar, was chosen General of that Order in 1329. in the place of *Michael de Casena*, and after preferred to the Dignity of Archbishop of *Antioch* by *John XXII.* he died at *Catana* in 1349. He composed a Comment upon the ten Books of *Aristotle's* Morals, printed at *Venice* in 1500. The Office of the Marks of *St. Francis* is attributed to him. There is in the Covent of *Cordeliers* at *Mirepoix* [in *Languedoc*] a MS. Treatise of the Figures of the Bible, which bears his Name, and in the Vatican Library a Comment upon the Books of the Sentences, two philosophical Questions, and some Commentaries upon several Books of Scripture [as *Waddingus* testifies in his *Biblioth. Frat. Min.* p. 145.]

Jacobus Folquier. *Jacobus Folquier*, an Hermite of *St. Austine*, a Doctor, and Reader of Divinity at *Toulouse*, dedicated in 1345. to *Clement VI.* a Work intitled, *Viridarium Gregorianum*, or Allegories upon all the Books of Scripture which are found in MS. in the Library of the Great *Augustines* at *Paris*.

Bernardus. *Bernardus*, Abbot of *Mont-Cassin*, who flourished about 1347. composed a Book, intitled, *The Mirror of the Monks* of the Order of *St. Benedict*, printed at *Paris* in 1507. A Commentary upon the Rule of *St. Benedict*, which is found in MS. in some Libraries. *Trithemius* also mentions, a Book of Regular Precepts and Sermons for his Monks.

Thomas Bradwardin. *Thomas Bradwardin* an Englishman, of the Order of Grey-Friars, Chancellor of the University of *Oxford*, Confessor to *Edward III.* was chosen Archbishop of *Canterbury* in 1348. by a Chapter of that Church, two several times; for the King of *England* and the Pope, having preferred *John Ufford* the first time before him, he was not consecrated; but this last dying a little time after, he was chosen a second time, and his Election being confirmed by the Pope, and approved by the King, he was consecrated at *Avignon* by Cardinal *Bertramus*; but he died within forty Days after his Ordination, and before he had taken Possession of his Archbishoprick.

This Author, surnamed the profound Doctor, composed a large Work intitled, *The Cause of God*, and the Truth of Causes against *Pelagius*, published by Sir *H. Savil*, and printed at *London* in 1618. in which he strongly maintains the Principles of *St. Augustine* and *St. Thomas*, concerning the Operation and Power of God over the Actions of his Creatures. Some attribute to him also a Treatise of Geometry and Arithmetick, viz. a Treatise of Proportions, printed at *Venice* in 1505. A Treatise of Speculative Arithmetick, printed at *Paris* in 1502. and a Treatise of Geometry, printed at *Paris* in 1512. and 1530.

Bradwardin in his Work [*De Causis Dei*, &c.] does not only treat of Liberty and Predestination, but also of the Existence of God; his Perfections, Eternity, Immutability, Immensity and other Attributes, particularly his Knowledge, Power and Will. He shews that God preserves all Beings that he hath created; that he doth all things immediately, that are done by his Creatures; that his Will is effectual, invincible, and immutable; that all that he wills, infallibly comes to pass; that the things which he knows are not the Cause of his Knowledge, but his Will. He explains in what Sense God wills, or wills not Sin. He proves the Necessity of Grace against *Pelagius*, and shews that it is gratis given, and that Man deserves not the first Grace; that it is the immediate Cause of all good Actions, and principally of Repentance. He holds Predestination to be gratuitous, and rejects the middle Knowledge. These are the chief Points he treats of in his first Book. His second Book is upon Free-will: He affirms, that it consists not in being able to will, or not will the same thing, but in a Power of willing freely all that we ought to choose, and willing all that we ought not to choose. He shews that no second Cause can necessitate the Will, but that the Free-will cannot conquer Temptations without the special Assistance of God, which is nothing else, but his invincible Will; that without this Help, no Man can avoid Sin; that Perseverance is the Effect of Grace: Lastly, he explains the Co-operation of Man's

Will with God's. He affirms, that God hinders not Liberty, though he causes a kind of Necessity. He treats of several Kinds of Necessity and Contingence, and recites several Opinions of Philosophers and Divines about the Contingency of things, which he numbers as far as 33. and concludes, that all future things happen by one kind of Necessity, with relation to superior Causes, which agrees nevertheless with Liberty; but that it is not absolute, natural, violent, or forced. He concludes his Works with a brief Recital of the Errors which he hath opposed, and the Truths he hath established, which he hath reduced to 36 Propositions.

Albericus de Rosate. or *Roxiati*, born in *Bergamo*, a Lawyer, flourished about 1350. He hath composed a Commentary upon the sixth Book of the Decretals, printed in the Collection of the Treatises of famous Lawyers made at *Venice* in 1584. A Dictionary of the Civil and Canon Law, printed at *Venice* in 1573. and 1601. and some other Treatises of Civil Law.

Petrus de Paternis. an Hermite of the Order of *St. Augustine*, flourished about 1350. and wrote a Work of the Necessity and Sufficiency of the human Life, which is found in MS. in Mr. *Colbert's* Library, Cod. 1517. with a Treatise against the Jews, Cod. 978.

Petrus de Clara Valle. writ several little Works about the Reformation of Manners; and among others, an Epistle in the Name of Jesus Christ to Pope *Innocent VI.* dated 1353. A Letter from *Lucifer* to the Worldlings, dated 1351. and a Treatise of the Power of the Pope, which are in MS. in Mr. *Colbert's* Library, Cod. 1502.

Richard Fitz-Ralph. that is to say, the Son of *Ralph*, Richard born at *Dundalk* in *Ireland*: He was first Archdeacon of *Fitz-Lichfield*, then Chancellor of *Oxford*, about 1333. and afterwards raised to the Dignity of Archbishop of *Armagh*, in 1347. He made War with the Begging-Friars; and not only preached against them in *England*, but when they complained of him to the Pope, he went himself on purpose to *Avignon* in 1357. to maintain what he had asserted, and to demand of Pope *Innocent VI.* a Revocation of their Privileges, and to complain of the Attempts they made upon the Rights of Bishops and Cures. The Pope minded him, and appointed Commissioners; but he died December 16. 1360. before he had finished this Business. An ancient Author who wrote the Life of *Innocent VI.* observes, That the Begging-Friars rejoiced much at his Death, and that they rather sung a *Gaudeamus*, than a *Requiem* at it.

He wrote two Treatises against the Begging-Friars; the one intitled, a Defence of the Curates against the Mendicants; and the other, Of such as are to hear Confessions, *De audientia Confessionum*; this last is in MS. only, the first is in the Collection of *Goldastus*, and has been printed several times at *Paris*, viz. in 1496, 1525, and 1623. from a MS. of the Library of *St. Victor*. We have also a Summ of this Authors against the Errors of the *Arminians*, printed at *Paris* in 1511. and in 1612. and four Sermons in Praise of the Virgin, preached at *London* in 1356. printed with the former Work. His other Sermons and Summ upon the Sentences are in MS. in *England*. Some say, he has translated the Bible into the *Irish* Tongue.

His Treatise for the Defence of Curates, is nothing but a Discourse which he made before the Consistory of the Pope and Cardinals at *Avignon*, Nov. 8. 1357. which has for the Text these Words of *St. John* Chap. 7. Judge not according to appearance, but judge righteous Judgment. He protests in the Beginning, that he had no Intention to deliver any thing against the Doctrine of the Church, nor did desire the Destruction of the Begging-Friars; but only their Settlement in their ancient Purity. Then he relates the Subject and Occasion of the Contest he had with them in the Manner following. He says, That being at *London*, he met with some Doctors who disputed among themselves about the begging Condition of Jesus Christ and his Apostles; and being invited to preach upon that Subject, he had laid down nine Conclusions in seven or eight Sermons; which had given occasion to the Begging-Friars to bring a frivolous Accusation against him. The first of these Conclusions was this, That Jesus Christ was poor in his Life, because he was born in it; not that he loved, or chose Poverty. The second was, That Jesus Christ never voluntarily begged. The third, that he never taught Men to beg voluntarily. The fourth, that he taught the contrary. The fifth, that no Man ought to make a Vow always to live in a voluntary Poverty. The sixth, that the Rule of the Grey-Friars does not oblige them to a voluntary Poverty. The seventh, that the Bull of *Alexander IV.* who condemned the Books of the Doctors of *Paris*, is not contrary to any of these Conclusions. The eighth, that we ought rather to confess in our Parish-Churches, than in the Chappels of the Begging-Friars. The ninth, that it is better to confess to the Bishop, than Monks. He begins his Apology with these two last Propositions, and proves them by Principles of Law. In it he shews, that according to the Canon, *Omnis utriusque Sexus*, all Christians are obliged to confess their Sins

The Lives and Writings of the Authors which flourished in the Fourteenth Age. Sins once in a Year to their own Curate; that the pretended Privileges of the Begging-Friars are Abuses, contrary to their Institution and Rule, and are more prejudicial to them than advantageous. Then he proves his other Conclusions concerning Begging. This Discourse is followed with a Memoir, which he presented to the four Cardinals, to answer the Reasons which the Begging-Friars alledged to justify their Opinion concerning Begging, and another Writing presented to the same Cardinals, against the Abuses committed by the Begging-Friars in their Preaching, Confessions, Celebration of their Prayers, &c.

Robert Conway. Goldastus hath joined to his Defence of Curates, an Answer made by Roger Chonoe, or Robert Conway, a Grey-Friar, who lived at the same time, concerning Confessions made to Begging-Friars. The same Author also confuted him in his Opinion about Poverty in three Questions; which Waddingus saw in MS. He died at London in 1360. His Work doth not equal Richard's either in Solidity, or Eloquence.

Mr. Baluzius hath also two Treatises, MSS. of Richard's, the one of Begging and the Privileges of Friars, and the other, A Reply to the Work of Robert Conway. In the first he takes notice, that he had already composed seven Books of the Poverty of our Saviour; and in the second he mentions an Answer to the Book of Father John de Terinis. He also observes in the Continuation of Radulphus of Chester, that he had also composed several good Sermons.

Gregorius Ariminensis. Gregorius Ariminensis, or de Arimino, an Hermit of St. Austine, of which Order he was chosen General May 24. 1357. flourished in the University of Paris. He hath left a Commentary upon the first and second Book of the Sentences, printed at Valence in 1500. at Venice in 1503. Additions to that Work, printed at Venice in 1522. Commentaries upon the Epistles of St. Paul, and upon the Canonical Epistle of St. James, with a Book about Usury, printed at Ariminum in 1522. He died in 1358. at Vienna in Austria. Authors say, that he also made Sermons upon the whole Year.

Thomas de Strasburg. Thomas de Strasburg, an Hermit of St. Austine, was chosen their General in 1345. and died at Vienna in Austria in 1357. He is the Author of a Commentary upon the four Books of the Master of the Sentences, printed at Strasburg in 1490. and at Venice in 1564. and at Geneva in 1585. Trithemius also relates, That this Author made a Book upon the Constitutions of his Order. There was another Thomas de Strasburg, a Friar-Preacher, who flourished about the End of the 15th Century, who composed some Sermons, Meditations, Letters and Questions, which some attribute to the former.

Adam Goddam. Adam Goddam, or Wodham, an Englishman, a Grey-Friar, who is ordinarily called, Anglicus, flourished in England from 1330. and died 1358. He composed a Commentary upon the Books of the Sentences, printed at Paris in 1512.

Ralph Higden. Radulphus, or Ralph Higden, or Hikeden, a Benedictine Monk of Chester, is the Author of a large historical Work, intituled, Polychronicon, from the Creation of the World to the Year 1357. which was translated into English in 1397. by John de Trevisa, and continued in Latin by John Malverne, a Monk of Winchester, who also composed a Treatise of Visions about the Year 1342. There are Abundance of MSS. of the Original of this Polychronicon in the Libraries of England, and a Version printed in 1482. by William Caxton the first Printer in England, with a Continuation to 1460. Higden also composed some Theological Distinctions, The Mirror of Curates, a Commentary upon Job and the Canticles, and some Sermons. He died in 1363. having lived a Monastick Life 64 Years.

Joannes Thaulerus. Joannes Thaulerus, a German, a Dominican of Cologne, was one of the famous Preachers of his Time; Surius has translated his Sermons into Latin, and caused them to be printed at Cologne in 1548. with some other small Treatises of Piety gathered from the Writings of Thauler, and some others. They have been also printed in the same City in 1572. and 1603. This Author died in 1361. May 17. There is a great deal of Piety in his Works.

Petrus Bercherius. Petrus Bercherius, a Native of Poitiers, a Benedictine Monk, and Prior of St. Eligius at Paris, died there in 1362. He composed a moral Dictionary of all the Bible, which contains the principal Words of the Bible, with moral Reflections on them. His moral Reductory of the Bible, in which he rehearses all the Histories in a moral Sense, and his moral Inductory divided into three Parts, have been printed at Paris in 1521. in four Volumes (which is the best Edition) at Basil the same Year, at Venice in 1583. and 1589. in three Volumes, and at Cologne in 1620. also in three Volumes.

Bernardus Dapifer. Bernardus Dapifer, a Monk of Melch in Austria, wrote about 1360. the History of St. Gotholinus, published by Lambecius in Tome II. of his Biblioth. Vindob. p. 618.

Joannes Calderinus. Joannes Calderinus, a Lawyer of Bononia, the Scholar and adopted Son of Joannes Andreæ, flourished about 1360. V o l. II.

and has left us divers Works of Civil and Canon Law; and among others, his Commentaries upon the Decretals, The Lives which were never printed. A Treatise of Ecclesiastical Indulgences of Scripture, cited in the Decretals printed in 1481. at Spire. His Councils printed at Lyons in 1536. and at which flourished in Venice in 1582. and his Repetitions of Civil Law, printed at Lyons in 1587.

Bartholomew de Glanvil. Bartholomew de Glanvil, an Englishman, of the Family of the Earls of Suffolk, a Grey-Friar, applied himself to search after, and discover the Morals hidden under the outward Appearance of natural Things, of which he composed a large Work divided into nineteen Books; The first is, of God; the second, of Angels and Devils; the third, of the Soul; the fourth, of the Body; and the rest of the other Creatures: And some Person hath added a twentieth, of Accidents; as Numbers, Measures, Weights, Sounds, &c. A Treatise of the Properties of Bees. This Work hath been printed at Nuremberg in 1492. at Strasburg in 1505. and at Paris in 1574. under the Title of Allegories, and Tropes upon the Old and New Testament. We have some Sermons printed under the Name of this Author at Strasburg in 1495. He flourished about the Year 1360.

Alphonfus Vargas. Alphonfus Vargas, a Native of Toledo, an Hermit of the Order of St. Austine, after he had professed Philosophy and Divinity in the University of Paris ten Years, was made Bishop of Badajoz, and then of Osma; and lastly, Archbishop of Seville, where he died Decem. 26. 1366. as some relate; but Octob. 13. 1359. as others. He composed a Commentary upon the first Book of the Sentences, printed at Venice in 1490. and some Questions upon the three Books of Aristotle, De Anima. [i. e. Of the Soul] printed at Venice in 1566. and at Vincenza in 1608.

Matthew. Matthew, or Matthias de Cracovia, a Pole, Professor of Divinity at Prague, and a Friend of St. Bridget's, flourished about 1370. Trithemius attributes these following Works to him; A Treatise of Predestination, by way of Dialogue between Father and Son, which he intitles, A Rationale of the Divine Works; a Treatise of Contracts, a Work about the Celebration of the Mass, and some Letters. There is in a College-Library at Cambridge in England, a Treatise of this Author's, intituled, The Conflict between Reason and Conscience about receiving the Body of Jesus Christ, or abstaining from it.

Gallus. Gallus, a German, a Cistercian Monk, and Abbot of the Monastery of Konigsaal near Prague, composed a Book, which he calls, Pomegranade, in the Form of a Dialogue between Father and Son, for the Instruction of his Monks. It is divided into three Books: In the first of which, he treats of the State of the Beginners; in the second, of the State of Improvers; and in the third, of the State of the Perfect: A Work full of Ingenuity, and of great Use for Monks, as Trithemius hath observed. It was printed in Germany in 1481. Trithemius says, he composed some Sermons for the use of his Monks. He flourished about the Year 1370.

Henry. Henry, or Henricus, a German Monk of Rebdorfe, hath composed certain Annals, which contain the History of the Emperors, Adolphus, Albert I. Frederick III. Lewis of Bavaria, and Charles IV. from the Year 1295. to the Year 1372. they are published by Marquardus Preherus, in his Collection of German Historians, printed at Frankfurt in 1600. Tom. I. p. 411.

Hugolinus Malebranchius. Hugolinus Malebranchius, an Hermit of St. Augustine, a Doctor of Paris, and the Successor of Gregorius Ariminensis in his Divinity Chair, was chosen General of his Order in 1368. made Bishop of Ariminum by Urban V. in 1370. and last of all dignified with the Title of Patriarch of Constantinople, has composed Commentaries upon the Books of the Sentences, a Treatise of the Trinity, and another of the Communication of Idioms; which are yet in MS. in the Libraries of the Augustine Friars at Bononia and Cremona. He was alive in the Year 1372.

Thomas Stubbs. Thomas Stubbs, or Stubbs, an Englishman of Yorkshire, a Preaching-Friar, wrote the Lives, or a Chronicle of the Archbishops of York, from the Foundation of that See to the Year 1373. This Chronicle was printed at London in 1652. with other English Historians. The Authors, that speak of him, attribute to him several Books of Divinity, which have never yet been published.

S. Bridget. St. Bridget, a Princess of the Family of the Kings of Sweden, the Wife of Wulfo, Prince of Nericia, after she had had seven Children by her Husband, engaged him to become a Cistercian Monk, in the Monastery of Alvastra, where he died a little after. Then she instituted the Order of St. Saviour, and gave it a Rule, as if she had received it from Jesus Christ himself. She undertook to go into the Holy Land, and after she had travelled there some Years, she came to die at Rome, July 23. 1373. She was canonized by Boniface IX. in 1391. and her Canonization was confirmed by the Council of Constance. This Saintess was famous for her Revelations, which are reduced into eight Books;

Books; besides several which are added since to that Collection. She wrote some Sermons, one about the Excellency of the Virgin Mary dictated by an Angel, and four others, which she assures us, were revealed to her, as her Rule was; which she affirmed to be dictated to her by the Mouth of Jesus Christ. These Works are printed at *Lubeck* in 1492. at *Nuremberg* in 1521. at *Rome* in 1557. and 1628. at *Antwerp* in 1611. at *Cölen* in 1628. and at *Münich* in 1680.

At the same time flourished *St. Katharine of Sienna*, who is not less famous for her Revelations, than *St. Bridget*; she was born in 1347. vowed Virginity at eight Years old, and a little time after took the Habit of a Dominican. She was very ingenious, wrote very well, and was very charitable and zealous. She advised *Gregory XI.* to return to *Rome*, followed him thither, remained after his Death under the Obedience of *Urban VI.* and died *April 30. 1380.* She was canonized by *Pius II.* in 1461. She wrote several Letters in *Italian* to the Pope, to the Cardinals, Kings and Princes, which are gathered into one Volume containing 364 Letters, and are printed in *Italian* at *Venice* in 1506, 1548, and 1584. and translated into *French* at *Paris* in 1644. There are also six Treatises of hers in form of a Dialogue, concerning the Providence of God, printed at *Ingolstadt* in 1583. at *Cölen* 1601. and at *Venice* in 1611. a Discourse upon the Annunciation of the Virgin, and some others translated into *Latin* by *Raymundus de Vineis*, a Dominican Monk of *Capua*, her Confessor, printed at *Ingolstadt* in 1583. and a Treatise translated, or composed by the same Person, intitled, *The Divine Doctrine delivered by the Eternal Father speaking to the Spirit*, printed at *Cölen* in 1583.

Matthew Florilegus, a *Benedictine* Monk of *Westminster*, flourished about 1377. He composed certain Annals from the Beginning of the World to the Year 1307. which he names, *The Flowers of History*, printed at *London* in 1567. and at *Frankfort* in 1601. He copies out *Matthew Paris* only in his first Part; *Ball* says, That he continued his Annals to the Year 1377. and composed the Chronicles of the Monasteries of *Westminster* and *St. Edmund's* Bury.

Albert de Strasburg, or *de Argentina*, made Ambassador by the Bishop of that City, to go to the Pope at *Avignon*, made a Chronicle from the Empire of *Rodolphus of Habsburg* to the Death of *Charles IV.* i. e. from 1270. to the Year 1378. *Cuspinian* published a part of it, printed at *Basil* in 1553. and in 1569. but *Urstius* since has put it out entire in his Collection of *German Historians* printed at *Frankfort* in 1585. Tom. 2. p. 97. This Author also wrote the Life of *Bartholdus de Bucbeke*, Bishop of *Strasburg* and *Spire*, from the Year 1328. to the Year 1353. published by *Urstius*, and printed by it self at *Basil* in 1553. and in 1566.

Joannes Schadland, a *German* of the Order of the Friars-Precachers, first Bishop of *Culme* in *Poland*, then of *Hildeheim*, and lastly, as some say, of *Wormes*; died in 1377. He composed a Treatise of the Estate of the Cardinals, which is in MS. in Mr. *Colbert's* Library, Cod. 289. He made that Work at the Desire of *Petrus de Prato*, and began to compose it, when that Cardinal died; he intitles it, *Culmensis*, because (as he renders the reason) the State of the Cardinals may be called *Culmensis à Culmine*, i. e. From the Top of Dignity and Virtue; and the Cardinals may be called *Culmenses*, from their Sublimity of Virtue; and the Writer was *Culmensis Episcopus*, i. e. Bishop of *Culmi*: He had been Inquisitor of the Faith in *Germany*, as he says, in several places. He tells us in that Work, That in that time he had burnt several Hereticks, which asserted, That the Church of *Rome* had lost the Keys of *St. Peter*, since it possessed great worldly Revenues; that the Popes and Cardinals were covetous, ambitious and voluptuous, to whom Jesus Christ had not committed the Church his Spouse; but to the truly Poor, full of Humility, and Contemners of this World, among whom the Church resides. He also composed a Treatise of the Dignity and State of Bishops.

Nicholas Oresmius, or *Oresme*, a *Norman*, a Doctor of Divinity of the Faculty of *Paris*, and of the School of *Navarre*, of which he was made Governor in 1356. and chose by King *John* Master for his Son; who was after *Charles V.* surnamed the Wise. He was appointed Treasurer of the holy Chappel in 1361. and afterwards Dean of the Chapter at *Roan*, and then left his Government of *Navarre*. He was sent in 1363. to *Urban V.* and made a Discourse before the Pope and his Cardinals; in which he speaks boldly against the Irregularities of the Court of *Rome*. This Book is printed in a Book put out by *Fl. Illyricus*, intitled, *A Catalogue of the Witnesses of the Truth*; and is published alone by *Gesner*, in the Edition of *Wittenberg* in 1604. He also made another Discourse about the Change of Money, in which he declaims against those Princes that coin Money, which is not full Weight; and shews that Princes have not a Power to change the Money when they please, and set what Value they please upon it. This Treatise is printed in Tom. IX. of the *Bibliotheca Patrum*, at *Paris* in 1589.

and in the twenty sixth of the last Edition. He translated the Bible in *French*, by the Order of *Charles V.* and composed several other Translations of prophane Authors [as and *Writings of the* *Aristotle's* *Ethicks* and *Politicks*; some Parts of *Tully*, and *Petrarch's* Book, *De Remediis utriusque fortunæ.*] There are several other Works of this Author in MS. in the Libraries of *Navarre*, Mr. *Colbert*, and others; among which are 115 Sermons. A Treatise of the Communication of Idioms; of the Affirmation, *De omni*, in respect to Divinity; three Treatises against Judiciary Astrology; the Art of Preaching; a Treatise of Antichrist, and his Ministers, and the Signs which shall foretew him; a Writing against the Begging-Friars; and several other Treatises of Philosophy, of which we may see a Catalogue in the History of *Navarre*, put out by Mr. *Launoy*, Tom. II. p. 455, &c. *Oresmius* was Bishop of *Lisieux* in 1377. and died seven Years after in 1384. He was buried in his Cathedral Church on the Left-side of the Choir.

Robert Gervais, born in the Diocese of *Nismes*, a Friar-Precacher, was made Bishop of *Senes* by *Urban V.* in 1369. hath composed in 1388. a Treatise of Schism against *John de Lignano* and *Baldus*, who defended *Bartholemew de Bari*, which is in MS. in Mr. *Colbert's* Library, Cod. 2761. and another Treatise, intitled, *The Royal Mirror*; published about the Beginning of the Reign of *Charles VI.* which is in MS. in the same Library.

Jordanus Saxo, or *de Saxonia*, surnamed *Quedlinburgensis*, an Hermit of *St. Augustine*, flourished about the Middle of this Age, and died in 1380. He wrote a Summ of Sermons for all the *Sundays* in the Year, printed at *Strasburg* in 1483. and Sermons for all the Saints Days, printed at *Paris* in 1521. He also wrote a Treatise of the Four Communications, necessary for them that profess a Monastick Life, and a Collection of divers Pieces for the Hermits of *St. Augustine*, viz. Twenty two Sermons for the Friars Hermits, attributed to *St. Augustine*, and some others. The Rules of the same Saints, and the Life of *St. Monica*, taken out of his Works. These two Treatises are in MS. in the Library of the great *Augustines* at *Paris*. Some also attribute to *Jordanus*, a Chronicle of the Translation of the *Roman* Empire to the *Germans*, printed at *Basil* in 1559. *Trithemius* makes mention of a Commentary of this Author's upon the Revelation, and an Apology for his Order.

Philip Cabassolus, of *Cavaillon* in *Provence*, Canon, Archdeacon, Provost, and lastly, Bishop of that City in 1334. made Chancellor to *Joanna* Queen of *Sicily*, by her Husband *Roberts*, in 1343. and after sent upon several Embassages, honoured with the Dignity of Patriarch of *Jerusalem* in 1366. and charged with the Care of the Bishoprick of *Marseilles* the same Year, appointed Legate to the Pope at *Avignon* the following Year; and lastly, created Cardinal-Priest of the Title of *St. Peter* and *St. Marcellinus*, Sept. 22. by *Urban V.* the same Year, and privileged in 1370. with the Title of *St. Sabina*, died in 1382. Aug. 27. There are in the Library of *St. Victor*, two Books of the Life and Miracles of *St. Mary Magdalene*, which bear the Name of this Cardinal.

Gerhardus Magnus, or *Groot*, of the City of *Deventer*, studied Divinity at *Paris*, and obtained a Cap at the Age of eighteen Years, returning into his Country, he was made Canon of *Utrecht* and *Aix-la-Chapelle*; but he left his Benefices to establish at *Deventer* the Clerks, or Friars of the Community for the Instruction of Youth. He died August 20. 1384. in the 44th Year of his Age. He composed divers small Tracts, of which there are only three printed among the Works of *Thomas à Kempis*; which are, A Declaration of the manner of Preaching with Truth; some Conclusions and Propositions. Of the Study of the Holy Scriptures. His other small Works are found in the Libraries in *Flanders*. *Albertus Miræus* gives us this Catalogue of them. Some Treatises of Contracts and Usury; of the Instruction of Novices; of the Reward of a Pastor's Labour; the Inconveniences of Marriage; *De Focariis*, against the Encompassing of *Utrecht*; Of Poverty; of the four sorts of things, which are fit Subjects of Meditation; of Detraction; some Sermons upon the Nativity of our Saviour, on the Sunday, called *Dominica in Ramis*, or *Palm-Sunday*, and on other Subjects; a Letter about Schism, and some others; of Simony; of Benefices with Cure; of the Company and Exercises of the Devout; of the Agreement of the Evangelists about the Passion of our Saviour; A Commentary upon the Lessons read at the Burial of the Dead; A Treatise of Compunction, and the Instruction of Scholars. 'Tis to be hoped, that these Works will be shortly published.

Petrus de Natalibus, Bishop of *Jesol* in the Province of *Grado*, has composed a Catalogue of Saints to May 26. 1382. printed at *Strasburg* 1502. [at *Lyons* 1542. Dr. *Cave* places this Author in 1470 and says, he brings down his Catalogue of Saints to 1482. which if true, our Author is under a Mistake.]

Joanne

Joannes Ruysbroekius, or *de Ruysbroek*, a Village upon the River *Senna*, between *Brussels* and *Hall*, a Priest of *Brussels*, and first Prior of the Monastery of Canons-Regular of *Waver* in the Forest of *Soignies*, was one of the most eminent Monks of his time, and upon that Account surnamed, *The Divine, or Contemplative Doctor*: He died Dec. 2. 1381. in the 88th Year of his Age. He composed in *Dutch* several mystical Works, which are translated into *Latin* by *Surius*, who caused them to be printed at *Cologne* in 1552. and 1609. The Titles of them are as follow: The Summ of a Spiritual Life; The Mirror of Eternal Salvation; A Commentary upon the Tabernacle of *Moses*, and all its Parts; A Treatise of the Cardinal Virtues; A little Book of Faith and the last Judgment; A Treatise of the four Temptations; Of the Works of the seven Vigils; Of the Spiritual School; Of the seven Degrees of Love; three Books of the Spiritual Marriage; Of the Perfection of the Sons of God; The Reign of the Lovers of God; A Treatise of Contemplation; and seven Letters of Piety; two Spiritual Songs; *Samuel*, or of deep Contemplation; A short Prayer. The Treatise of Spiritual Marriages has been opposed by *Gerson*, because in it *Ruysbroekius* says, that the Soul, which contemplates God fully, becomes one with God himself; *Gerson* thought this Doctrine erroneous and condemned in *Amaury*; *John de Schonauwe* undertook the Defence of *Ruysbroek*, and made an Apology for him; and *Gerson* afterward asserts, that he can't be excused, because he has said in another place, That the Creature shall never lose its Essence; but he maintains that the Words he cited out of the third part, are apt not only to lead the simple, but more understanding Persons into Error, and he observes that Contemplative Persons are very apt to advance Errors and it is not fit that they should either teach or write without much Precaution, and unless their Works be examined by learned Men; for otherwise their Books are full ordinarily of Falsities, and corrupt Explications, which often mislead the simple.

Philip de Leyde, or *de Leydis* an *Hollander*, made Doctor of Law at *Orleans*, and Professor at *Paris*, was afterward Canon of *S. Mary de Conde*, and lastly, Canon and Grand-Vicar of *Utrecht*, where he died June 8. 1386. He wrote a Treatise of the Care of a Commonwealth, and the Lot of Sovereigns, published by *Joannes Severinus*, and printed at *Leyden* in 1516. He also composed some Lectures upon the third Book of the Decretals.

Bonaventure of Padua, an Hermit of *S. Augustine*, a Doctor of *Paris*, and chosen General of his Order in 1377. was made Cardinal-Priest of the Title of *S. Cecilia*, by *Urban VI.* in September in the next Year. *Francis Carrara* Governor of *Padua*, caused him to be murdered in *Rome* in 1388. The Mirror of the Virgin *Mary*, printed at *Augsburg* in 1476. is attributed to him; As also a Commentary upon the four Books of the Sentences, and some Meditations upon the Life of *Jesus Christ*; which some say are printed in *Germany*. Some say, that he composed a Commentary upon the Canonical Epistles of *S. James* and *S. John*. *Trithemius* attributes to him no more, than some Sermons for the Year, and upon the Saints Days.

John de Bourg, or *Joannes de Burgo*, an *Englishman*, Chancellor of the University of *Cambridge*, and Rector of the Town of *Collingham* in *Nottinghamshire*, composed in 1385. a Treatise, intitled, the Apple of the Eye, for Priests; in which he treats of the Administration of Sacraments, the Ten Commandments, and other Ecclesiastical Offices, printed at *Paris* in 1510. at *Strasbourg* in 1514. and at *Rome* in 1516.

Philip Ribott, a Spaniard of *Catalonia*, a Carmelite of *Gironne*, was Provincial of his Order in 1368. and died in 1391. He composed a Work, intitled, A Looking-Glass for the Carmelites, divided into ten Books, in which he treats of the Beginning, Progress, Privileges, and History of his own Order, which was printed at *Venice* in 1507. and at *Antwerp* in 1680. He also wrote a Treatise of the famous Men of his Order, and some Sermons.

Jacobus de Teramo in *Abruzzo*, [a Province in *Italy*] Canon of the same Church, and Archdeacon of *Aversa*, composed about the Year 1390. a Commentary upon the Sentences, and a Book upon the Redemption of Mankind, intitled, the Consolation of Sinners; These two Works are only in MS. in the Libraries of *England*. *Trithemius* also observes, that this Author also wrote upon the Clementines.

Guido d'Eucreux, a Friar-Priester, composed in 1390. some Sermons, and a Rule for Merchants; which Works are found in MS. in some Libraries.

Augustinus d'Ascoli, an Hermit of *S. Augustine*, flourished about the End of this Year in the University of *Padua*, and made some Sermons, which are yet preserved in MS. in the Libraries of the Augustin-Monks at *Bononia*, *Padua*, and *Cremona*.

Henry Boich, Dr. of Law in the Diocess of *S. Paul* of

Leon in *Britain*, flourished at the End of this Age, and composed a Commentary upon the five Books of the Decretals, upon the sixth, and upon the Clementines, printed at *Venice* in 1576. and are in MS. in the Library at the Cathedral Church at *Cambray*.

Simon de Cremona, an Hermit of *S. Augustine*, flourished and preached a long time at *Venice*, in the latter End of this Age. He composed some Commentaries upon the Mr. of Sentences; A Treatise of the Indulgence of *Affisi*; and several Sermons. These Works are in MS. in the Libraries of the Augustin-Friars in *Italy*, with a Postill upon the Gospels of the Year, printed at *Ruthlingen* in 1484. He died in 1400.

Peter Quesnel, a Grey-Friar of the Convent of *Norwich*, a Divine and Canonist, flourished about the End of this Age, and wrote a Directory of Law in the Court of Conscience, and in the Court Judicial; A Treatise of the Trinity, of the Catholick Faith, and of the seven Sacraments; A Treatise of the Sins, which hinder us from receiving the Sacraments, and the Penalties to be enjoined for these Sins; A Treatise to order such things as respect the Instructions or Judgments. These Treatises are in MS. in some Libraries in *England*; and the first is in the Vatican and Mr. Colbert's, Cod. 228. and 2302.

Marsilius ab Inghen, a German (though *Trithemius* and *Ball* make him an *Englishman*) Dr. of *Paris*, Canon and Treasurer of the Church of *S. Andrew* at *Colem*, Founder and first Rector of the College of *Heidelberg*, died Aug. 20. 1394. He composed a Commentary upon the Book of the Mr. of the Sentences, printed at *Strasbourg* in 1501.

Henry Knighton, Canon-Regular of *Leicester*, composed an exact Chronicle of the History of *England*, divided into five Books, from 950. to 1395. and the History of the Deposition of *Richard II.* King of *England*, which happened in 1399. These Works are in the Collection of *English* Historians, printed at *London* in 1652.

William Thorn, a Benedictin Monk of *S. Augustine* of *Canterbury*, composed a History of the Abbots of that Abbey to 1397. copied as far as 1272. out of the History of *Thomas Scott*, this Chronicle is also in the Collection of *English* Historians, printed at *London* in 1952. p. 1757. 'Tis said also, that he wrote an History of the Kings of *Kent*, the Lives of some Saints, and a Chronicle of the Counties, Bishopricks, and Abbies of *England* [which is not printed, but is in MS. in *Bennet-College* Library at *Cambridge*, Cod. 67.]

Gerhardus de Zutphen, one of the first Canons Regular of the Order of *S. Jerome*, or Clerks of the Community de *Zutphen*, instituted by *Gerhard Groot*, died in the 31st. Year of his Age, Dec. 4. 1398. He has left us some Ascetic Treatises; One, Of the inward Reformation of the Powers of the Soul; the other about our Spiritual Progress, printed with the Works of *Thomas à Kempis*, who wrote his Life, and in the *Biblioth. Patr.* [Tom. 26. p. 234. as also at *Paris* and *Colem*, in 1539.]

Nicholas Eymericus, born at *Gironne*, a City of *Catalonia* a Friar-Priester, flourished in the Papacies of *Innocent VI.* *Urban V.* *Gregory XI.* and *Clement VII.* He was first Inquisitor-General for *Innocent VI.* about 1356. and coming to *Avignon* in the Papacy of *Gregory XI.* was made the Pope's Chaplain, and Judge of Heresies. He died at *Gironne*, Jan. 4. 1399. His principal Work is a Book, intitled, A Directory for Inquisitors; printed the first time at *Barcelona* in 1503. and after at *Rome* in 1578. with the Corrections and Scholies of *Penna*, and after in the same City in 1587. and at *Venice* in 1595. with the Commentaries of the same Author. This Work is divided into three Parts. In the First, he treats of the Articles of Faith: In the Second, of the Punishment of the Hereticks, and the Infections which they deserve according to the Canon-Law and Decretals: What is Heresie and Error; Of the Differences of Heresies; And lastly, of those, which are subject to the Jurisdiction of the Inquisition, and the Crimes, which are out of its Knowledge. The third Part is about the manner of ordering the Process at the Tribunal of the Inquisition, of the Power and Privileges of the Officers, of the Witnesses, Criminals, and the Execution of Judgment upon them.

He composed several other Treatises, which are in MS. in Mr. Colbert's Library, No. 2846, and 2847. The Titles of them are these, A Letter to the Cardinals against the Election of *Urban VI.* A Letter to the King [of *France*] in favour of *Clement VII.* some Verses upon Schism; A Treatise upon this Question, Whether the Three Persons of the Trinity be in the Eucharist, composed on the Occasion of a Controversie raised on that Subject in the Kingdom of *Valence*. The Curates had a Custom, when they administered the Sacrament to the Sick, to ask them, Do you believe, that this is the Father, Son, and Holy Ghost? and they were to answer, Yea. A Curate having put the same Question to a Doctor, to whom he administered the Sacrament, He answered, No; But that he believed

believed, that it was the Body of Jesus Christ, who was the Son of God, and not the Father, or the Holy Spirit. This Answer being divulged, the Matter was brought to the Inquisitor, and he found the Abuse was common, and when the Cardinal of Valentia sought out means to remedy it, the Business was made worse by Sermons preached *Pro & Con*. A Monastick Doctor preached, that the Question of the Curate was impertinent, and that the sick Man's Answer was false. The Curates were angry at this Sermon, and one of them preached in one of the Parishes of the City, that there being three Things in Jesus Christ, his Body, Soul and Divinity, if it be asked, whether the Flesh of Christ be in the Sacrament, the Answer must be, Yea; and if his Soul were there, the Answer must also be, Yea. And lastly, if we speak of his Essence, and of his Divine Nature, and ask, Do you believe that this last is the Father, Son, and Holy Ghost? A Christian must answer, Yea, yea, yea; because the Three Persons are essentially there. This Curate was not content to preach this Doctrine, but he published it by Writing. He was contradicted by some that stood by, and this caused a great Scandal, which the Inquisitor could not appease. The Cardinal of Valentia called the Divines together, and made the Curate retract his Assertion; but he went from Valentia, and appealed to the Holy See, and caused the Inquisitor to be summoned thither. 'Twas to instruct Pope Clement VII. in this Matter, that Eymericus composed this Treatise in 1390. Let us now come to the other Treatises which are in that MS. This last is followed with a Treatise against Raymundus Lullus, presented the same Year to Pope Clement VII. who gave it to the Cardinal of S. Angelo, to be examined; a Dialogue against the Followers of Lullus; Another Treatise, entitled, the Enchantment of the Lullists, and a Tract against such as pray to Demons. The 2847 Volume contains these following Treatises; A Treatise against those, that oppose the Pre-eminence of Jesus Christ and the Virgin; A Confession of the Faith of Jesus Christ; A Tract against the Oath taken by the Pope and Cardinals after the Death of Clement VII. and against the Letter of the University of Paris (which proves that Eymericus was not dead in 1393. as some have assured us) a Treatise against the Chymists; The Correctory of the Reprimand; A Treatise against those, who will define the Time of the End of the World; A Treatise against Astrologers, Necromancers, and other Diviners; The Illustration of his Explication; A Treatise against those, who broached this Heresie, that St. John the Evangelist was the natural Son of the Virgin Mary; A Treatise of the admirable Sanctity of the Mother of God-Man; The Enchantment of the University of Lerida, concerning the twenty Articles dispersed by Anthony Riera, Student of the University of Valentia; and a Treatise upon the Explication of the 22 Articles, in which he does not commonly follow the Master of the Sentences.

Matthew d'Eureux. Matthew d'Eureux, a Preaching-Friar, flourished in the Reign of Charles VI. King of France. He is the Author of a Commentary upon the Pentateuch, and Postills upon *Isaiab*, and upon several other Books of the Bible, which are in MS. in the Library of the Friars-Precachers at Eureux, where they were put by Robert Begard Doctor of Divinity, and Confessor to Charles VII.

Nicholas Gorham. Nicholas de Gorham, a Preaching-Friar, is certainly an Author of the XIVth. Age; but some make him an Englishman and others a Frenchman, and some place him about 1304. and others about 1350. but the last about 1390. or 1400. which is most likely. He has composed several Works, particularly Commentaries upon several Books of Scripture and Sermons. His Commentaries upon the four Evangelists, the Acts of the Apostles, St. Paul's Epistles, the Canonical Epistles, and the Revelation have been printed in divers Places [as at *Colen* in 1537. at *Haguenau* 1502. and *Paris* 1521] and with his Sermons upon the whole Year, at *Antwerp* in 1617. and 1620.

John Bromiard. John Bromiard of Hartford in England; a Preaching-Friar, a Doctor of Oxford and Professor of Divinity at Cambridge, was one of the Adversaries of Wickliffe, in the Council held at London in 1382. and died in the following Age. He has left us a Summ for Preachers, in which he has ranked in an Alphabetical Order many Common-places of Morality. It was printed at *Nuremberg* in 1485. and at *Venice* in 1586. There are some other Treatises of this Author in MS. in the Libraries of England; and among others, a Treatise of the Civil and Canon Law, applied to Morality; His Explications concerning the Ceremony of the Mass, and his Exhortations [viz. in the publick Library, and that of *Pembroke-Hall* in Cambridge, and *New-College* in Oxford.]

William Wodford. William Wodford, or Wilford, an Englishman of the Order of Grey-Friars, a Doctor of Oxford, chosen in a Council held at London in 1396. to confute by writing these Propositions taken out of Wickliffe's *Trilogus*, and condemned in that Council, composed a Treatise upon that Subject

dedicated to Thomas Archbishop of Canterbury, which is printed in the *Fasciculus rerum expetendarum* [at *Colen* The Lives 1535. p. 96.] In it he confutes 18 Articles, of which we shall speak in treating of the Heresie of Wickliffe. There are also in the Libraries in England, some other MS. Treatises of this Author's; and among others, an Apology against Richardus Armachanus, concerning the Poverty and Begging of Jesus Christ; An Extract of the Errors of that Author; A Treatise of the Sacrament of the Altar. A Summ of Virtues. William Wodford died at Gloucester in 1397.

Rodolphus de Rivo, a Native of Breda, Dean of the Church of Tongres, died at Rome in 1401. or as others hold, Nov. 2. 1403. He composed an excellent Treatise upon the Divine Offices, intitled, Of the Observation of the Canons; in which he treats with Exactness upon the Usage and Rules of the Ecclesiastical Offices, and shews, that Men ought to follow, as much as is possible, Antiquity, and avoid Novelties in the Divine Offices, from whence he concludes in his 22d. Proposition, that Men ought to keep to the ancient Breviaries, and not follow that in use at Rome, because it is not the Service of the ancient Roman Church, but a shorter Office sung in the Pope's Chapel, gathered in the time of Innocent III. and which the Grey-Friars followed. He treats in the last Article of the Mass, its Ceremonies and Prayers. This Treatise is printed in the *Bibliotheca Patrum*, and by it self at *Louvain* in 1568. The same Author has composed an History of the three Bishops of Liege, viz. Engelbert de la Marca, John de Arkel, and Arnold de Horn, from 1347. to 1386. published by Chapeville in his History of Liege, printed at Leige in 1616. Tom. 3.

Joannes Tambacus, or de Tambach, a Town in Alsatia, a Monk of the Order of Friars-Precachers in the Monastery of Strasburg, afterward Rector of the University of Prague, and created Master of the sacred Palace by Urban V. in 1366. He died in the following Age, being above 80 Years old; He composed a Work, entitled, the Consolation of Theology, or the Looking-Glass of Wisdom [or Patience] finished in 1316. printed at Paris in 1493. at *Colen* in 1502. at *Nuremberg* in 1509. Father Alexander cites another Work of this Author's, of Nature and Grace, which is in MS. in the Library of the great Convent of Jacobins, or White-Friars at Paris. Trithemius also mentions a Treatise of John Tambacus, Of the Delights of Paradise, and some Sermons.

Raymundus Jordanus, whose Works have gone a long time under the Name of *Idiota*, lived about the End of this Age, and was a Canon-Regular, Provost [of that Order] in Ufex, and then Abbot of Cella in Berry. All his Works which have been printed several times in the *Bibliotheca Patrum*, under the Name of *Idiota*, were put out under his Name, by the Jesuit Theophilus Rainaudus, and printed at Paris in 1654. They consist of eleven Contemplations upon different Subjects; A Treatise of the Virgins; Three Books of a Monk's Life; The Spiritual or Mystical Eye, which Waddingus attributes to Joannes Gualensis; Rules of a Christian Life; which rather belong to Picus Mirandula; A Paraphrase upon the 15th Psalm.

Franciscus Ximenius, of Gironne in Spain, Bishop of Elne or Perpignan, and dignified with the Title of Patriarch of Jerusalem; flourished at the End of this Age, and in the Beginning of the next: He left us some Works of Piety, and among others, A Book of the Angelical Life, printed at Alcalá [or Complutum] in 1527. A Treatise *De Scala Celi* [or the Ladder of Heaven] printed at Barcelona in 1501. A Treatise for the Instruction of Bishops and Superiors, entitled *Pastorale* [or a Pastoral] printed at the same place in 1495. Four Books of a Christian Life, printed at Valentia in 1484. and at Granada in 1496.

Antonius de Butrio, a Lawyer of Bononia, flourished at the End of this Age, and in the Beginning of the next. He has composed a Commentary upon the five Books of the Decretals, printed at Venice in 1578. Another Comment upon the sixth printed at the same place in 1575. A Repertory of the Canon and Civil Law printed several times in several places; and some other Treatises of the Civil Law. He died as some say, Octob. 7. 1408. and as others, in 1417.

Lucius Coluccius Pierus Salutatius de Stignano, Chancellor of Florence, and Secretary to Urban V. and Gregory XI. succeeded Petrarch in the Imperial Dignity of Learning [i. e. as was made Poet Laureat after him] He flourished from 1360. and died not till May 12. 1406. We have only two Letters of his. The one in Commendation of Cardinal Nicholas de Capocia, dedicated to Nicholas Auximus, the chief Notary of the Pope; the other to Brunus the Pope's Secretary, containing the Commendation of Urban V. and a Petition addressed to the King of France in the Name of the People of Florence, against the Faction of the Ghibelines presented 1404. Ancient pieces, which have been published by Mr. Baluzius, in the fourth Tome of his Miscell-

Rodolphus de Rivo.

John de Tambach.

Franciscus Ximenius.

Antonius de Butrio.

Lucius Coluccius.

lanies. This Author also wrote two Books of the true Religion; A Discourse of the Excellency of the Civil Law and Phytick; A Book of Fortune and Destiny; Several Letters; A small Work, entitled, *Loculum Noctis*, or, the Night-pouch; which are in MS. in the Libraries of Florence. The Letters of his which Mr. Baluzius has published, give us a sufficient Proof of the Ingenuity, Elegancy and Politeness of this Author.

Some attribute to *Henry de Baume*, or *de Palma*, a Grey-Friar, who lived about the End of this Age, a Treatise of mystical Divinity, which is printed among the Works of S. Bonaventure, and which others attribute to *John de Parma*.

Bertrand de Trille, of the Diocese of *Nismes*, of the Order of Preaching-Friars, flourished about the End of the Age. He composed a Commentary upon the Books of the Sentences, which is in MS. in the Library of S. Victor. Some attribute to him certain Postills upon the Scripture, and some Works of Philosophy.

Joannes Grassius, or *Grossus*, a Native of *Toulouse*, General of the Carmelites from 1389. till after 1409. has composed two Works in honour of his own Order; the one entitled *Viridarium*, or the Orchard of the Order of the Carmelites; and the other, of the illustrious Men of that Order, printed with the Mirror of the Carmelites, made by *Ribotus* at *Venice* in 1507. and in the new Mirror of the Carmelites, printed at *Antwerp* in 1680 [Tom. IV.]

Michael Agrianus, or *Aignanus*, a Carmelite of *Bononia*, and Doctor of *Paris*, was chosen General of his Order in 1381. and died Dec. 1. 1416. He is the Author of a Commentary upon the Psalms, published several times under the Name of an unknown Author, and printed under that Title at *Alcala*, or *Complutum* in 1524. at *Lyons* in 1588. and 1602. at *Venice* in 1603. and in his own Name at *Lyons* in 1652. and 1673. *Trithemius* attributes to him these following Works; A Book of the Conception of the Virgin; Four Books upon the Sentences; A Book of Questions upon the Sentences; Commentaries upon the Gospels of S. Matthew and S. Luke; A Table of S. Gregory's Morals; A Table of Decrees; His Sermons for Lent; A Dictionary in three Volumes, which his Death prevented the finishing of; Notes upon *Valerius Maximus*, and upon the Books of *Aristotle's* Morals.

Francis Zabarel [or *de Zabarellis*] a Doctor of Law of *Padua*, Professor at *Florence*, and Master of the famous [Nicholas] the *Panormitan* [Abbot] was raised to the Dignity of Archpriest for his Merit, and after made Bishop of *Padua*, but he refused this last Preferment; as also the Archbishoprick of *Florence*, and was at length made Cardinal of the Title SS. *Cosmus*, and *Damianus* by John XXIII. He was present at the Council of *Constance*, and died in that City in 1417. Nov. 6. in the 78th Year of his Age. He composed Commentaries upon the five Books of Decretals printed at *Venice* in 1602. a Commentary upon the Clementines, printed at the same place in 1481. A Treatise of the Authority of the Emperor to suppress Schism, printed at *Basil* in 1587. and at *Strasburg* in 1609. and 1618. Councils of Right, and Repetitions of Law, printed also at *Venice* in 1581. and 1587. and several other Works of civil Law, Morality and Divinity, which are lost, or in MS. and among others a Treatise of canonical Hours. A Commentary upon the Old and New Testament; The History of the Acts of the Councils of *Pisa*, and *Constance*, a Volume of Prayers and Letters; A Commentary upon Moral and Natural Philosophy; His *Opuscula*, or small Treatises of the liberal Arts; The History of his own Times; Three Books of Happiness; and a Treatise of the Nature of divers things:

Jacobus Magnus, or *Magni*, of *Toledo* in *Spain*, an Hermit of the Order of S. *Augustin*, flourished and taught Philosophy and Divinity at *Padua* about 1400. He was Confessor to King *Charles VII.* and refused the Archbishoprick of *Bordeaux*; he lived till about 1420. We have a Work of his, entitled *Sophologium*, or a Discourse about an Inquiry into the Divine Wisdom, printed at *Lyons* in 1495, and 1585. There are in the Libraries some other Works of Morality and Philosophy of this Author [as his Questions upon *Aristotle's* Books *De Anima*, and his Abridgment of Natural and Supernatural Philosophy &c.]

Baldus, a famous Lawyer of the Family of the *Ubaldis* of *Perusia*, the Scholar of *Bartholus*, Professor of Law at *Pavia*, who died in July 1423. hath not only composed several excellent Treatises of civil Law; but also a Commentary upon the Decretals printed at *Venice* in 1595. a Consultation about the Right of *Urban VI.* and *Clement VII.* in which he determines for *Urban*; printed by *Raynaldus* at the End of his XVII. Tome of his *Annals*.

Petrus Herentalis, or *de Herentalis*, a Citizen of *Brabant*, a Canon-Regular of the *Præmonstratenses*, and Abbot of *Floreff*, flourished about the End of this Age, and

lived as some say, to the Year 1436. He is the Author of a large Commentary upon the Psalms, taken out of the Fathers, and other Commentators, printed at *Colen* in 1487. and written at *Rutlingen* in 1498. at *Roan* in 1504. and at *Colen* in 1554. He also made a Commentary of the same Nature upon the Evangelists, which is in MS. in the Library of the Abby of *Floreff*, and a Chronicle to the Year 1385. which is in MS. in the Library of Mr. *Colbert*. Mr. *Baluzius* has put out an Abridgment of the Lives of the Popes at *Avignon* composed by this Author.

Although the Number of the Authors, of which we have already spoken, be great; yet there are many others, whose Works are lost, or hidden in some Libraries, whose Names are preserved to us; and perhaps there were several others, whose Memory is lost. What *Trithemius* has recovered of them, and saved from Oblivion by mentioning them, and their Works, are as follow.

Richard de Sienna, Vice-Chancellor of the Church of *Rome*, and afterwards Cardinal-deacon, by the Title of S. *Eustachius*; was one of those whom Pope *Boniface* ordered to compile the sixth Book of the Decretals, and composed some other Works of the Law.

Petrus de Dacea, made a Kalendar about the Beginning of this Age.

These Authors flourished under the Empire of *Albertus* of *Austria*.

Jacobus de Viterbo, an Hermit of the Order of S. *Augustin*, Archbishop of *Naples*, composed a Book of the Government of Christians, dedicated to *Clement V.* a Writing upon the Sentences, and made some quodlibetical Questions. This Author flourished under the Empire of *Henry de Luxemburgh*, in the Beginning of this Age.

Alexander of *Alexandria*, a Grey-Friar, wrote upon the Sentences, and made some Commentaries upon the Books of *Aristotle*.

Eckard, a German, of the Order of the Friars-Preachers, who being addicted to the Terms of Philosophy, brought into Divinity some Opinions erroneous, and contrary to the Judgments of other Divines; insomuch that seventeen of his Propositions were condemned by the Pope, and he was forced to recant them at the End of his Life. They were taken for the most part out of his Exposition upon the Gospel of S. *John*. They were also condemned in 1430. by the Faculty of Divinity at *Heidelberg*. Nevertheless, *Trithemius* says, that there were learned and profitable Matters in this Author's Writings, when he wrote conformable to the Doctrine of the Church, and of this sort he mentions the Works following; A Commentary upon the four Books of the Sentences; Commentaries upon *Genesis*, *Exodus*, the Book of Wisdom, the Canticles, the Gospel of S. *John*, and the Lord's-Prayer; A Discourse held in the Chapter of the Friars-Preachers; Some Theses and Sermons.

Guido, a Priest, and afterwards as some think, Bishop of *Ferrara*, wrote some Works in Verse and in Prose, and among others, a Poem of the History of the Old and New Testament, dedicated to *Clement V.* which *Trithemius* had seen, and bears this Title, *The Pearl of the Bible*.

Petrus de Saxonia, a Grey-Friar, composed a Summ of Cases and Sermons.

Gerhardus de Bononia, the eleventh General of the Carmelites, composed a Commentary upon the Sentences, some Sermons, certain ordinary and quodlibetical Questions, and began a Summ of Divinity, which his sudden Death at *Avignon* in 1317 hindered him from finishing.

Martin, a Friar-Preacher, Penitentiary of *Rome*, composed a Table of Decrees; a short Chronicle, some Sermons; and a Collection of divers Miracles.

Sibertus de Beka, a Carmelite of *Germany*, composed a Commentary upon the Sentences, A Summ of the New Law, a Commentary upon his Rule, and corrected the Office of his Order.

Another Carmelite, named *Peter de Perpignan*, is the Author of a Commentary upon the Master of the Sentences, of a Work upon the Psalms, and some Sermons.

Herenus de Boye, a Brittain of the Order of the Carmelites, wrote upon the Sentences, and composed divers Questions.

Robert, a Preaching-Friar, flourished about the Year 1320. and wrote upon the Sentences; and composed some Sermons.

Joannes d' Alierus, a Native of *Toulouse*, was chosen the 13th. General of the Carmelites in 1321. and composed a Treatise upon the Sentences, and some Notes upon *Ecclesiasticus*.

Joannes de Regno, a Carmelite also, is likely the Author of a Commentary upon the Master of the Sentences, Notes upon the Gospel of S. *Matthew*, and some Sermons upon Lent, and all the Sundays, and Feasts of the Year.

Stephen de Provence, Professor of Civil Law, wrote on the *Clementines*, and made divers Questions:

Joannes de Blomendal, a Grey-Friar, is the Author of some Sermons for the Sundays, and the Feasts of the Year.

Gerhardus de Sienna, an Hermit of the Order of S. Augustine, a Schoolman, Canonist, and Contemporary with *Joannes Andree*, composed a Commentary upon the Sentences, and a Treatise of Contracts, Usury, and a Book of Prescriptions.

Paulus de Lyzares, a Scholar of *Joannes Andree*, composed a Commentary on the Clementines.

Lapus de Chastillon, Abbot of S. Miniate, of the Order of S. Benedict, wrote also upon the Clementines.

Albert de Bresse, a Preaching-Friar, is Author of a Summ of Cases, and several Letters.

Herman de Schilde, an Hermit of the Order of S. Augustine, is said by *Trithemius* to be the Author of the following Works; A Treatise upon the first Book of the Sentences; Two Treatises upon the Creation; Two Books upon Genesis; A Commentary upon the Canticles; A Book upon the Subject of the Canticles; A Work upon the Lord's-Prayer, and another upon the Ave Maria; A Treatise upon the four Senses of Scripture; A Manual for Friests; The Cloister of the Soul; A Breviloquium; An Explication of the Mass; Some Treatises about the mortal Sins; Of the Conception of the Virgin; Of the Manner of Studying; Of true and false Friendship; Of the five Senses; Of the Canonical Hours; Of the two and forty Stations of the Israelites [in the Wilderness] against the Flagellantes [or whipping Monks]; Of the Mass; Upon the Canon, *Omnis utriusque Sexus*; some Sermons; some Conferences Sermon-wise; An Introduction to the Civil Law; Divers Questions; Of the Division of Philosophy; A Commentary upon Aristotle's Rhetorick, and several other Works, which *Trithemius* says, were not yet come to his Knowledge.

William de Kayoth, a Preaching-Friar, has abridged the Summ for Confessors made by *Joannes Germanus*, and is the Author of some Sermons.

Petrus de Casto, a Native of Limoges, was chosen the 14th General of the Carmelites in 1330. and afterwards Bishop of Pistoia, and lastly, Patriarch of Jerusalem. He is the Author of a Treatise upon the Sentences, and some Sermons.

Paul de Peruze, a Monk of the same Order, composed a Work upon the Sentences in the University of Paris; which *Trithemius* says, was very famous and almost Divine, and some quodlibetical Questions.

Bernard de Parenzo, a Preaching-Friar, made an Explication of the Mass for the Instruction of the Clergy; and composed some Sermons.

Osbert, an English Carmelite, wrote upon the Sentences; and made some Determinations, and Sermons.

John d'Olney an English Carthusian, composed six Books of the Miracles of the Virgin, and some Meditations for Monks.

Petrus Raymundus, was made the 15th General of the Carmelites in 1343. He wrote upon the Sentences.

Simon de Spira, a Carmelite, a Doctor of Paris, who taught Divinity at Coleu, made a Commentary upon the Sentences, a Poissill upon the Bible, and a Treatise against the Jews.

Fortunarius Vassalli, whom *Trithemius* calls falsely *Sertorius*, a Grey-Friar, a Frenchman of Cahors, and not an Englishman, was chosen their 19th General in 1343. made Archbishop of Ravenna in 1347. after Patriarch of Grado in 1351, and last of all elected Cardinal by *Innocent VI.* in 1360. and died the following Year in October, as he went to receive his Hat. *Trithemius* attributes to him a Commentary upon S. Augustine, *De Civitate Dei*.

John de Saxonia, a Grey-Friar, a Schoolman and Canonist, made a Summ of Cases.

John de Rupe Scissa, a Grey-Friar, who undertaking to foretell the Destruction of the Catholick Church, was put in Prison for it by his Superiors, and wrote upon the Revelations, while he was in Prison. He had before composed a Commentary upon the Sentences.

Gerhardus, an Hermit of the Order of S. Augustine, Bishop of Savona, a Divine and Canonist, wrote a Commentary upon the Sentences, two quodlibetical Questions, a Commentary upon the Canticles, and upon the Epistle to the Hebrews, and a Work upon the sixth Book of the Decretals.

Robert, a Carmelite, composed several Sermons, a Commentary upon the Sentences, and S. Paul's Epistles.

Michael de Massa, a Hermit of the Order of S. Augustine, was the Author of the following Treatises; A Commentary upon the Sentences; A Commentary upon the Prophet Isaiah, and the four Evangelists. A Book upon the Life of Jesus Christ; Another of the Passion of Jesus Christ; A Treatise upon the four Virtues and divers Sermons. All these Authors flourished according to *Trithemius*, under the Empire of Lewis of Bavaria, till about the Year 1350.

John Walgram, a Carmelite, and Doctor of Paris, wrote

a considerable Book upon the Sentences, and divers Questions.

Joannes Saxo, a Grey-Friar, wrote a Summ of the Civil Law, and some Sermons for the Sundays, and Festivals of the Year.

John Brammart, of the same Order, wrote Works of the same Nature.

Henry d' Erford, a German, wrote an Historical Account of things memorable.

John Tacephalus, an English Carmelite of the Convent of Norwich, wrote upon the Sentences, composed several Sermons, and made a Commentary upon the Revelations.

Nicholas Dorbin, of the same Countrey and same Order, wrote upon the Sentences, and made some Questions.

Tilman, a Carmelite of Aix la Chapelle, a Doctor of Coleu, wrote upon the Sentences, made a Commentary upon the Evangelist S. Matthew, and upon other Books of Scripture, and several Sermons.

Petrus Thomas, of the same Order, Bishop of Patti in Sicily, and after Archbishop of Crete, and last of all honoured with the Title of Patriarch of Constantinople, was sent by the Popes on several Embassages, and died in Reputation for his Sanctity; He was a famous Preacher in his time, and has left us several of his Sermons, and a Commentary upon the Sentences.

Bartholomew, an Englishman, a Grey-Friar, is the Author of several Sermons, and of a Treatise of the Properties of Things.

Petrus Boberus, Abbot of S. Anianus of the Order of S. Benedict, composed several small Tracts for his Monks; and among others, A Treatise upon the Rule of S. Benedict, in which he compares all the Precepts and Councils of that Rule with the Canon-Law. He also composed a Treatise upon the Mirror of Monks, and a small Work of the Marks of Words.

Jacobus de Alta Villa, of Rhingaw near Mayence, is the Author of a Treatise upon the Sentences, and some other Questions.

John d' Imenbusen, a German, wrote also upon the Sentences, and made some Sermons.

Leonard de Gifton, the 24th General of the Grey-Friars, made Cardinal by the Title of S. Sixtus by *Clement VII.* in 1378. while he abode at Naples after the Decease of *Clement*, was put in Prison, but being again released, was present at the Election of *Benedict XIII.* 1394. He has left several Works. *Trithemius* makes mention of a Commentary upon the Sentences; Of a considerable Summ; A Commentary upon the Canticles, and several Sermons.

Joannes Balistarii, a Catalonian, the 17th General of the Order of Carmelites, is the Author of a Treatise dedicated to Pope Gregory XI, Of the War of the Church Militant against the Assaults of Antichrist. He also composed a Treatise upon the Sentences, and some Sermons. He died in 1374. in the Convent of Majorca.

John de Hildesheim, a Carmelite, Servant of Thomas the General of that Order, composed several Works in Verse and Prose, and among others, a large Book of the three Kings made Saints, dedicated to the Bishop of Munster, a Chronicle; An Apology for his Order; A Book of the Monsters of the Church; Another of Antichrist; Of the Fountain of Life; A Book against the Jews; A Writing against such as comb their obscene Parts, twenty four Letters, and divers Sermons.

John Gulein, a Norman, of the same Order, composed a Commentary upon the Sentences, a Book upon the Office of the Mass, and divers Questions.

Henry de Dolendrop, of the same Order, wrote upon the Sentences.

John Fustgin, of Creutznach, of the same Order, Prior of Strasburg, made some Sermons for Lent, and the whole Year; which were preserved in the Original in the Convent of Carmelites at Creutznach in *Trithemius's* time.

All these Authors flourished, according to *Trithemius*, under the Empire of Charles IV. to the Year 1380. The rest flourished in the Reign of Wencislaus to the End of the Age.

William of Wallingford in England, a Carmelite, flourished in the University of Cambridge, and has left some Commentaries upon the Scripture, and some Sermons.

Francis Martin, a Catalonian of the same Order, composed a Treatise of the Immaculate Conception of the Virgin Mary, to which he gives the Title of Abridgment, which yet contains seven Books. He flourished in the Convent of Barcelona in the time of Wencislaus, and Boniface IX.

Conradus d' Altzey, in the Palatinate, of the Diocese of Mayence, composed a Volume of the Immaculate Conception of the Virgin, a Book of Figures, a Book of Poetry, and some Letters.

Bertamus, Bishop of Thessis, of the Order of Preaching-Friars,

The Lives and Writings of the Authors which flourished in the Fourteenth Age.
 Friars, Vicar of the Bishop of Metz, died in the Year 1387. He wrote a Treatise of the Illusion of Demons, and a Treatise of Schism, dedicated to Conon Archbishop of Trier; he hath also composed some Sermons.

Stephen of Petringon in England, a Carmelite, made a Treatise against the followers of Wickliffe; Another Treatise, intitled, A Repertory of Arguments; one notable Lecture and some Sermons.

Thomas Lamb, an English Carmelite, a Doctor of Oxford, composed a Work upon the Sentences; a Treatise upon the Incarnation, a Writing against the Lollards, some Sermons and Questions.

Nicholas de Ritzon, a Native of Toulouse, of the same Order, Provincial in Sicily, and a great Preacher, had some Sermons in the time of Trithemius.

Henry de Kalkar, a German, a Canon of St. George at Colen, after a Carthusian and Prior of several Houses of that Order, and a Definier, died in 1408. in the 80th. Year of his Age, after he had lived 43 Years in his Order. He composed several Works of Piety, of which the most part are preserved in the Carthusian Monastery at Colen, viz. A Treatise of the Beginning, and Progress of the Order of Carthusians; an Instruction in Rhetorick; an Instruction in Musick; a Treatise of the Subjects, and the Distinction of Sciences; divers Letters; some Sermons made in their Chapters; a Ladder of spiritual Exercise in form of an Oration; the daily Holocaust, or Burnt-offering of spiritual Exercise; an Exhortation to the Carthusians of Coblenz; a Psalter of the Virgin, or a Prose, which contains an 150 Words in six Ave's; the Manner of holding Conferences after the Carthusian Custom.

Richard de Maydescon, an English Carmelite, wrote a Treatise against the Lollards, and composed several Sermons.

John, a Benedictin Monk of Castel, in the Diocese of Aichstet, composed a considerable Work upon the Rule of St. Benedict, an Abridgment of the Bible; some Sermons for the Sundays, and Feasts of the Year; 42 Sermons upon the Passion of our Saviour, and some Letters.

Conradus, a German, Doctor of Paris and Canon of Ratisbonne, composed some Books of moral Philosophy.

John de Schodehove, Prior of the Carmelites at Malines, wrote a Work for the Use of Preachers, upon the Virtues and Vices, and other Matters for Preaching, put into an Alphabetical Order, entituled, Polypodium, and several Sermons.

Philip de Ferrieres, a Native of Thoulonse, Bishop of Badajoz in Spain, a famous Preacher, has left us Sermons for all the Sundays, and Festivals of the Year.

Walter Disse an Englishman and a Carmelite, Legate of Boniface IX. into England, Spain, and France, to preach a Crusado there. He composed a Treatise against the Lollards, a Treatise of Schism, a Commentary upon some Psalms, and Sermons.

John de Hisden, a Knight Hospitaller of St. John of Jerusalem, has left his Explications upon the New Testament, which he made at Paris, and some Sermons.

The Lives and Writings of the Authors which flourished in the Fourteenth Age.
 William Oppenbach, a German, and Doctor of Paris, wrote upon the Sentences, and composed some Questions and Sermons.

John Gluel, of Aix la Chapelle, Prior of the Carmelites at Colen, is the Author of a Treatise of the Original and Progress of his Order; intitled, The Mirrour of the Carmelites, and some Sermons for Lent, and for all the Year.

Henry Euta, or Oya, a German, Professor at Vienna in Austria, wrote upon the Sentences, a Treatise of the Conception of the Virgin, a Treatise of Contracts, and some Sermons.

Henry d'Andernac, a German Carmelite, has also Written upon the Sentences, some Sermons and Questions.

Blaisus Andernarius, a Frenchman of the same Order, wrote upon the Sentences, some Sermons and Questions.

John, Abbot of St. Bavon, of the Order of St. Benedict, has wrote a Treatise of the Use of Flesh, in which he proves, that by the Rule of St. Benedict, it is not allowed to the Monks, which are not sick, to eat of it.

Richard de Lavinham, an English Carmelite, wrote a Treatise against the Lollards, a Book of the Foundation of his Order, a Defence of St. Bridget's Book, and some Sermons.

John de Werden, a Grey-Friar, composed double Sermons for all the Sundays and Festivals of the Year, and one Lent Sermon.

John de Campsen, an English Carmelite, wrote some Sermons.

Philip, Abbot of Otterburg, in the Diocese of Worms, wrote a Commentary upon the Canticles, some Sermons, and Letters.

Lastly, Not to tarry longer, to make a tedious Enumeration of the Names, and Works of the Divines and Canonists of this Age, which we can gain the Knowledge of; it shall suffice to observe, That there was hardly any Doctor of Divinity, which did not make a Commentary upon the Master of the Sentences, and Postills, or Lectures upon some Books of the Holy Scripture, which they delivered publicly in the Universities to obtain their Degrees, and then they applied themselves wholly to preaching; from whence comes the great Number of Commentaries upon the Sentences, Postills, and Sermons. The Canonists employed themselves usually to comment upon the Decretals, and particularly, the sixth Book of Boniface's. I will not speak of the famous Lawyers of this Age, as Peter de Bel-leperche, James d'Arenâ, Nicholas of Naples, James of Ravenna, Francis Accursus, Martin de Fano, William de Cumes, Richard de Malombre, Lambertinus de Ramponi, Cincus de Pistoia, Oldrad de Laude, Nicholas de Modena, Bartholus; nor of such as were eminent for Physick, as Dinus, Thomas de Garbâ, Gentilis de Foligno, Peter d'Apomâ, Philip de Bergamo; or for Astronomy, as John de Lignieres, John Dank, John Eschidi, John Eliger de Gondersteeven; nor of those who have excelled in the Study of Human Learning, as Dantes, Aliger, and Paul de Perusa; because their Works have no Relation to Ecclesiastical Matters.

CHAP. VI.

The History of the Greek Church, and the Authors, that flourished in the East, in the Fourteenth Century.

The History of the Greek Emperors.
 THE Greek Empire continued to be governed by the Paleologi; Andronicus, the Son of Michael, having lost his Son, caused young Andronicus his Grand-child, to be declared Emperor, who revolted from him, and forced him to quit the Empire in 1328. four Years before his Death. This Man reigned till the Year 1341. and left at his Death two Children in their Minority, John and Manuel Paleologi, to whom he nominated John Cantacuzenus Guardian; but the Empress soon drove him from Constantinople: He retired into Macedonia, whither many of the Lords of the Empire being come to him, obliged him to assume the Title of Emperor; he was crowned at Adrianople by the Patriarch of Jerusalem, made War upon the young Princes, and having five Years after in 1347. recovered the City of Constantinople, he treated with John Paleologus, and joined him in the Empire, on the Condition he might govern alone, till he came of Age; he gave him likewise his Daughter in Marriage: Nevertheless, this Agreement lasted not long: The War being again renewed, John Paleologus had the better, and made himself Master of Constantinople; Cantacuzenus yielded up the Empire, and retired in the Year 1357. into a Monastery, where he died a considerable Time after. John Paleologus re-

The History of the Greek Emperors.
 maining in the sole Possession of the Empire, had upon his Hands a troublesome War with the Turks, and came into the West to demand Assistance of the Latins. In his Absence, Andronicus his eldest Son, had a mind to possess himself of the Empire, and left his Father in the Hands of the Venetians, who had detained him for Money, that he owed, without any thoughts of releasing him. But Manuel his third Son, Governor of Thessalonica, having gotten together a Sum of Money, payed his Father's Debts, and delivered by this Kindness to be made Partner of the Empire, in the Year 1384. Andronicus incensed at this, that his younger Brother was preferred before him, applied himself to Bajazet, and having obtain'd Aid of him, took Constantinople, and put his Father and Brother in Prison. They remained there three Years; but having found Means to get out, and flying unto Bajazet, who was displeas'd with Andronicus, they recover'd the Empire, and delivered up Andronicus to the Turks. John Paleologus died in a short time after in the Year in 1391. Manuel was not more fortunate than his Father; for Bajazet held Constantinople, in his Reign, besieged ten Years. He came in vain to demand Succours of the Latins against him; but by good Fortune unlooked for, Tamerlane King of the Tartars, forced Ba-

Barlaam to raise the Siege, vanquished him and took him Prisoner; After this, *Manuel* made Peace with *Mahomet II.* and left the Empire to *John* his Son, who reigned to the Year 1449. when he was succeeded by his Son *Constantine*, the last of the Greek Emperors in *Constantinople*, which was taken by the *Turks*, in the year 1453.

The Inclination of the Greeks to the Latines. Under these Emperors, the Government of the East and of the Greek Church fell to decay, by the Victories which the *Turks* obtained over the Christians, from whom they presently took the Provinces, they had in *Asia*, and then passing into *Europe*, they possess'd themselves by Degrees of all the Cities in the Greek Empire. This Progress of the Infidels could not induce the *Greeks* to unite themselves to the Church of *Rome*, but they appear'd on the contrary more averse than ever from Peace, and more incensed against the *Latines*, as many Books set forth by their Authors against the Procession of the Holy Ghost, against the Use of unleavened Bread in the Eucharist, and against the Primacy of the Pope, written with sharpness, do testify. Nevertheless there were some among them, who declared for the *Latines*, and also writ in their Favour. As to their Emperors, the Necessity of their Affairs, and the Need they had of the Help of the *Latine* Princes, rendered them more inclinable, at least in shew, to a Union.

The Proposal of Union under Andronicus. About the year 1339. young *Andronicus* sent *Barlaam* Abbot of the Monastery of *St. Saviour* from *Constantinople*, with a Lord named *Stephen Dandulus*, unto *Philip de Valois* King of *France*, and to *Robert* King of *Sicily*, to desire Assistance of them; and because he could not hope to prevail, but by uniting himself to the Church of *Rome*, he gave them this Matter in charge. These two Envoys came to *Benedict XII.* with Letters of Recommendation from both these Kings, and *Barlaam* proposed to this Pope in the presence of the College of Cardinals, to call a General Council, wherein should be discussed the Question concerning the Procession of the Holy Ghost, that the *Latines* and the *Greeks* after having on both Sides urged their Arguments for their respective Opinions, might come to an Agreement; but above all things he besought his Holiness to cause, that the Princes of *Europe* should afford their Assistance to the *Greeks*, for the Recovery of their Cities, which the *Turks* had seized. The Pope demanded of them, whether they had a full Power from the Emperor, the great Lords, and chief Prelates of *Greece*? They made answer, That they had it not in Writing, and yet the Pope gave them Leave to propound the Means of Re-union, which they judged might be successful. *Barlaam* after having made a Protestation, that he spake sincerely, and had nothing in Prospect, but the Good of the Church, and the Agreement of all Christians, declared, there were two Ways to attain to a Union; the one by Force, the other voluntary, by way of Instruction: That it was not convenient to think of the first, but to adhere to the latter, which one may distinguish into two, in reference to the learned, and to the common People; that as to the Learned, it would be easie to agree with them, because if thirty or forty were sent from the East, they would make no difficulty to join issue; but that would not be enough for the People, because these Persons upon their return would be accus'd of being corrupted, and would not be credited; that the only way were to call a General Council, whose Decision would be receiv'd of all the World with Respect; if it be objected to this, that there had been one already held at *Lyons*, it ought to be observed, that the *Greeks* never allow'd of it, because those from *Greece*, who assisted at that Council, were not sent thither by the four Patriarchs, nor by the People; but the Emperor singly: That if the Pope designed to call a Council, to which the *Greeks* should submit, he must first send Legates into the East, full of Piety, Mildness and Humility, with Letters, by which his Holiness would intreat the four Patriarchs, and the other Bishops, to meet in some place to search into Means of Union; that if it were managed thus, the Emperor, the Patriarchs, and the People would admit of a General Council, whose Determinations would be received without Contradiction. After this, *Barlaam* gave his Reasons, why the *Latines* ought to assist the *Greeks* against the *Turks*, even before the Union. The Pope having advised with the Cardinals, made answer to the Deputies of the *Græcian* Emperor, That the Procession of the Holy Ghost from the Father and the Son, being a Matter decided, was no more liable to dispute, nor debate. The *Greek* Deputies proposed, that at the least the *Greeks* be left at Liberty to continue in the same Judgment: It was replied, they could not dispense with it, because there was but one Faith in the Church; and there was propounded to them an easie way of Agreement, viz. That the four Patriarchs should depute some Persons of Note in the West, with sufficient Power to confer with such as the Pope should nominate, not to dispute, but to be instructed in the Truth, and to remove their Scruple: That for the Meeting of a General Council, it was to no Purpose, neither could it be effected, especially at this Juncture. *Barlaam* return'd, That though the Procession of the Holy Ghost from the Father and the Son went for current Truth among the

Latines, the *Greeks* notwithstanding were in a Doubt of his proceeding from the Son, and that they could not be convinced herein, but by the way of Discussion; that this was ever practised in the Church; that if it were refused them, they should suspect, the *Latines* distrusted the Goodness of their Cause; That General Councils had ever been useful, and done the Church credit; In fine, he propounded to make a Re-union, and leave both Parties free to hold what they pleased as to this Question, to oblige the *Greeks* to grant the Church of *Rome* the Honours which the ancient Patriarchs had allowed, and which were determined by the Laws of the Emperors, and by the Canons of the Holy Fathers; and that the *Latines* on their part should give way to allow to the Church and Empire of *Constantinople* the Rights they enjoy by ancient Custom, by the Laws, and by the Canons. He concludes with demanding of Succours. The Pope denied him, for fear the *Greeks*, when strengthened and raised by the Holy See, and by the Catholick Princes of *Europe*, should afterwards desert them, as they had done before, *Barlaam* before his Departure delivered a fresh Memorial to the Pope; wherein he set forth, That it was impossible to send Deputies from the East, as he demanded, because whatever good Design the Emperor might have to settle the Union, he durst not discover it; and that the Patriarch of *Constantinople* could not send Legates, without consulting the other Patriarchs, which he could not do, by reason of the Wars, and that otherwise he was not certain the other Patriarchs would consent to it; he added a Promise, that notwithstanding he would do his utmost. This Project had no Issue, and things remained in *Greece* in the Posture they were in, as to the *Latines*.

Andronicus being dead in the year 1341. the Empress strengthened her self against *Cantacuzenus*, writ to Pope *Clement VI.* that if she were able to conquer her Enemies, she would embrace the Doctrine and Ceremonies of the Church of *Rome*. The Pope commended her Design, exhorted her to persist in it, and promised her Succours. *Cantacuzenus* sent some time after *George Spanopulus*, Master of his Wardrobe, and *Sigerus*, Prætor of the People, in Quality of Ambassadors; to whom he joined a *Latine* named *Francis*, a Friend of the Pope's, giving them in Charge to remove any Prejudice he might have against this Prince, and to demand Aid against the Infidels. *Clement VI.* gave these Ambassadors a kind Reception, and sent with them two Bishops, one of the Order of Grey Friars, and the other of the Order of Friars-Precachers to treat of the Union. They agreed with the Emperor, that the Pope should call a Council; that he should give the Emperor notice of the time and place, and that the Emperor should call the Patriarchs together, to the intent they might send Deputies thither. The Pope accepted this Proposal; but he wrote to the Emperor, that he could not put it in Execution suddenly, because of the Wars in *Italy*. *Cantacuzenus* gave him thanks for his good Intentions, and intreated him to do what was possible for the assembling of this Council; but the Pope died, and it was no more mention'd.

In the year 1369. the Emperor *John Palæologus*, seeing himself hard beset on all sides by the *Turks*, made a Voyage into *Italy*, to demand Succours of the Christian Princes in *Europe*. He was well received there, and repaired to *Rome*, where Pope *Urban V.* came to meet him on the 13th of *October*, and on the 18th of the same Month, he made a Profession of Faith, which he signed with his Hand, and sealed with own Seal in the presence of five Cardinals, and other Witnesses, to the end he might be received into Communion, whereby he acknowledged the Procession of the Holy Ghost from the Father and the Son, the Pains of Purgatory, Prayers for the Dead, the Vision of Souls purged from all Sin soon after Death, the Seven Sacraments, the Validity of the Sacrifice of the Eucharist offered with unleavened Bread, the Change of the Bread and Wine into the Body and Blood of Jesus Christ, the Validity of second, third and fourth Marriages, the Primacy of the Church of *Rome* over the whole Catholick Church, given with full Power by Jesus Christ to *St. Peter*, to whom the Pope of *Rome* is Successor, to whom recourse ought to be had in all Causes, that concern the Church; to whom all Churches and all Bishops owe Obedience and Submission, who hath the fulness of Power, &c. He promises and engages by Oath upon the Holy Gospels inviolably to hold this Doctrine, and utterly renounces the Schism. Notwithstanding this Act of Submission, *John Palæologus* drew not much Assistance from the western Princes; but was arrested by the *Venetians* for the Payment of his Debts, and was not released, till his Son *Manuel* had discharged them. This latter coming to the Empire, went also to the West about the End of this Century, there to demand Succours against *Bajazet*, who had laid Siege to *Constantinople*; but he in vain went over *Italy*, *France*, *England* and *Germany*, and could obtain but very little Aid from the *French* King, in so much, that he not only rejected the Opinion of the *Latines*, but also wrote against them about the Procession of the Holy Ghost.

The Councils between the Barlaamites and Palamites.

The first Council of Constantinople against the Barlaamites, in 1342.

The second Council of Constantinople against Acindynus.

The third Council of Constantinople against the Palamites.

The *Greeks* had likewise in the Fourteenth Century Differences among them upon Points of Doctrine, which were pushed on with great Heat on both Sides: The Heads of the two Parties were *Barlaam*, and *Palamas*: The first was a Monk of *Calabria*, learned and cunning, who being come to *Constantinople*, buoyed up by the Authority of the Emperor, the young *Andronicus*, undertook the Monks, styl'd *Hesicasts*, or *Quietists*, examined their Method of Prayer, and having therein observed things he did not like, he writ against them, and accused them of reviving the Errors of the *Enchirer*, and the *Messalianists*, giving them a new Name of *Omphalo Psycchi*, that is to say, *Navellists*; because as we have noted, in speaking of *Simcon* of *Xerexerce*, one of the Maxims of these *Hesicasts* was to have the Eye fixed on the middle of the Belly, as the place, where was the Seat of the Faculties of the Soul; insomuch that being in that Posture, they imagined to see a Light altogether Divine. When they were asked, what kind of thing this Light was; they answer'd, That it was Light it self, and the Glory of God which had appeared on Mount *Tabor*, and asserted, that this Light was uncreated and incorruptible, though it were not the Essence of God: They said the same thing of all the Occasions God had to make his Glory appear to Men, and pretended that the Saints themselves and the Angels saw not the Divine Essence, but this uncreated Light, which they named the Operation of God. They laid it down as a Principle, that this Operation was distinguished from the Divine Essence, and yet eternal, uncreated and incorruptible, and that one might also give it the Name of Divinity. *Barlaam* impeach'd *Palamas*, and the other Monks, who held these Opinions before the Emperor and the Patriarch of *Constantinople*. A Council was called in this City in the Year 1340. where two of the Points, which we have touched upon, concerning Prayer, and the Light of *Tabor* were there chiefly debated. *Barlaam* asked a great many Questions, and opposed the Opinion of *Palamas*, by maintaining, that this Light could not be uncreated and incorruptible, if it were not the very Essence of God, and that nothing could be perceived by the Eyes of the Body, but that which was created. The *Palamites* defended their Opinion, and affirmed, That this Light, which had appeared on Mount *Tabor*, was uncreated; that the holy Fathers called it Divine, though it was not the Essence of God, but his Virtue, his Grace, his Glory, his Brightness, which issued from the Essence of God; that the Saints and Angels saw this eternal Glory, tho' they saw not the Essence of God: They maintain'd likewise, that the Name of Divinity might be given to this Light, and to other Divine Operations; so that in this they seemed to allow many subordinate Divinities, flowing from the Substantial Divinity. The Opinion of *Barlaam* was rejected in this first Convention.

Some time after, another Monk, named *Gregory Acindynus*, continuing to maintain the Opinion of *Barlaam*, though he made as if he opposed it, and stoutly attacking that of *Palamas*, was cited to a Synod held in presence of *John Cantacuzenus*, a little after the Death of *Andronicus* in the Vestry of St. *Peter's* Church in *Constantinople*, by *John* Patriarch of that City; where thirteen Bishops were present. *Acindynus* was there convicted to be of *Barlaam's* Opinion concerning the Light of *Tabor*, and to believe it created and limited, of the same Nature with other Lights, and condemned with *Barlaam*. 'Twas in this second Convention, they prepared a Volume, wherein they collected divers Passages of the *Greek* Fathers, concerning the Light of *Tabor*, and Prayer, which appeared to favour the Opinion of *Palamas*. They condemned the Doctrine and Person of *Barlaam*, and *Acindynus*, silenced these Contests, and forbid on pain of Excommunication to accuse the Monks of Heresie.

The *Palamites* puffed up with this Victory, grew more positive for their new Doctrine than ever, and pushing their Principles farther, separated the Husbands from their Wives, shaved them for Monks, and raised new Disturbances in *Constantinople*. The Patriarch after Admonition resolved to expel them the City, caused the most mutinous to be arrested, and required a Profession of Faith from the Clergy, cited *Palamas* and *Isidore*, elected to the Bishoprick of *Moumbase*, to render an Account of their Carriage, and their Doctrine. These two persisting obstinate in their Errors, were condemned and deposed in a Synod, held by *John* Patriarch of *Constantinople*, in which assisted the Patriarch of *Antioch*, and divers Bishops. The Condemned paid no respect to this Judgment, and continued to exercise the Functions of their Priesthood; which put the Patriarch upon making a Discourse addressed to all the Faithful, to exhort them to separate from *Palamas*, and all his Followers. This passed in the time, that *Cantacuzenus* was banished under the Empress *Anne*; but when *Cantacuzenus* had made himself Master of *Constantinople*, the Empress *Anne* and *John Paleologus* willing to make use of *Palamas* to make their Peace, got him absolved in a Convention, in which the Patriarch *John* was condemned, and sent him afterwards to *Cantacuzenus*, to the end he might do the *Paleologi* good Offices with the Conqueror. *John* dying a little time after, *Cantacuzenus* proposed *Palamas* to fill his place, but not being able to

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compass it, he procured his Friend *Isidore* to be chosen Patriarch of *Constantinople*, and *Palamas* was some time after made Archbishop of *Thessalonica*. Their Adversaries complained loudly of this Promotion, protested it was void; and against the Canons, forbidding to give Bishopricks to Persons deposed in a Synod, accused them of Blasphemy and Heresie, of admitting two Deities, of not observing the Fasts prescribed by the Church, of despoiling the Images; of breaking the sacred Vessels; and upon this ground they refused to communicate with them, demanded a Synod, to depose them. And indeed, ten Bishops of this Party being assembled at *Constantinople*, authorized as they pretended, by the Letters of more than twenty others, gave Sentence of Deposing against *Isidore* and *Palamas*, and exhorted all the Faithful not to hold Communion with them. This Sentence is dated in *July*, in the Year 1347. Notwithstanding *Isidore* remain'd in Possession of the Patriarchal See of *Constantinople*, as long as he lived, and *Callistus*, who succeeded, upheld the same Party.

The fourth Council of Constantinople against the Palamites.

This Patriarch purposing to subdue entirely the Remainder of the Party of *Barlaam* and *Acindynus*, which was supported by *Nicephorus Gregoras* and divers others; assembled a Council at *Constantinople*, which was held in presence of *Cantacuzenus*, and *John Paleologus* in a Hall of the Palace of *Blacherne*, and consisting of twenty five Metropolitans, of some Bishops, and many Priests and Monks, before whom were cited the Adversaries of *Palamas*, of whom they demanded the Reasons, which they had to make a Schism, and to rise against the Emperors, and the Patriarch: They alledged hereupon two Reasons, The first, The Addition to the Profession of Faith, which they were obliged to make, when they were ordained Bishops: And the second, The Promotion of *Palamas* to the Archbishoprick of *Thessalonica*. *Palamas*, who was present at this Council, cast in their Teeth, that they were of Opinion with *Barlaam*, and *Acindynus*; and the Council told them, that as to the Addition they complain'd of, it was but the Exposition of the sixteenth Oecumenical Council, and the Condemnation of *Barlaam*, and *Acindynus*. After this it was propos'd to enter upon the Discussion of the Question, and the Dispute was adjourned till the next Day. *Palamas* and his Adversaries debated it at the next Meeting. At the third these brought their Profession of Faith, at the close of which they declared, they were of the Church's Opinion touching *Barlaam* and *Acindynus*: Next they objected to *Palamas*, that he had writ several times in his Books, that there were many Divinities. The Emperor asked them, if they condemned that Expression or the Thing, which *Palamas* designed to signify by this Term; for, said he, if it be the Thing, why do you insist upon the Term; but if it be the Term only, you quarrel at, and in the Thing you agree with him, why do you find fault with an Expression, which has a good Meaning? *Palamas* declared, That he would dispute only upon the Opinions, and not upon the Expressions; and protested, That he admitted not three Divinities separate from the Father, Son and Holy Ghost, but one sole Divinity in three Persons; though according to the Expression of the Fathers, he had given the Name of Divinity to the Operations and external Processions of God; that he made use of this Expression only to defend himself against such as said, that the Operations and Divine Vertues were created, and that nothing but the Divine Essence was uncreated and eternal; and in fine, That he had not set it on foot, with a Design to assert many Divinities; but on the contrary, he had ever made Profession of maintaining one sole Divinity in three Persons, almighty and efficacious. The Emperor and the Council approved of his Declaration, but they said, that the Distinction of the Operation, and the Essence ought to be examined more largely. In the fourth Session the Light of *Tabor* was treated of, and the Passages of the Fathers recited, which had been already quoted in the Book against *Barlaam* and *Acindynus*; from whence it was concluded, that the Divine Essence was distinct from the Operation, and that this Operation might be styl'd a Divinity. The Patriarch after this used his Endeavour to make this Doctrine to be approved by those, who had opposed it, and not able to effect it, he declared *Ephesus* and *Gannus* depos'd.

The fifth Council of Constantinople against the Palamites, in 1355.

Some Days after, the Synod re-assembled, to handle the Questions thoroughly, which concerned the Divine Essence, and the Operation. The Emperor propounded them himself, and the Council collected several Passages out of the Fathers to explain them. The Works of *Barlaam* and *Acindynus* were examined: The Deputies of the Monks of Mount *Athos* were heard, who expounded the Opinions of that Society, according to the Books which *Philothens*, then Metropolitan of *Heraclea*, and after Patriarch of *Constantinople*, had written, while he was among them. In Conclusion they approved the Doctrine of *Palamas*, who delivered a Profession of Faith, in which he declares, that he believes one sole Divinity. The Doctrine of *Barlaam* and *Acindynus* was condemned, and all those were anathematized that were of their Opinion, and that did not acknowledge the Operations of God to be eternal and uncreated, and that the Light of Mount *Tabor* was not of this

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Nature;

Nature. This Council was held about the Year 1355. *The History* Father *Combesius* hath set down the Acts in his last Addition to his *Bibliotheca Patrum*, in the Year 1672. in the last Part, p. 136. together with the Refutation, which had been made thereof by *Manuel Calecas*, and by *John Cyparissiota*.

Barlaam, after his Condemnation in the East, retreated into the West, sided with the *Latins*, and was made Bishop of *Hieracium* in *Calabria*. Wherefore 'tis not to be wondered at, that he has written for and against the *Latins*, and it is not necessary for this Reason for distinguishing of two *Barlaams*. He has written against the *Latins* a Treatise of the Pope's Primacy, printed at first in *Greek* and *Latin* at *Oxford* in the Year 1592. and afterwards at *Haynault*, in the Year 1608. with the Notes of *Salmasius*, who since has reprinted it, together with his own Treatise of the Primacy of the Pope at *Amsterdam* in the Year 1645. And a Treatise of the Procession of the Holy Ghost, containing eighteen Articles, whereof *Allatius* has given us the Titles: For the *Latins*, a Discourse of the Union of the two Churches, related by *Allatius* and *Bzovius*; and five Letters: The first directed to his Friends in *Greece*, about the Union with the Church of *Rome*. The second, of the Primacy of the Church of *Rome*, and of the Procession of the Holy Ghost address'd to the same. The third, an Answer to *Demetrius* of *Thessalonica*, touching the Procession of the Holy Ghost. The fourth to *Alexis Calochetus*, to demonstrate, that the *Greeks*, who do not obey the *Latins*, are not only Schismatics, but also Hereticks. The fifth, containing the Proofs of the Procession of the Holy Ghost from the Father and the Son. *Allatius* makes mention of these Works, and *Bzovius* has given them us in *Latin* in his History. They are to be met with also in the Collection of *Canisius*, Tom. 6. and in the last Edition of *Bibliotheca Patrum*, together with two Books of Morality. They are printed separately at *Strasburg* in the Year 1572. and at *Paris* in 1600. a Treatise of Arithmetick and Algebra, by the same Author.

In his Treatise of the Pope's Primacy he thus propounds the Question, viz. Whether Jesus Christ did commit his Church to St. Peter, and settled a common Pastor, and Doctor of the Church? whether the Bishop of *Rome*, as his Successor, ought to command and preside over all, and can decree what he pleases, without being to be contradicted by any, and that the whole World on the other side be obliged to receive his Decrees without Examination, as the Word of God. He asserts, That Jesus Christ gave to all the Apostles the same Power of Binding and Loosing, which he gave to St. Peter; and that when he said to him, Feed my Sheep, this concerns all the Apostles; that St. Peter had done nothing, but what the other Apostles had done; that they were not Bishops of one City only, but exercised the same Power in different Places; that those whom they ordained for their Successors, are particular Pastors of different Churches; that nevertheless St. Peter was the first of the Twelve Apostles, and their Superior, in that he was the first in instructing, and had the first Place; that the Church of *Rome* was the first, as so settled by the Laws of the Emperors, because this was the first City; that of *Constantinople* was equal to it in Power, though it were but second in Rank; that it belonged not to the Pope to ordain Patriarchs, seeing the Ecclesiastical Laws say expressly, they shall be ordained by the Metropolitans, and the Metropolitans by the Patriarchs; but there is no Law that obliges the Patriarchs to receive Ordination from the Pope; that the Canons give him nothing but the first Rank, and the first Place; that he is subject to Errors like others; that the Church of *Rome* ought not to be confounded with the Catholick Church, nor Profession be made of believing in the *Roman* Church, as one believes in the Catholick Church. Thus you see what he offers in the Treatise of the Primacy, set forth by *Salmasius*.

But he destroys these Principles in his Letters which he wrote to the *Greeks*, while he was in the West; for he there maintain'd, that every Church ought to be subject to the Church of *Rome*, and her Bishop, who hath received his Ordination from Jesus Christ; that his Decrees ought to be consider'd, as the Divine Scriptures; that we owe them a blind Obedience; that it belongs to him to correct all other Bishops, and to examine their Judgments, and to confirm them, or make them void; that he has Right to ordain other Patriarchs; that St. Peter received this Primacy from Jesus Christ; that his Successors have ever enjoyed it; that the Schism of the *Greeks* took Beginning but four hundred Years ago; that since this Time the *Greek* Church is fallen to decay, and sensible she is reduced to the last Extremity; that the *Latins* cannot be accused of Heresie for using Wafers, nor for holding the Procession of the Holy Ghost, seeing they follow in it the Opinion of the ancient Doctors of their Church, and the Practice of their Ancestors; and that the *Greeks*, who obstinately assert, that the Holy Ghost proceeds only from the Father, are not only Schismatics, but also Hereticks, seeing they deny

a Truth grounded upon the Holy Scriptures, and on the Tradition of the Fathers.

Gregory Acindynus followed not the Example of *Barlaam*, in his Union with the *Latins*, but remain'd concealed in *Greece*, continually writing against the *Palamites*. *Gregory* has set forth two Books of *Acindynus*, concerning the Essence and Operation of God, written against *Palamas*, *Gregorius* and *Philothens*, printed at *Ingolstadt*, in the Year 1626. *Allatius* has published in his *Græcia Orthodoxa*, [i. e. Orthodox *Greece*] a Poem in Iambick Verse, made by *Acindynus* against *Palamas*, and two Fragments against the same; in one of which he makes mention of five Volumes, which he wrote against *Barlaam* to defend the Monastick Discipline of the *Greeks*.

The Works of *Gregory Palamas*, which are extant, follow; Two Prayers upon the Transfiguration of our Lord, wherein he explains his Doctrine of the Light, which appear'd on Mount *Tabor*; that it was uncreated, and is not of the Essence of God, set out in *Greek* and *Latin* by Father *Combesius* in his Addition to the *Bibliotheca Patrum*: A *Prosopopœia*, which contains two Declamations, one of the Soul against the Body, which she accuses of Intemperance and Disobedience; and the other of the Body, which defends it self against the Soul, together with the Sentence given by a third Party, set forth in *Greek* by *Turnebus*, printed at *Paris* in the Year 1553. and in *Latin* in the last *Bibliotheca Patrum*: Two Discourses of the Procession of the Holy Ghost against the *Latins*, printed at *London*: The Confutation of the Expositions of *Joannes Vercus* on the Procession of the Holy Ghost, set forth in *Greek* and *Latin*, together with the Answers of Cardinal *Bessurion* by *Arcundius*, and printed at *Rome* in 1630. He made a great many Works for the Defence of his Opinions, whereof divers are cited by *Manuel Calecas*, and by other *Greeks*, which wrote against him; and among others, a Treatise of Divine Participation; a Catalogue of Absurdities, which follow from the Opinion of *Barlaam*; Dialogues, Letters, Discourses, &c. of which the Extracts are to be seen in *Manuel Calecas*. There is in the Library of *Augsburg*, a Treatise in MS. of *Palamas* on the Transfiguration of our Lord, more large than the Prayers before-mentioned. The other Authors, who have written for or against *Palamas*, shall be inserted in the Succession of *Greek* Authors of this Century, which we proceed to recite according to the Order of the Times.

Nicephorus, the Son of *Callistus Xanthopylus*, a Monk of *Constantinople*, a studious and laborious Man, undertook under the Empire of *Andronicus* the Elder, to compose a new Ecclesiastical History, which he dedicated to that Prince; it was divided into twenty three Books, began at the Birth of Jesus Christ, and ended at the Death of the Emperor *Leo*, the Philosopher, that is to say, at the Year 911. we have no more, than the eighteen first Books, which end with the Emperor *Phocas*, that is to say, in the Year of our Lord 610. He collected his History out of *Eusebius*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius*, and other good Authors, but he has mixed it with a great many Fables, and has fallen into many Mistakes: The Style is not disagreeable, and is correct enough for his Time. The only Copy of this History, which was in the Library of *Mazithias*, King of *Hungary*, at *Buda*, was taken by a Turk and sold at an Auction in *Constantinople*, where it was bought up by a Christian, and after carried to the Library of the Emperor at *Vienna*, where it is at this present. *Langius* has translated it into *Latin*, printed at *Basil* in 1553. at *Antwerp* in 1560. at *Paris* in 1562. and 1573. and at *Frankfort* in 1588. and *Fronzo Ducens* hath since published it in *Greek* and *Latin*, printed at *Paris* in the Year 1630. Father *Labbe* has set out a Catalogue of the Emperors and Patriarchs of *Constantinople*, collected by *Nicephorus* in his Preliminary Treatise of the *Byzantine* History, printed at *Paris* in 1648. and there was printed at *Basil* in 1536. an Abridgment of the Scripture in Iambick Verse, which also bears the Name of *Nicephorus*.

There is extant under the Name of *Andronicus* of *Constantinople*, a long Dialogue between a Jew and a Christian; wherein the Christian proves the principal Points of the Religion of Jesus Christ by Quotations out of the Old Testament. This Work is published in *Latin*, in the Translation of *Liveneius*, by *Stuart*, and printed at *Ingolstadt* in the Year 1616. and in the *Bibliotheca Patrum*. It is doubtful who is the Author, but the Time is certain; for the Author counts 1255 from the Captivity of the Jews, which, reckoning since the taking of *Jerusalem* by *Titus*, fall in the Year 1527. from Jesus Christ; which makes it appear, that *Liveneius* is deceived in ascribing this Work to *Enthyminus Zigabenus*, who died before that Time. The poetick Verses, which he found in the Front of the Book, seem to intimate, that this *Andronicus* was of the Family of the *Comneni*, but one may likewise understand them otherwise, and perhaps not much strain his Faith. The *Greek* Original is in the Library of the Duke of *Bavaria*, where also are to be found other Dialogues, which carry the

the History of the Greek Church. the Name of *Andronicus*, the Emperor, viz. A Dialogue between the Emperor and a Cardinal concerning the Procession of the Holy Ghost, a Dispute of the Emperor's with one *Peter*, an Armenian Doctor, a Treatise of the two Natures in Jesus Christ, and a Manuscript against the *Jews* is by the same Author, namely the Emperor *Andronicus* the Elder, so much the rather, because the Name, the Time, the Nature of the Subject, and the Manner of Writing, agree well to this Emperor.

Maximus Planudes, a Greek Monk, flourished under the Emperor, *Andronicus* the Elder, who sent him in an Embassy to *Aquileia* in the Year 1327, with *Leo Orphanotrophus*, to assure the *Venetians*, that he had no hand in the Murder of some of their Citizens, who had been assassinated by some *Gallacians* at *Constantinople*. He wrote a Treatise of the Procession of the Holy Ghost against the *Latins*, published in Greek and Latin by *Arcudius*, in the Collection he caused to be printed at *Rome*, in the Year 1630. He translated likewise into Greek *S. Augustine's* fifteen Books of the Trinity. His Translation is to met with intire in a MS. of the Emperor's Library, and *Lewenclavius*, and *Arcudius* have put forth some Fragments of his. *Allatius* in his Treatise of Ecclesiastical Greek Books, set down a Fragment of a Discourse of *Planudes*, upon the Burial of *Jesus Christ*, and the Lamentations of the Virgin, to prove that this Author believed, with many other modern *Greeks*, that *Jesus Christ* being descended into Hell, preached the Gospel to all that were there, and that all those, who were willing to believe in him, were saved. This Discourse was printed intire in Latin at *Paris* in the Year 1639. The Homily upon *S. Peter* and *S. Paul*, set out in Greek and Latin, under the Name of *Gregory Nyssen* by *Gretser*, and printed at *Ingolstadt* in the Year 1620 belongs to *Planudes*, as *Lambecius* has observed. This Author hath also writ several learned Treatises, of which some are printed, and the rest in Manuscript.

Matthew Blastares, a Monk of *Greece*, flourished about the Year 1335. and made in the compass of a Year an Alphabetical Table of the Canons, which is found in the *Pandects* of *Dr. Beveridge*, printed at *Oxford* in 1672. He is likewise the Author of a Treatise of Causes, and Questions upon Marriage, printed in *Græco-Roman* Law of *Lewenclavius*, and he translated into Greek *Constantine's* Donation, printed with that of *Balsamon*.

Nilus Cabasilas, Archbishop of *Thessalonica*, flourished at *Constantinople* in this Century, under the Empire of the *Andronicus's*. He wrote two Treatises against the *Latins*; The first to make it appear, that the Case of the Division of the *Greeks* and *Latins*, arises from this, that the Pope is not willing any controverted Question should be decided by the Judgment of an Oecumenical Council; but will be the sole Judge, and others must hearken to him, as their Master. He demonstrates by the Examples of ancient Popes, by the Usage of the Church, and by divers Reasons that it is seasonable to call a Council; and that it is the only expedient to settle Union, and to decide the Question about the Procession of the Holy Ghost. The second Treatise is of the Pope's Primacy, in which he pretends to prove, that the Pope hath from *S. Peter* the Episcopacy of *Rome*, but that he holds his Primacy by Laws, Councils, and Princes. He there asserts, that the Pope is not infallible, and proves it by the Example of *Honorius*. He grants him the Primacy of Honour; but he pretends, he has no Jurisdiction over other Patriarchs, seeing he does not ordain them. He observes, that the Right of Appeal gives him no Authority over other Patriarchs, seeing the Patriarch of *Constantinople* hath the same Right over the Patriarchates, wherein he hath no Jurisdiction, according to the ninth Canon of the fourth General Council. He shews, that it is not true, that the Pope cannot be judged by any Person, or that he is of an Order more sublime than the Bishops; that he is subject to Councils and Canons; that he is not properly speaking Bishop of the whole World; that the See of *Rome* is not the only one, that may be called Apostolick; that it belongs not to him alone to call a General Council; and that if Canons cannot be made without him, neither can he make any without others. These Treatises of *Nilus* are writ in a good Method, Clearness, and full of Learning. They were at first printed in Greek at *London* without Date, in Greek and Latin at *Basil* in 1544. at *Francfort* in 1555. and with the Notes of *Salmasius* at *Haynault*, in 1608. and in his Treatise of the Primacy of the Pope, printed at *Amsterdam* in 1645. *Nilus* also made a large Work of the Procession of the Holy Ghost against the *Latins*, divided into nine and forty Books, wherof *Allatius* makes mention in his Dissertation of the *Nilus*.

Nicolas Cabasilas, Nephew to *Nilus Cabasilas*, flourished under the Empire of *Cantacuzenus*, and succeeded his Uncle in the Archbishoprick of *Thessalonica*. He was one of the most vehement Adversaries of the *Latins*, and composed a Treatise of the Procession of the Holy Ghost a-

gainst them, and a Work called; *An Accusation against the Latins*, wherein he sets upon *S. Thomas*. He made an Exposition of the Liturgy, in which he treats of the Mass, its Parts of the and its Ceremonies. He observes in the Entrance of his Work, that the Effect of the Celebration of the Holy Mysteries, is the changing of the Elements into the Body and Blood of *Jesus Christ*; that the End is the Sanctification of the Faithful, the Remission of Sins, and the Kingdom of Heaven; that the Preparation and the Means are Prayer, Singing of Psalms, and reading the Holy Scriptures, and all that is done before or after the Consecration of the Elements. He shews the Necessity of those Prayers, and explains the Ceremonies of the Oblation, which precedes the Receiving; why, but one part of the Host is given; why, the Sign of the Cross is made upon the Host at the Mention of the Death of *Jesus Christ*; of the Thanksgiving after the Oblation; of the Prayers of the Mass; of presenting the Sacred Elements on the Altar; of the Sanctification of these Elements: He attacks the *Latins* upon this Subject, and pretends, that it is not by the sole Vertue of the Words of *Jesus Christ* that the Consecration is made, but by Prayer. He says, that the Sacrifice consists in this, that the Bread, which was not sacrificed, becomes the Body of *Jesus Christ* sacrificed. He explains in what Sense, the Saints are prayed for in the Liturgy; by observing that those Prayers are Thanksgivings, and that we rather pray them to help us by their Prayers; but that the Priest prays for himself, and for the Living, and for the Protection of a good Guardian Angel. He adds, that at the Elevation of the Host, he says, *Sancta Sanctis*, to signifie, that Saints only ought to partake of those Mysteries. He renders a Reason of the Usage of the *Greeks*, who mingle warm Water in the Chalice before the Communion. He affirms, that this Ceremony implies the Descent of the Holy Ghost. He speaks of the Communion and the Prayer said after it. In fine, he affirms, that the Sacrifice is offered for the Dead, as well as for the Living, as to the Effect of the Intercession, but not as to the Participation. He treats of the Effects of the Communion, and chiefly of the internal Sanctification of the Soul, or of the Spiritual Communion, by which *Jesus Christ* imparts himself spiritually to such, as are worthy to receive him, a Communion, which is more compleat in the Saints after their Death, than in the Living. He enlarges upon the Commemoration of the Saints. This Treatise of *Cabasilas* is to be met with in Greek and Latin, in the Addition to the *Bibliotheca Patrum*, printed at *Paris* in the Year 1624. It had been already printed in Latin at *Venice* in 1545. and at *Antwerp* in 1560.

There is another Work of *Nicolas Cabasilas*, Of the Life in *Jesus Christ*, divided into six Books, translated into Latin by *Pontanus*, out of a Manuscript in the Library of the Duke of *Bavaria*, and printed at *Ingolstadt*, in 1604. and since in the *Bibliotheca Patrum*, wherein he treats of the Sacrament of Baptism, of Chrism, and the Eucharist, which give, and maintain the Life in *Jesus Christ*, and speaks in a most sublime style, of the wonderful Effects of of these Sacraments, and of the Graces they produce.

There is moreover a Discourse of *Cabasilas* against Usury in Latin, of the Translation of the same *Pontanus*, in which he undertakes to prove, that all Usury is against the Law of God, and a Sin, though the Laws of Princes allow it. This Discourse was printed separately at *Augsburg*, and to be found in the *Bibliotheca Patrum*. *Henschenius* has published on the 5th of April, an Encomium of the Widow *Theodora*, which he attributes to *Nicolas Cabasilas*. There is in the Vatican Library a Work in Manuscript upon the Vision of *Ezekiel*, which bears the Name of *Cabasilas*. This Author writ clearly, and methodically, and treats of the Vertue, and Effects of the Sacraments in a very instructive, and most profitable manner.

Nicephorus Gregoras, born about the End of the Thirteenth Century, flourished under the Empire of the *Andronicus Gregorini*, *John Paleologus* and *Cantacuzenus*. He was the Favourite of *Andronicus* the Elder, who made him Keeper of the Charters of the Church of *Constantinople*; and sent him on an Embassy to the Prince of *Servia*. He accompanied that Emperor in his ill Fortune, and was present at his Death. He was afterwards in the Court of young *Andronicus*, and he it was who diverted the *Greeks* from entering into Conference with the Legates of *John XXII*. In the Contest between *Barlaam* and *Palamas*, he sided with *Acindynus*, and upheld him stoutly, seeing he is mentioned in the Synod held in the Year 1355. as one of the chief Adversaries of *Palamas*; it is not known, how long he lived after that Council. His principal Work was his *Byzantine History*, from the taking of *Constantinople* by the *Latins*, to the Death of *Andronicus* the younger, that is to say, from the Year 1204. to the Year 1341. divided into eleven Books; it is full of Errors, and he is accused of being too partial to *Andronicus* the Elder. *Wolfius* has translated it into Latin; and his Translation was printed at *Paris* in 1567. at *Francfort* in 1568. and 1587. in Greek and Latin at *Basil* in 1562. at *Geneva* in 1615. Father *Pezirus* has published at the End of the Abridgment of the History

History of Nicephorus, Patriarch of Constantinople, printed at Paris in 1616. some Fragments, which were wanting in the eighth Book of Gregoras: the Funeral Oration of Theodorus Metochites, made by Gregoras, was printed at Amsterdam in 1618. and in the End of Glycas, at Paris in 1660. He moreover made Scholia upon Synesius his Treatise of Dreams, printed with the Works of that Author. Henschenius, and Papebrochius put out on the 10th. of March, the Sufferings of S. Cordatus of Corinth, and of other Martyrs of Achaia, which they father upon Nicephorus Gregoras. The Books, which he writ against Palamas were never printed. There is a Manuscript in the Library at Augsburg, which is a Dispute he had with Palamas in the presence of the Emperor John Paleologus, and another in that of the Vatican, composed in six Books, written against the Synod, which condemned Barlaam and Acindynus. There are divers other Treatises in Manuscript of the same Author, in the Vatican Library; and among others, a Treatise of Easter, how the Mistake arises in the time of its Celebration, and the means of reforming that Error.

Callistus
Patriarch
of Con-
stantino-
ple.

Callistus, a Monk of Mount Athos, was raised to be Patriarch of Constantinople, after the Death of Isidore, about the Year 1354. He presided, as we have made mention, in the Council held in the Year 1355. against the Adversaries of Palamas; and having no mind to crown the Son of Cantacuzenus, he retired to a Monastery, but he was restored a little after by John Paleologus, who sent him into Servia, to conclude a Treaty of Peace, where he died, in the Year 1358. Some attribute to him an Homily upon the Exaltation of the Cross, set forth by Greiser, and two Sermons, the one upon the Death of the Virgin, and the other upon the beheading of John the Baptist. The Work intitled, *Monastick Method, or Rule*, a MS. in the Library of Cardinal Barberini, attributed to Ignatius and Callistus, belongs not to this Callistus, but another, who was also Patriarch of Constantinople about the year 1406. seeing he makes mention of Nicholas Cabasilas, who did not write, till after the Death of the first Callistus.

Philothe-
us Patri-
arch of
Constanti-
nople.

Philotheus, Monk and Abbot of Mount Athos, made Archbishop of Heraclea, before the Year 1354. was chosen Patriarch of Constantinople in the room of Callistus, who was expelled thence about the End of the Year 1355. John Paleologus afterwards becoming sole Master of Constantinople restored Callistus, and Philotheus was forced to abscond, till the Death of Callistus, which fell out in the following Year, after which Philotheus again obtained the Possession of the Patriarchship, and enjoyed it to the Year 1371 which was that of his Death. This Patriarch, whom Cantacuzenus affirmed to have been commendable for his Sanctity and his Eloquence, writ many Books, but very few of them were printed; one of the chiefest was his Treatise of the Substance, Operation and Power, and Light of Mount Tabor, divided into fifteen Books, against the ten Books of Nicephorus Gregoras, which are in Manuscripts in the Duke of Bavaria's Library, and the Vatican; Homilies upon the Gospels, and upon the Annual Feasts, in the Library of Bavaria, and that of the King of Spain; an Abridgment of the Oeconomy of the Man Jesus Christ, and a Panegyrick upon the Holy Martyr Demetrius in the Vatican Library. These are the Works of Philotheus in Manuscript. Those that are printed under his Name, follow: A Treatise of the Ministry, or the Functions of a Deacon, in Latin, in the last *Bibliotheca Patrum*; a Panegyrick of S. Basil, of S. Gregory Nazianzen, and S. John Chrysostom, printed in Greek and Latin in the Addition to the *Bibliotheca Patrum*, of the Year 1624. Two Sermons, one on the Cross, the other upon the third Sunday in Lent, set forth in Greek and Latin, by Greiser in his second Tome of the Cross.

Theopha-
nes Arch-
bishop of
Nice.

Theophanes, Archbishop of Nice, flourished under the Empire of Cantacuzenus, and John Paleologus. He composed a considerable Work against the Jews, and concerning the Truth of the Christian Religion, which hath not been yet printed; an Instruction to the Clergy, and a Letter of the Contempt, which a Christian ought to shew, of the Pleasures, and Evils of this Life. The first of these Treatises is Manuscript, in the Jesuite's Library at Rome, and the two latter in the Vatican. Gonsalvus Pontius procured to be printed at Rome in the Year 1590. certain Hymns, which bear the Name of this Author.

Nilus Me-
tropolitan
of Rhodes.

Nilus, Metropolitan of Rhodes, an Adversary of the Barlaamites, ought to be placed among the Authors of this Age, seeing he concludes his Historical Abridgment of the Oecumenical Councils, as that of Constantinople against Barlaam, under Isidore. This Work was printed with Photius his *Nomo-canon*, set forth by Justellus in his *Bibliotheca Juris Canonici*, and in the last Edition of the Councils. Allatius has published a Discourse, which this Author made in Praise of a Lady in the Isle of Chios.

John Can-
tacuzenus
Greek Em-
peror.

The Emperor John Cantacuzenus, writ in his Retirement, an History of the Reign of the Andronici, and his own, under the Name of *Christodulus*. It is divided into four Books, and prefaced with a Catalogue of the Greek Em-

perors, since the year 1195. to the year 1320. This History is well written, and faithfully; it was printed in Latin in the Translation of Pontanus at Ingolstadt in 1603. and in Greek and Latin at Paris in 1645. He likewise made an Apology, or four Treatises for the Faith of Jesus Christ against the Saracens, and three Discourses against the Mahometans, printed at Basil in 1545. and 1555. There is a Treatise of his in MS. in the Vatican Library, intitled, Contradictions against Prochorus Sidonius.

John Cy-
parissiota.

John Cyparissiota, was one of the Opponents of Palamas, against whom he made a large Work, intitled, Palamick Transgressions, divided into five Books, and each Book cantoned into several Discourses, which is found in MS. in the King of France's Library, and of which Father Combefissus has set down two Discourses, in his last Addition to the *Bibliotheca Patrum*. He is moreover the Author of another Work, divided into six Decads, intitled, a Substantial Exposition of what Divines say of God. A Work of Mystical and Symbolical Divinity, put out by Turrianus in Latin, and printed at Rome, in the year 1581. and in the *Bibliotheca Patrum*.

Manuel Caleca, or Calecas, a Greek turn'd Latin, com-
Man.Cale. monly believed to have been of the Order of S. Dominick, cas, of the has writ against the Greeks, and against the Palamites. The Order of S. Treatise he made against the Greeks, was translated by Am- Dominick. brosius Camaldulensis, by Order of Martin V. whereof the Translation was put out by Stuart, and printed at Ingolstadt, in 1616. and in the *Bibliotheca Patrum*. It is divided into four Books, he there confutes in the three first Books the Opinion of the Greeks about the Procession of the Holy Ghost, and confirms that of the Latins; and in the fourth, after having justified the Addition made to the Creed by the Latin Church, he answers all that, which the Greeks blamed in the Usages of the Latins, proves the Primacy of St. Peter, and the Pope. His Treatise against the Palamites, of Essence and Operation, was put forth by Father Combefissus, in Greek and Latin, in his last Addition to the *Bibliotheca Patrum*. He there confutes the Work, or Decision of the Synod held under Callistus, Patriarch of Constantinople. We have in the same place another doctrinal Treatise concerning Faith, and the Principles of the Catholick Faith, in which he discourses of the Unity of God, of the Trinity, of the Incarnation, of the seven Sacraments, and of the Resurrection from the Dead. Allatius further makes mention of another Treatise concerning the Trinity, by Calecas, which has not been printed.

Isaac Argyrus, a Greek Monk, composed about the year Isaac Ar- 1375. a Calendar for the Feast of Easter, according to the gyryrus, a Principles of Nicephorus Gregoras. This Work was prin- Greek ted at Heidelberg 1611. and Father Petavins has inserted it Monk. in a Book of the Doctrine of Times, wherein he has moreover set forth another Calendar, out of a MS. in the King's Library, which he likewise fathers on this Author.

Manuel Paleologus II. Emperor of Constantinople, may Manuel pass in the Number of the Ecclesiastical Writers of this Paleolo- Age, seeing he has made divers Works of Morality and Age, a Devotion. The Treatises of Devotion are Prayers for the Greek Em- Morning, the Subjects of Compunction, or Confession of peror. Sins unto God in Verse, a Psalm of Thanksgiving for the Captivity of Bajazet. Those of Morality are Precepts of the Education of a Prince to his Son John. Seven Discourses of Virtues and Vices, and of the Study of good Learning. These Works have been printed in Greek and Latin at Basil in 1478. by the care of Leunclivius. Father Combefissus in his second Tome of his first Addition to the *Bibliotheca Patrum* has inserted a long Panegyrick, which Manuel Paleologus made in Honour of Theodorus, his Brother, Prince of Peloponnesus, upon the settling of his Son in his room. He writ also a Treatise against the Work of a Latin, who made a summary Discourse, to prove the Procession of the Holy Ghost, from the Father and the Son, whereof Allatius makes mention.

Nil Damyla, a Greek born in Italy, a Monk of a Mo- Nil Dam- nastery in the Isle of Crete, wrote about the End of the la, a Greek Century, against the Latins, a Treatise of the Order of Monk. the three Divine Persons, and the Procession of the Holy Ghost, which is in MS. in the Vatican Library, and three other Treatises Manuscripts, in the Library of the King of France, whereof the first is a Collection of Passages out of the Scripture, against such as assert, that the Holy Ghost proceeds from the Father and the Son; the second, to shew that the Church of Rome was not of this Opinion in the time of Damasus, and that it began not to be there, till under the Papacy of Christophilus, and Sergius; and the third, about the two Synods held on Account of Photius. Some Fragments of these Allatius recites.

Damyla, in his Books, opposes a Greek Monk named Maximus, who had wrote Letters for the Latins against a Greek a Greek Monk. the Greeks.

Demetrius Cydonius, the Author of two Discourses in- Demetrius Cydonius. serted by Father Combefissus, in the second Tome of his Addition to the *Bibliotheca Patrum*, is not that Favourite of

Of the
Greek
Church.

of *Cantatuzeus* which accompanied him in his Retreat, and entred into the same Monastery; for these two Discourses were made under the Empire of *John Palaeologus*, the Son of *Manuel*, about the Year 1424. The first is to persuade the *Greeks* to keep a good Correspondence with the *Latins*, that of them they might obtain Succours; and the second to demonstrate that the City of *Gallipolis* ought not to be surrendered to *Amurath*, who demanded it to make up the Peace. There is mention made in the first, of a Voyage of the Emperor *John Palaeologus*, *Manuel's* Son into *Hungary*, which he made about the Year 1424. there to sue for Aid; and the second is written in the time, that *Amurath* reigned over the *Turks*, who began not to reign till the Year 1421. Thus there is no probability, that the Author of these Discourses is the same, who in the Year 1357. had already passed part of his Life; besides, that he, of whom we speak, abode almost all his time in *Italy*, there studied the Divinity of the *Latins*, and at last went to die in a Monastery, in the Isle of *Crete*. He was one of the Antagonists of the *Palamites*, and wrote against them a Treatise, intituled, the execrable Doctrines of *Gregoras Palamas*, put out by *Arcudius*, with a Treatise of the

same Author about the Procession of the Holy Ghost, and printed at *Rome* in 1630. He has encountered the Opinion of the *Greeks* concerning the Procession of the Holy Ghost, and confuted the Work of *Nicolas Cabasilas*, against *S. Thomas*. He translated into Greek the Treatise of *S. Anselme* concerning the Procession of the Holy Ghost, the Letter about the Use of Unleaven'd Bread to *Valerian Bishop* of *Naumburg*, the Books of *S. Thomas* against the Gentiles, and the second Part of the Summs of that Author, of which there be divers Manuscripts in the King's Library. Where is found likewise a long Discourse about the Preaching of the Gospel, wherein he treats of the Fall and Recovery of Man, according to the Principles of *S. Thomas*. There was printed at *Basil* in 1552. and 1559. a Discourse of the Contempt of Death, which bears the Name of *Demetrius Cydonius*, and it may well enough be his, of whom we treat; but for the Letter directed to *Barlaam*, against the Procession of the Holy Ghost from the Son, inserted by *Canisius* in the sixth Tome of his Antiquities, it is rather to be father'd on the ancient *Demetrius Cydonius*, than upon this Man.

Of the
Greek
Church.

C H A P. VII.

Of the COUNCILS held in the Fourteenth Age.

Of the Council of Melun in 1300.

The
Council of
Melun in
1300.

Stephen Breccardus, Archbishop of Sens, and the Bishops of his Province met at Melun in January in 1300. and there published some Decretals of the Popes, concerning the Judges delegated by the Holy See and their Commissioners, concerning He-

reticks and Excommunicate Persons, and a Decree of Simon Legate of the Holy See in the Council of Bourges, against those who hinder the Execution of Ecclesiastical Judgments.

The
Council of
Melun in
1300.

The Synodal Decrees of Wichboldus Archbishop of Colen in 1300.

Synodal
Decrees

Wichboldus Archbishop of Colen, and Chancellor of the Empire, composed certain Constitutions for his Diocess in 1300. which were comprised in 22 Articles.

The first forbids, that Cures of Souls should be given to Infants, or Persons who have not attained to the Age of twenty one years.

The second enjoins the rural Deans to return the Names of such Curates, as did not reside upon their Charge, or were not ordained.

The 3d. forbids Curates employing Clergymen, who wandered up and down, or were unknown, who had not Testimonial Letters from their Bishops, and have not been examined by the Deans.

The 4th. forbids having more than one Benefice in the same Church.

The 5th. declares, that the Clergy at their Deaths cannot dispose of such Goods, and Revenues of the Church, as they have gathered for themselves, to their Relations; but only of such, as arise from their Patrimony fallen to them by Succession, or which they have purchased.

The five following Canons concern the Wills of Laymen.

The 11th. is against such as seize upon the Goods of Clergymen after their Death.

The 12th. is against Usureres, and against Questors, i.e.

those Hucksters, who undertake to preach up, and distribute Indulgences.

The 13th. is also against those false Preachers.

The 14th. is against those, that keep the Gifts appropriated to the Fabrick of the Church of Colen.

The 15th. enjoins all the Clergy to advance, as much as they can, the Profit of that Fabrick.

The 16th. forbids the Churchwardens to dispose of any thing without the Consent of the other Parishioners.

The 17th. orders, that the Singers of the Parishes should be able to read, that they may assist at Mass, when others are absent.

The 18th. is against the Coiners of bad Money, and those that conceal them.

The 19th. forbids the Execution of the Writs of the Persons appointed Judges in such Cases, as are not comprised in the Civil Law, or approved by the Ordinary or his Officials.

The 20th. denounces them Excommunicated, who publish certain Bills, in which they threaten Men, unless they give them a Summ of Money.

The 21st. orders the Payment of the Tribute due to the Church.

The last enjoins the Deans to take Copies of these Constitutions.

Synodal
Decrees

Synodal Constitutions made at Bayeux about 1300

Synodal
Constitutions.

These Constitutions contain Instructions for Priests about the Manner, in which they ought to come to a Synod, concerning the Administration of Sacraments, the Celebration of the Mass, Divine Service. The Ornaments of the Church. The Priestly Habits; the Manners of Clergymen, Excommunication. The Feasts, Fasting-Days. The Assistance of the Sick, Ordinations, the Age and Capacities of such as may be

ordained, and several other Points of Discipline: These sort of Diocesan Constitutions came very often, and were almost always a Repetition of the same Rules. The Author of the last Collection of Councils did not think it convenient to set them down; and therefore we shall take Liberty to pass them over in the following part of this History.

Synodal
Constitutions.

The Council of Ausche in 1300.

The
Council of
Ausche
in 1300.

The Canons of this Council chiefly concern Benefices, and beneficed Persons.

The first is to preserve the Liberty of Elections.

The 2d. is against those, who possess themselves of the Goods of Vacant-Churches.

The 3d. forbids Bishops, and other persons, who have

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the Care of vacant Churches, to detain any part of the Revenues, and orders them to keep them for those who shall fill them.

The 4th. and 5th. declares, that such persons as intrude themselves by Violence into Benefices are thereby deprived of all the Right, to the Benefices they had before.

The
Council of
Ausche
in 1300.

The 6th forbids Patrons exacting any thing of such, as they present to Benefices.

The 7th. forbids also presenting a person to a Benefice, unless he hath one settled on him to pay the Bishop his Dues, and to maintain himself.

The 8th. excommunicates those who raise Impediments about the possession of Benefices.

The 9th. allows seven Years Study to those who are provided of Benefices.

The 10th. forbids taking a Curate to enjoy his Revenues one Year without being ordained.

The 11th. forbids Pluralities of Benefices.

The 12th orders that Bishops should not allow Tonsure to Infants, Married Persons, or such as can't read, nor Persons of another Diocess.

The 13th. forbids allowing Cure to Persons not 25 Years old.

The Council of Compeigne in 1301.

This Council was made of the Bishops of the Province of Rheims, and held at Compeigne in November 1301. and made six Canons to maintain the Jurisdiction and Im-

munities of the Clergy, and a seventh concerning Excommunicate Persons.

The Council of Nogarol in 1303.

Manus, Archbishop of Aufche, and his Suffragan Bishops held a Council in December in 1303. at Nogarol; in which they confirmed and published 19 Constitutions.

The first orders, that strange Clergymen should not be received without a Letter from their Bishop.

The 2d. that they, who leave them to administer Sacraments, shall be excommunicated.

The 3d. that none shall molest the Ecclesiastical Judges or Inquisitors.

The 4th. that none shall hinder the Bishops Delegates from executing their Orders.

The 5th. that Princes, and secular Judges shall not meddle with Church Matters.

The 6th. that no man shall seize or molest such as have fled into Churches.

The 7th. that perjur'd Persons shall be Excommunicated.

The 8th. that no Man shall be buried in the Church.

The 9th. that the Bodies of such as desire to be buried out of the Parish, shall be carried to their Parish-Church and pay their Dues.

The 10th. that such as detain their Tythes shall be excommunicated, deprived of Christian Burial, and be incapable,

ble, both themselves and their Children to the fourth Generation, of taking Holy Orders, or having the Possession of a Benefice.

The 11th. that Arch-deacons shall receive no presents in the Course of their Visitation.

The 12th. that if a Church, or Churchyard be polluted by Murther, or the Burial of a Pagan, or Heretick, or Excommunicate Persons, it shall be purified with Holy Water.

The 13th. that civil Causes, especially criminal, shall not be tried in the Church.

The 14th. and 15th. denounce Excommunication against such as keep Concubines, open Adulterers, Usurers, and those that detain Bonds, or Obligations for things paid.

The 16th. lays an Interdict upon such places, as receive and hide things taken from Churches, Clergymen, and Monks.

The 17th. is against those, that lay a Tax upon Lepers, shut up for their Diseases.

The 18th. forbids engaging Ecclesiastical Persons, or Revenues for others.

The 19th. orders, that they shall be excommunicated, who take away such things, as are put into the keeping of Churches.

The Council of Compeigne in 1304.

Robert de Courtray, Archbishop of Rheims, and his Suffragan Bishops met at Compeigne, on the Friday after the Feast of Circumcision, and there published five Articles.

The first orders, that Excommunicate Persons, and such as have contracted Clandestine Marriages, with all persons that procured them, or were present at them, should not be admitted to the Divine Service of the Church, nor allowed Christian Burial.

The 2d. forbids imposing Taxes, or other Charges upon the Clergy.

The 3d. deprives those of Christian Burial, who have remained Excommunicate two Years.

The 4th. declares those contumacious, who being summoned to a Synod, would not appear, and orders, that they clear themselves Canonically before the Bishops of their Diocess.

The 5th. orders, that all Clergymen should content themselves with their Pottage, and two Plates for their Meals, unless any Persons of Quality come to them, in which case they may have dainty Dishes.

The Council of Aufche in 1308.

Manaus, Archbishop of Aufche, held a second Council of the Bishops of his Province at Aufche, Nov. 16. 1308. in which he published these Rules.

The first enjoins the Clergy to defend valiantly the Rights of their Offices, and Benefices.

The 2d orders, that all the Prebends of Cathedral Churches should execute their Office in their turns every Week.

The 3d. is against Usury.

The 4th. forbids Abbots parting between themselves and their Monks, the Goods which ought to be common, or to allow them Pensions, and orders that all Monks should eat in the same Refectory [or Hall] and lie in the same Dormitory.

The 5th. forbids bestowing Benefices and Pensions on those Mendicant Monks who go into other Orders.

The 6th. renews, and confirms, the precedent Constitutions.

The Council of Presburg in Hungary in 1309.

The Cardinals Gentilis de Montflore, who had been a Grey-Friar, was sent in 1307. by Clement V. a Legate into Hungary, and there held a Council at Presburg, Nov. 10. 1309. to remedy some Disorders in that Realm, in which he published nine Canons.

The first threatens terrible Penalties as well Spiritual as Temporal, to those who shall assault the Legates, Deputies, or Ambassadors of the Holy See.

The 2d. forbids Clergymen of what Condition soever they be to give any assistance, or counsel to any against the Persons of Clergymen.

The 3d. forbids receiving an Ecclesiastical Benefice from the hands of a Layman.

The 4th. renews the Penalties to be inflicted on those who seize upon, or detain the Revenues of the Church.

The 5th. renews the Decretal of Benedict XI. against such Clergymen as keep Concubines, and deprives such as are Beneficed of the fourth part of their Revenues, if they observe it not.

The 6th forbids Wars and Plundering.

The 7th. orders the same Proceedings against such as remain excommunicated a Year, as against Hereticks.

The 8th. forbids Christian Women to marry with Infidels.

The 9th. recommends Obedience to the Decrees of the Pope, and his Legates.

The Council of Salzburg in 1310.

THis Council held by *Conradus* Archbishop of *Salzburg*, and his Suffragan Bishops ordained nothing, but the Payment of Tythes to Pope *Clement V.* and renewed the 12 Canons of the Council of *Salzburg* in 1274. the second of the Council of the same City in 1281. the Decretal of *Boniface* against the Clergy, who

exercised the Art of Stage-Players, or Buffoons, and that of *Clement*, which moderated the Penalty inflicted by the Decretal of *Boniface VIII.* *Clericis Laicos.* This Council also moderated the Penalty appointed by a Constitution, *Salzburg* which *Conradus* had made in 1291. against Clandestine Marriages. in 1310.

The Council of Colen in 1310.

Henry Archbishop of *Colen*, and his Suffragan Bishops met in the same City in 1310. and published twenty eight Decrees.

By the first, they revoke all Ordinances and Customs contrary to the Liberty of the Church.

In the 2d. they treat at large of the Punishments, which they incur, who put to Death, abuse or imprison Clergymen, and they give many Cautions, that no Man does them any Wrong.

In the 3d. they forbid Confessors of Churches to require any thing for their Services.

The 4th. and 5th. renew the Punishments denounced against them, who seize upon the Goods, which belong to, or are bequeathed to Churches.

In the 6th. they confirm the Statute of *Suffridus* concerning the Life and Manners of the Clergy.

In the 7th. they order the Deans of Chapters to oblige the Vicars to read Service in the absence of the Canons.

The 8th. imports, that none shall be ordained Priests, but such as are 25 Years old.

The 9th. confirms the Punishments denounced against Clergymen, that keep Concubines.

The 10th. forbids, that Clergymen should do publick Penances.

The 11th. ordains, That none shall read the Epistles and Gospels in the Church, but such as are admitted into Holy Orders.

The 12th. appoints, That none shall be Curates, but such as are instituted by the Bishop, or his Archdeacon.

The 13th. is, That they that have the Pope's Provisions for any Benefices, shall provide for themselves within the Time, otherwise their Benefices shall be vacant.

The 4th. That the Fruits of the Year of Grace of the Canons that die suspended, shall belong to the Church, and not to their Successors.

The 15th. That beneficed Persons cannot bequeath to their Bastards the Year of Grace (*i. e.* the Revenue of a Year of their Benefice after their Death) and that the Vicars of Churches shall be obliged to reside and take the Revenues.

The 16th. That Singers shall be able to read, and shall wear Albs during Divine Service.

The 17th. That rural Deans and Curates shall take care to provide convenient Ornaments for their Churches.

The 18th. That the Revenues of Canons suspended shall belong to the Chapter.

The 19th. That no Man shall found a Church, or Churchyard, who doth not endow it.

The 20th. That Parishioners shall receive the Sacrament of their Curate only.

The 21st. That no Man shall curse, or rail at any Man in the Churches, if it be not with a special Permission of the Bishops.

The 22d. That no Man shall be present at Clandestine Marriages, but the Banns of all Marriages shall be published.

The 23d. That for the future, the Year shall begin at the Feast of the Nativity, according to the Custom of the Church of *Rome*.

The 24th. contains some Rules concerning Notaries.

The 25th. confirms the Decree of *Siffridus* concerning the Administration of Sacraments.

The 26th. commands, that the Holy Chrism and Holy Oil shall not be denied the Curates, and that it shall be given them *gratis*.

The 27th. renews the Rules made concerning the Chapters of Monks.

The 28th contains divers Rules about Poverty, Retirement, the Cloisters of Monks, and a Prohibition to require any thing for an Entrance into Religion.

The General Council of Vienne in Dauphine, held in 1311.

THis Council was summoned by *Clement V.* to judge of the Accusations brought against the Order of Knights-Templars, by his Bull dated Aug. 11. 1307. by which it ought to have met Octob. 1. 1309. but was prorogued by another Bull to October 1311.

Many Prelates being come to *Vienne* at the time appointed, the first Session of this Council was held Octob. 16. of the same Year. The Number of Archbishops and Bishops which were present at it, is not very certain. It is commonly thought, that they were near 300. There was a considerable time between the first and second Session, which was spent in Consultation. This last was held May 22. 1312. *Philip* King of *France* was present at it. The Dissolution of the Templars was resolved on in it, and the Bull was published about it, as we have said. We have also observed what passed in it about the Memory of Pope *Boniface*, which was condemned to Oblivion, notwithstanding the earnest Requests of that King. Some say, that a Crusado also was resolved on there; the *Begards* and *Beguines* were condemned there, and their Errors rejected with Detestation, and the Pope made in this Council divers Constitutions; which are in the five Books of *Clementines*, published by *John XXII.* and are inserted in the Body of the Civil Law.

Some of these Constitutions are about the Doctrines of the Church, and particularly those which are under the first Title of the first Book; in which he defines, 1. That the only Son of God subsisting from all Eternity with the Father, who is in every Place where the Father is, hath taken both Parts of our Nature hypostatically united together; inasmuch, that though he is the true God, he was

also a real Man; that is to say, had an Human Body passible, and an intellectual and reasonable Soul informing the Body by it self. 2. That the Side of Jesus Christ was opened after his Death, and that there came out of it Blood and Water to make a Church, which is one, without Spot, holy, the Mother of the Faithful, and the Spouse of Jesus Christ. 3. That the Soul is really the Form of the Body essentially and by it self. 4. That we must acknowledge one only Baptism, to be the Means of attaining Salvation, as well for the Adult, as Infants. 5. That the Opinion of those, who believe, that by that Sacrament sanctifying Grace, and the Habit of Vertue is infused into the Souls of Infants, is very probable, and conformable to the Expressions of the Holy Fathers, and Doctrine of the modern Divines, and therefore is to be followed.

The Errors * of the *Begards* and *Beguines* are condemned in the Constitution contained in the third Chap. Tit. 3. of the fifth Book, and are these: 1. That a Man in this Life may acquire such a Degree of Perfection, that he may become without Sin, and above the Estate of growing in Grace. 2. That they which are arrived at that Perfection, need not fast or Pray, because in that Estate the Senses are so subject to the Spirit and to Reason, that a Man may then freely allow his Body what he pleases. 3. That they, who have attained this Spirit of Liberty, are no ways obliged to obey, or tied to practise the Precepts of the Church. 4. That a Man may attain the highest Degree of Happiness in this Life, and have the same Degrees of Perfection as in the other. 5. That every intelligent Creature is naturally happy, and that the Soul hath no need of the Light of Glory to raise it to the Vision and Enjoyment of God. 6. That

* The *Begards*, and *Beguines*, who are by this Council of *Vienne* condemned as Heretics, and many Heretodox Assertions and Doctrines either feigned, or by depraving some unvary Expressions of theirs, laid to their Charge, were, as our Historians relate, a very religious sort of Men, and much revered by many learned Men of that Time, but detesting the Errors of the Church of *Rome*, and not fearing to teach, that the Roman Church was not the true Catholic Church, that *Boniface VIII.* and *John XXII.* were not lawful Popes, that the Emperor was not subject to the Pope in Tem-

porals, that the Host was not to be adored, with many other Things not agreeing to the Doctrines of the present Church of *Rome*, they fell under the displeasure of those Popes, and their Bishops, who excommunicated them, and condemned in their Councils; but as *Ockam* wrote for them against *John XXII.* so at the latter End of this Age *Gregory XI.* stood up in their Defence, and absolved them from their Excommunication, so that they spread much in Italy and Germany.

The General Council of Vienne in 1311. the Practice of Virtue is for imperfect Men, and the Soul of the Perfect may dispense with the Practice of it. 7. That to kiss a Woman is a mortal Sin, but the Carnal Knowledge of her is no Sin. 8. That in the Elevation of the Body of Christ, it is not necessary for the Perfect to rise up, or pay it any Respect; because it would be an Imperfection in them to descend from the Purity and Height of their Contemplation to think of the Sacrament of the Eucharist, or the Passion of Jesus Christ.

In the fifth Title of the fifth Book concerning Usurers, not only *Clement V.* forbids the Practice of it, but he condemns also them for Heresie, who obstinately hold and assert that it is no Sin.

In the fifth Title of the third Book, he forbids the Administration of Baptism out of the Church, and in the fourteenth of the same Book, Chap. 1. he makes divers Rules for the Celebration of Divine Service.

The sixteenth Title of the same Book, contains a Bull for the Institution of the Feast of the Holy Sacrament by *Urban IV.* confirmed by *Clement V.*

He renews in the eighteenth Title of the fifth Book, the Laws and Penalties imposed upon those that assault or imprison Clergymen.

In the tenth Title of the same Book, he appoints, that Penance shall be granted to Persons condemned to Death for their Crimes, notwithstanding the contrary Usage.

In the thirteenth Title of the first Book, Chap. 2. he declares, That the Cardinals, during the Vacancy of the Holy See, have not the Pope's Power, but may nevertheless provide for the Offices of Chamberlain and Penitentiary, if they, that are in these Offices, happen to die; that the Election of a new Pope ought to be made in the Place where the last died; that if any of the Cardinals go out of the Conclave before the Election, they ought to be compelled to return; that no Cardinal ought to be hindered from giving his Vote under a Pretence of Excommunication, Suspension, or Interdict, &c.

The other *Clementines* concern the Collations of Benefices, Elections, Renunciations, Right of Lapses, Patronages, the Age of beneficed Persons, the Manners of Clergymen, Wills, Burials, the Inquisition, and the Office of Inquisitors, Treasurers, Excommunications, Interdicts, the Au-

thority of Judges Delegates, the Manner of Proceedings, and other Matters of the Canon Law.

Lastly, there are several, that concern the Reformation of Monks, as Chap. 1. and 2. of the tenth Title of the third Book, which contain divers Rules for Monks and Nuns, and Chap. 1. of the eleventh Title of the fifth Book, which contains the famous Decretal, *Exivi*, concerning the Rule of St. Francis. In the second Chap. *Tit. 7. Lib. 2.* he regulates the Difference between the Mendicant Friars and the Ordinaries concerning their Preachings and Confessions, and allows the former to preach in their own Churches, Schools, and publick Places; but it forbids them preaching in their Parishes, unless invited by the Curates, if the Bishop does not order them. And as to Confessions, he orders the Provincials and Priors to address themselves to the Bishops, that they would permit them to choose a certain Number of their Monks to hear Confessions, whom they would present to them, to have their Approbation; that if the Bishops think fit to reject some of them, they shall name others; but if they shall absolutely refuse to grant them such a Permission, the Monks may do it by Virtue of the Power, which the Holy See shall give them. In Chap. 1. *Tit. 7. Lib. 5.* he forbids the Monks to administer the Sacraments of Extream Unction, the Lord's Supper, and Marriage, without the Permission of the Curate; or to absolve the Excommunicated; he forbids them to speak ill of the Bishops in their Sermons; to discourage the Faithful from going to their Churches; to make Resolutions; absolve special Cases; to vex the Clergy, by citing them unjustly before the Judges Delegates. And in Chap. 1. *Tit. 9. Lib. 3.* he declares, that they, who have made Profession in the Order of Begging-Friars, if they go over to another Order, shall bear no Offices in it, nor have a Vote in the Chapter.

All these Constitutions were not made in the Council of Vienna, but some before, and some after, and of those, which were published during the Session of that Council, none but such, as concern the Faith and the Condemnation of the Errors of the *Begards* and *Beguins*, the Constitution concerning the Privileges of the Mendicant-Friars, the Study of Tongues in the Universities, and the Inquisition, were approved in it.

The Council of Ravenna in 1311.

The Council of Ravenna in 1311. **R**aynaldus, Archbishop of Ravenna, held a Council of the Bishops of his Province, June 21. 1311. in which he renewed several Constitutions of Councils and Popes, which he divided into thirty two Articles.

The 1st. orders, That when any Churches shall be vacant, publick Prayers, and Processions shall be made for the Ordination of the Bishop.

The 2d. That the Funerals of Bishops deceased, shall be solemnly celebrated, that their Bodies shall be cloathed with their Pontifical Habits; that the Chapter shall give Notice of the Day of their Death to other Bishops of the Province; who, for a Month, shall cause Mass to be said every Day for them; shall relieve three poor People every Day, and cause a solemn Mass to be celebrated in their Cathedral for the Expiation of their Souls.

The 3d. That every Year on July 20. shall a solemn Anniversary be kept in all Cathedral Churches for the deceased Bishops, and a Dozen poor Folks shall be relieved that Day.

The 4th. That the same thing shall be done for the Patrons, and Benefactors of Churches.

The 5th. That the Reliques of Saints, of which there is a good Assurance, shall on these Days be exposed upon the Altars to be adored by the People, but those which are not certain, shall be hidden under the Altar, or elsewhere, and shall not be exposed to publick Worship.

The 6th. That the Sacraments shall be administered by the Ministers fasting, with convenient Ornaments, and without Charge.

The 7th. That the Lord's Supper, Holy Chrism, and Holy Oils shall be locked up carefully, and that Care shall be taken to renew the Elements, which are kept for a Viaticum.

The 8th. That Care shall be taken to keep clean the Linnen, and Ornaments for the Churches, to have Books, and Altar-Cloaths sufficient, and Chalices of Silver, if it may be, and the Bells be consecrated with the Ceremonies prescribed in the Pontifical.

The 9th. That every Bishop shall be careful to instruct the Priests, and other Ministers of his Diocese in the Offices of their Ministry, and that a Priest do not celebrate above one Mass a Day, unless in the Cases allowed by the Law; that no Stranger shall preach, celebrate, or perform any Function, to which he is not presented by the Ordinary; that they shall every Sunday consecrate fresh Water; and all the Parishioners shall hear Mass every Sunday in their own Parish, under the Pain of Excommunication,

if they do not do it after they have been admonished of it three times.

The 10th. That the Feasts of the Patrons of Cathedral Churches be kept, and the Curates shall be careful every Sunday at Mass, after the Gospels and Offertory, to give Notice of the Feasts and Fasts in the following Week.

The 11th. That three times in the Year the form of Baptism shall be published in the Churches.

The 12th. That no Markets, Parliaments, or Courts of Justice shall be held in Churches.

The 13th. That none shall be allowed to preach under 30 Years of Age.

The 14th. That the Abbots, and Priors of the *Benedictine* Monks and Canons-Regular shall hold a Provincial Chapter every Year.

The 15th. That the Curates shall take care to publish in *Advent* and *Lent*, the Canon, *Omnis utriusque Sextus*, and that all Christians, that shall not do that Duty, shall be punished by the Bishop: That Physicians shall not visit the Sick a second time, unless they have called the Physician of the Soul.

The 16th. That Benefices shall not be given to Persons, that can't read nor sing.

The 17th. That all the Abbots and Priors of the Order of St. *Benedict* shall conform to one Service.

The 18th. That all Bishops shall hold a Synod once a Year.

The 19th. That the Banns of Marriages shall be published, that the Curates may know, whether there be no Impediments; that Marriages shall not be celebrated from the first Sunday in *Advent* till after the Octaves of *Epiphany*, from *Septuagesima-Sunday* till the Octaves of *Easter*, from the Day before the *Ascension* to the Octaves of *Pentecost*.

The 20th. That they, who cause themselves to be chosen, and get Possession of Benefices by the Secular Authority, shall be excommunicated, and made incapable to take any other Benefice in the Province.

The 21st. That such as resist their Superiors shall be suspended, till they make Satisfaction.

The 22d. That Monks, that relinquish their Profession as Apostates, shall not be admitted into any Benefice, nor Ecclesiastical Office.

The 23d. That the Jews shall have a Mark to distinguish them from Christians.

The 24th. That no Bishop shall exercise any Authority in the Jurisdiction of another; that no Secular or Regular Clergyman shall be admitted to Holy Orders, without Letters

The Council of Ravenna in 1311. Letters dimissory from the Bishop, in whose Diocese he is born, dwells, or has a Benefice, unless it be such as are of the Order of Mendicant-Friars, or other privileged Persons; that no strange Bishop shall be allowed to perform the Episcopal Office, if his Metropolitan be not certified of his Ordination.

The 25th. that none shall be made Governors of Hospitals, but such as are not married, and will reside in them.

The 26th. renews, and greatens the Punishments denounced against them, who assault, abuse, or molest Clergymen.

By the 27th. the Blasphemers of the Name of God, the Virgin, or the Saints are excluded the Church for a Month, and if they do not do Penance, they shall be deprived of Christian Burial.

The same Punishment is ordained by the 28th. against those who remain above one Year excommunicated, although they have received Absolution at their Death.

The 29th. orders, that Censures be made use of against Adulterers, and if they are excommunicated a Month without leaving the Practice of their Sin, they shall be deprived of Christian Burial, although they make Satisfaction at their Death.

The 30th. orders, that the Bishops, Chapters, and Monasteries give general and orderly Alms, and maintain the Poor. The Bishops also are enjoined to use their Endeavour to make Peace in the Towns, where there are any Quarrels, and to cause the Collect for Peace to be said till the Quarrels are ceased.

The 31st. orders, that Notaries should use Expedition about such Wills, as contain any Legacies to the Bishops, to be paid in one Month, and if the Executors of such Wills do not take Care to execute them, the Bishop shall see to it.

The 32d. regulates the Dues of the Secretaries, and Notaries of Bishops.

The Council of Ravenna in 1314.

The Council of Ravenna in 1314. THE same Archbishop held another Council in the Castle of Argenta in his Diocese, Octob. 10. 1314. in which he made twenty Constitutions.

The 1st. commands, That none but Canons in Holy Orders shall have Votes in the Chapters.

The 2d. That none shall be ordained Priest, but such as be of 25 Years of Age, Deacon at 20. and Subdeacon at 16.

The 3d. That no Stranger, or unknown Person, shall be ordained Bishop, nor Persons known without the Consent of the Archbishops and Bishops of the Province; and that no Suffragan of Ravenna shall go out of the Province to consecrate a Bishop in another Province.

The 4th. That Persons exempt shall not invite unknown Bishops to exercise their Episcopal Function, or Ordinations in their Churches.

The 5th. That Legates, or Delegates, or other Ambassadors of the Holy See, shall be obliged to shew their Commission to the Ordinaries, except Legates à Latere, or such as have some special Commissions.

The 6th. That the Chapters shall receive their Bishops with the Sound of Bells, and that the Canons shall go before them to the Door of their Church in their Robes, with Incense, Holy Water, and the Cross; that they shall take their Blessing; that the Bishops of the Province must celebrate in their Pontificals in all Places where they go, provided they stay not above 10 Days; that when the Legate of the Holy See, or Archbishop of Ravenna, shall solemnly celebrate in any Place, the Bishops and Abbots in the Neighbourhood shall be present in their Ecclesiastical Habits.

The 7th. orders Notaries, under the Pain of Excommunication, to deliver the Acts which they have made, to the Persons concerned in them.

The 8th. says, That none can be exempted from Visitation by any Prescription.

The 9th. That those who appeal from the Sentence of Excommunication, and do not pursue their Appeal, shall be deprived of all their Benefices.

The 10th. That the Clergy shall be modestly apparelled, and shall not wear Arms, nor coloured Cloaths, and that they shall have a close Caslock, a Crown, and their Hair cut so short, as that their Ears may be seen.

The 11th. That no Man shall be admitted into Nunneries, and Nuns shall not go out.

The 12th. That no Man shall have a Prebend, who is not 16 Years old, and such as obtain them, shall enter into Holy Orders.

The 13th. That Priests shall celebrate their first Mass within three Months after their Ordination, and afterwards, as often as they can, at least once a Year.

The 14th. That Curates shall teach the form of Baptism three times a Year to their Parishioners.

The 15th. prescribes a Form of Confession to be used at the Introities of the Mass.

The 16th. That the Clergy shall fast and give Alms three Days before they hold Provincial Councils.

The 17th. Renews the Punishment against Detainers of Ecclesiastical Revenues.

The 18th. Excommunicates the Secular, and Regular Clergy, which keep back the Profits, which belong to the Table of Bishops, Monasteries, or Chapters.

The 19th. forbids to pronounce the Sentences of Interdict, or Excommunication for mere Money-matters.

The 20th. recalls the Permissions given Monks to publish and preach Indulgences.

The Council of Ravenna in 1317.

The Council of Ravenna in 1317. LASTLY, this Archbishop, who always applied himself to his Duty, and Reformation of Discipline, called a Council at Ravenna, Octob. 27. 1317. in which he confirmed the two former, and published new Rules in 22 Articles.

He orders in the first, that Bishops should appoint Stewards to manage the Revenues of vacant Churches.

The 2d. orders, That no Man shall enter into the Ministry of the Church, who has not received his Mission from the Bishop.

The 3d. That those, who have gotten Benefices, shall enter into Holy Orders within a Year, as their Benefices require.

The 4th. renews the Rules concerning the Habits and Conversation of Clergymen, and imposes Pecuniary Mulcts upon such as shall contradict them.

The 5th. forbids receiving a Canon of a Cathedral, or a Monk out of a Monastery, without the special License of the Ordinary.

The 6th. That none shall be received into a Monastery upon the Credit of Laymen.

The 7th. That Notice shall be given to the Metropolitan of Ravenna, what Benefices are sold to him.

The 8th. That the Number of the Canons of Cathedral and Collegiate Churches shall be regulated, if not already done, and the Number reduced to a Proportion of the Revenues.

The 9th. is against beneficed Persons that do not reside.

The 10th. orders, That there be daily Distributions in Cathedral Churches, and one Table for the Canons.

The 11th. concerns the Taxes and Impositions, that Churches ought to bear.

The 12th. appoints that the Clergy be present at solemn Masses, and that private Masses shall not begin in the

Churches, till the solemn one is finished.

The 13th. forbids Archbishops, Provosts, and inferior Bishops, the Knowledge, Instruction, or Judgment of what concerns the Persons of Clergymen.

The 14th. forbids all Christians to lett out their Houses to the Jews.

The 15th. lays down divers Cautions to prevent Usury.

The 16th. ordains, that the Restitutions of such Goods, as the Owners are not known, shall be made by the Bishops Order, and they shall be obliged in their Wills to specify the Cause of such Legacies.

The 17th. forbids Clergymen or Monks to hunt.

The 18th. ordains, That Clergymen taken carrying Arms, committing any Crime, shall be put into the Hands of the Bishop, without defaming Reflections on them.

The 19th. That only one Punishment shall be inflicted for one Crime.

The 20th. leaves it to the Liberty of the Bishops to dispense with the Age, and Qualifications, which such as are to be ordained, ought to have by the Canons of the former Councils, provided, that the Persons, whom they ordain, be capable.

The 21st. imposes a Punishment upon the Chapters, who do not give notice of the Death of their Bishop to the Bishops of the Province.

The 22d. gives the Ordinaries a Power to absolve such as offend against the Rules of this Council, but this Archbishop reserved for the future the Punishment of the Breakers of the Canons to himself, and the Power to moderate, or interpret the Laws of these Councils. And by virtue of this Power, he added two Articles to these 22 Rules. In one of them he allows the Nuns to speak through a Latice to Persons not suspicious; and in the second, he sets down a Table of the Dues, which Notaries and Secretaries ought to take.

The Council of Paris in 1314.

Philip de Marigny, Archbishop of Sens, celebrated a Council of the Bishops of his Province at Paris, on Tuesday before the Translation of St. Nicholas in 1314, and four Days after, in which he published three Rules.

The 1st. appoints, That the Curates should admonish such as unjustly detain the Goods of their Churches, to restore them, and if they do not do it, to excommunicate them.

The 2d. That Ecclesiastical Judges shall no longer grant

General Citations in these Terms, *Summon all those, whom the Bearer of these Presents shall appoint, &c. and if they do grant any, they shall be of none effect.*

The 3d. That no Person shall be summoned for having kept Company with an excommunicate Person, unless the Person cited has been admonished first, and unless the Person, that requires the Citation will swear, that he knows that the Persons he would have cited, have knowingly accompanied with excommunicate Persons in the Cafes, which are not permitted by the Law.

The Council of Saumur in 1315.

This Council was held by Jeffrey de la Haye, Archbishop of Tours, and made up of the Bishops and Abbots of his Province. In it were published four Canons.

The first orders, That all those Laymen, which hereafter shall detain any Ecclesiastical Goods shall be excommunicated, and those who have held them for 40 Years past, shall be thrice admonished to restore them, and if they do not do it, they shall be excommunicated.

The 2d. declares all those *ipso facto* excommunicated, who hinder the Execution of Ecclesiastical Judgments, and lays an Interdict upon the Lands of those Lords, whose

Bailiffs, Stewards, or other Judges, make Attempts upon the Ecclesiastical Jurisdiction.

The 3d. forbids Archdeacons, and others intrusted with the Examination of such Clerks, as are ordained, or provided of Benefices to take any thing of them, upon Pain of Suspension, if they are Priests, or Excommunication, if they are not.

The 4th. says, That Land cannot be interdicted before any thing is ordained against the Person of the Lord or Bailiff, and reserves to Bishops the Absolutions of Excommunications, and the taking of the Interdicts imposed by this Council.

The Council of Nogarol in 1315.

Amanuel d'Armasgnac, Archbishop of Auch, held a Council of his Province in 1315, at Nogarol, in which he published five Rules.

The 1st. forbids under Pain of Excommunication, Temporal Lords to invade the Goods of vacant Churches.

The 2d. declares the Children of such as have contributed to lay Taxes upon the Clergy, incapable of receiving Holy Orders to the fourth Generation, and deprives their Family of Christian Burial.

The 3d. forbids to deny the Sacrament of Penance to Persons executed, at their Death.

The 4th. excommunicates those who do any Wrong to Bishops Servants, and interdicts the Place where the Action was done.

The 5th. orders the Publication of the Decretal *gratis*, against those who hinder the Execution of Interdicts and Excommunications of the Church.

The Council of Senlis in 1316. and 1317.

King Lewis X. called a Council at Senlis, Aug. 16. 1315. that Peter Bishop of Chalons, who was accused of divers Crimes, might be tried by it. This Council was prorogued by Peter Courtney, Archbishop of Rheims, to May 15. 1316. and Peter of Chalons was absolved by it.

In the next Year the same Archbishop held another Council March 27. in the same City, where he renews the Punishments denounced against those that invade the Churches Dues.

The Councils of Sens in 1320. and of Paris in 1323.

Philip de Marigny, Archbishop of Sens, held a Council in that City on the Thursday after Pentecost 1320. where he published four Decrees.

The 1st. was, That the Bishops should order the People of their Dioceses to fast on the Vigil of the Feast of the Holy Sacrament, and should grant 40 Days indulgence to those that did it.

The 2d. That the Places, where any Clerk is kept by Force, shall be interdicted.

The 3d. That Monks and Nuns, that have taken an Habit, shall make Profession at the End of the Year.

The 4th. is against Canons, Curates, and other Priests, who are not modestly apparelled, and wear their Hairs and Beard long without cutting.

These Constitutions were renewed and confirmed in another Council of the same Province, held at Paris in 1323.

The Councils of Valladolid, in the Diocess of Palenzza in Castile in 1322. and of Toledo in 1323.

THE first of these Councils was held in the End of August 1322. by the Authority of William Cardinal Bishop of St. Sabina, Pope John XXII's Legate, who published the following Constitutions, and ordered all the Bishops to have them promulgated in their Cathedrals within 8 Days.

The 1st. orders, That Provincial Synods be held once in two Years, and Diocesan every Year.

The 2d. That the Curates be careful to declare four times a Year to the People, in the vulgar Tongue, the Creed, Ten Commandments, number of Sacraments, and the several Sorts of Vertues, and Vices.

The 3d. That the Decretal of Boniface VIII. be published, which forbids the Clergy to appeal to the Tribunals of Secular Judges.

The 4th. That all Persons abstain from servile Works on Sundays and Holy-days, and no Husbandman or Artificer work on their Trades upon those Days, unless it be

in Cafes of Necessity, or for some pious Uses, or by the Permission of the Priest.

The 5th. excommunicates false Witnesses, and all such as excite and encourage them to be such.

The 6th. enjoins Bishops to wear Garments suitable to their Function, and not made of Silk, to celebrate the Mass publicly in their Churches upon solemn Feast-days, to bring with them portable Altars to celebrate every Day before them, to recite the Canonical Hours with their Clergy, and to celebrate Divine Service in their Cathedrals. It also forbids all Clergymen to be present at the Marriages of their Children, or Nephews.

The 7th. is against Clergymen, that keep Concubines.

The 8th. is against Non-resident Clergymen, and deprives them of the Revenues of their Benefices.

The 9th. orders, That Benefices be not parted; that none be ordained, but such as have some Letters; that no more Clerks be put into Churches, than the Revenues will maintain;

tain; that Monks shall not give their Habits to Secular Clergy, to exempt them from the Jurisdiction of the Bishop and Benefices shall be conferred in the Chapter by publick and authentick Acts.

The 10th. that the Bounds of Parishes shall be fixed, and the Curates shall not receive other's Parishioners.

The 11th. that the Frauds of Monks in paying their Tithes be prevented.

The 12th. renews divers Constitutions about Monastick Discipline.

The 13th. exhorts the Curates to use Hospitality to Monks, Poor, and Pilgrims, and take care that the Hospitals be fit to receive them.

The 14th orders, that Patrons shall not present to Churches before they are vacant, nor present Infants, nor put in Persons by Force, nor shall require any Provision, or other Obligations of the Curates of those Churches of which they are Patrons.

The 15th. that the Consecration of the Chrism belongs to the Bishops, and every Year the Curates shall go to provide New and shall not be allowed to use the Old.

The 16th. forbids eating Flesh in *Lent*, and on other Fasting Days, under the Pain of Excommunication *ipso facto*.

The 17th. forbids holding Meetings about Secular Affairs in the Church, and Markets and Fairs in the Churchyards; fortifying Churches, or violating the Privileges of *Asylum*, or Refuge.

The 18th. ordains, that the Decree of the General Council of *Vienna*, against such as contract Marriages within the degrees prohibited, shall be published every Year.

The 19th. is against Simony, and particularly against that of receiving any thing for the Collation for Benefices, or for Ordination.

The 20th. renews the fourth General Council of *Lateran*, *De Magistris*, exhorts Clergymen to study, and grants them three Years for that End, and more if it be necessary, in which they may take the Revenues of their Benefices without being resident on them.

The 21st. contains divers Decrees about Mens demeanour towards *Jews* and *Saracens*.

The 22d. is against publick Adulterers.

The 23d. is against Ravishers of Women, and Spoilers of Mens Goods.

The 24th. is against Lotteries.

The 25th. forbids the use of canonical Purgation, unless in Cases authorized by Law.

The 26th. abolishes the use of Purgation by Fire, or Water.

The 27th. orders that the Canon, *Omnis utriusque Sexus* be published every *Sunday* in *Lent*.

This Archbishop held a Council at *Toledo* in 1323. in which he published 17 Articles concerning the Doctrine of the Sacraments, Manners and Duties of Clergymen, and the Discipline of the Church.

The Council of Toledo in the Year 1324.

The Constitutions of the Council of *Valladolid* were published in 1324. by *John* Archbishop of *Toledo*, in a Council of his Province held in *November*, which added 8 other Rules to them.

The 1st. is against Bishops who neglect to come to the Council.

The 2d. is about the Habits and Manners of Clergymen.

The 3d. is against those that appropriate the Revenues of Chappels without naming the titular Clerks, who shall take them.

The 4th. ordains, that all beneficed Clerks, with Cure of Souls, shall be instituted by the Bishops.

The 5th. that Clergymen cannot bequeath the Goods gotten by the Church to their Children.

The 6th. forbids Priests to require any Salary for saying Mass; but allows them to take what is given them in Charity, without any Bargain or Agreement.

The 7th. forbids every Priest to celebrate more than one Mass in a Day, and exhorts them to celebrate it often, at least four times a Year, allowing them, in case they have no Curate, to confess themselves to another Priest: And lastly, orders other Clergymen to communicate three times a Year.

The Council of Colen in the Year 1322.

Henry Archbishop of *Colen*, having assembled a Council of the Prelates of his Province *Octob. ult.* 1322. in his Archiepiscopal Palace, confirmed the Canons of his

Predecessor *Engelbert* in 1266. and ordered that they should be observed in all his Province.

The Council of Avignon in the Year 1326.

This Council was not made up of the Bishops of one Province only, but the Archbishops of *Arles*, (*Guibert de Valle*) *Aix*, (*James de Concos*) and *Embrun* (*Bertrand d'Eux*) were at it with several of their Suffragans and Deputies of their Chapters. It was held in the Monastery of *S. Rufus*, June 18. 1326. They made 59 Canons concerning the Discipline of the Church.

It is ordained in the first that the Mass, *De Beata*, should be celebrated every *Saturday*, and Indulgences be granted to all that are present at it.

In the three following Indulgences are also granted to those, who accompany the Sacrament, when it is carried to the Sick; to such as pray devoutly for the Pope; and such as bow the Head at the Name of Jesus.

The 5th. orders, that the Fonts for Baptism be kept under a Lock.

The 6th. that the Sentences pronounced by a Bishop against any one of his Dioceses, shall be confirmed by the Metropolitan, and that all the Bishops of the Province shall observe them.

The 7th. is against those that condemn Ecclesiastical Censures.

The 8th. excommunicates those who force Clergymen to relate the Titles of the mixt Jurisdiction, which they are in Possession of.

The 9th forbids Secular Judges to summon Clergymen before their Tribunals.

The 10th. forbids the Clergy to have recourse to the Secular Judges for Justice against other Clerks.

The five following, renew the Laws against such as invade the Goods of the Church, or keep Clergymen Prisoners.

The 16th. forbids to employ Excommunicate Persons in any publick Office.

The 17th. and 18th are against Poisoners, and Sellers of Poison.

The 19th. is against Persons exempt, who abuse their privileges.

The 20th. and 21st. concern Wills.

The 22d. contains Cases reserved to the Bishop.

The 23d. forbids Clergymen to bring their civil Causes before Ecclesiastical Judges, under the pretences of Donation, Cession, &c.

The 24th. forbids all persons to enter upon the Goods of vacant Churches, unless they have a Right by some privilege or Custom.

The 25th. forbids under pain of Excommunication Clergymen, that are in favour in the Courts of Princes, to give their Advice against the Liberties of the Church.

The 26th. forbids Clergymen in Holy Orders; or that have Benefices, with charge of Souls, to have any Civil Offices.

The 27th. allows, that such as desire to be buried among the Preaching, or Grey-Friars, should be buried among them, the Right of being carried to their Parish Church being preserved, according to the Custom.

The 28th. declares, that no Collation of a Benefice shall be made, upon condition of paying a new Rent, or augmenting the old.

The 29th. orders, that the Monks, who have the Revenues of Churches, shall be obliged to present to the Bishop within six Months perpetual Vicars to perform Divine Service.

The 30th. says, that Patrons, who have only a right to present, do not confer by full right.

The 31st. that all persons presented, shall be instituted by the Bishop.

The 32d. and 33d. that the Goods and Persons of the Clergy shall be exempted from Taxes and Imposts.

The 34th. that the Laity shall not hinder the Clergy carrying Corn from their Lands.

The 35th. that Lords shall not hinder their Curates from taking their Tithes.

The 36th. that Laymen shall not take upon them to make Orders about Tithes, Burials, or Oblations in prejudice of the Customs, and Liberties of the Church.

The Council of Avignon in 1326. The 37th. is against Associations, and Fraternities made for ill Ends, which the Council forbids under pain of Excommunication, declaring nevertheless, that they did not include in this Prohibition Brotherhoods established for the Honour of God, the Virgin and Saints for the Relief of the Poor, in which there are no Oaths taken, nor Conspiracies entered into.

The 38th. and 39th. forbids Clergymen fortifying their Churches, or bearing Arms.

The 40th. orders, that Bishops, their Officials, or Great Vicars shall give Absolution, in the cases reserved to their Diocesans, whenever they are required.

The 41st. that Lords and Secular Judges, at the Request of the Clergy, shall make use of their Authority and Temporal Punishments, to oblige persons excommunicate to receive Absolution.

The 42d. and 43d. inflict Censures on such, as hinder the Clergy from exercising their Jurisdiction.

The 44th. excommunicates those that abuse the Bishops Officers.

The 45th. declares, that the Reformation of the Clergy belongs to the Church, and that they shall not be condemned by Secular Judges.

The 46th. allows the Bishops of these three Provinces to give their Blessing to the People in all places in which they meet them, except in their Metropolis's, and where the Diocesan Bishop is present.

The 47th. orders that the Sentences given by one Bishop, shall be published and observed by his Brethren.

The 48th. excommunicates those, that go out of their Diocess to contract a Marriage out of their Parish.

The 49th. excommunicates those that abuse the Pope's Writs.

The 50th. forbids to take the Tythes, or other parochial Dues, without the Authority of the Bishop.

The 51st. forbids beneficed persons to alienate the Goods of their Churches without the Consent of the Bishop, unless it be in giving Lands altogether unfit for leasing out to Farmers.

The 52d. orders, that if any Man leave his Benefice, he shall leave so much of the Fruits in the House, as is necessary to maintain his Successor till the next Harvest.

The 53d. that all beneficed persons, shall exhibit an Authentick Inventory of all the Goods, moveable and immoveable of their Benefices.

The 54th. renews the Laws of the foregoing Councils about Wills.

The 55th. revokes all Statutes and Ordinances contrary to the ancient reasonable and approved Customs.

The 56th. orders, that the Division of the necessary Charges for the Legates and Nuncio's of the Holy See, shall be laid equally upon the Cities and Diocesses.

The 57th. that the Jews shall have a Mark to distinguish them, shall be forced to pay a tribute to the Church for their Tythes, Oblations for their Houses, and the Goods they possess.

The 58th. that interdicts inflicted by these Canons shall be executed, when the Ordinary, his Official, or Grand Vicar shall appoint.

The 59th. that the Bishops may absolve in the Cases reserved to the Holy See in this Synod, and dispense with, or moderate these Constitutions.

The Council of Avignon in the Year 1337.

The Council of Avignon in 1337. The Decrees of the Council, which we have just spoken of, were renewed, repeated, and confirmed in another Council of the three Provinces held at the same place in 1337. with some new ones, which were added, for this last Council contained 70 Articles. The new ones are.

The 4th. which orders for the Execution of the Canon, *Omnis utriusque Sexus*, that the Curates shall not permit any person to receive or administer the Sacrament of the Eucharist out of their Parishes.

The 5th. enjoins beneficed Clergymen, and such as are in Holy Orders, to abstain from Flesh on Saturday, unless there be need to do otherwise, which is left to their Conscience, or in Case the Feast of Nativity happen on that Day, and that upon pain of being excluded a Month from the entrance of the Church. And they ordain the same thing for Laymen.

The 8th. that Ecclesiastical Censures shall not be extended beyond their bounds, by exercising them upon excommunicate Persons for new Inventions, as to cast Stones a-

gainst their Houses, to carry a Biere thither, to cause a Priest to come in his Sacerdotal Habit, &c.

The 15. that such as have any of the Churches Goods, shall be obliged to declare it.

The 18th. and 19th. are against those that hinder the Exercise of the Ecclesiastical Jurisdiction, and invade the Goods of the Church.

The 27th. and 28th. concern Bills of Debts.

The 38th. forbids Clerks to hold Inns, or to Merchandize.

The 41st. and 42d. enlarge the Canons concerning the Habits of Clerks.

The 48th. 49th. and 50th. relate to the Distributions made to Canons.

The 51st. orders, that they, who have any Church-Dignities or Benefices, shall take Holy Orders, within the time that such Benefices require.

The 59th. forbids to make use of the Jews, as Physicians.

The Councils of Marsac in the Years 1326 and 1330.

The Council of Marsac in 1326 and 1330. William Flavacourt, Archbishop of Ausche, held a Council of the Bishops of his Province in a place within his Diocess called Marsac, Decemb. 8. 1326. in which he published 56 Constitutions.

The 1st. orders, that Bishops should put none into Benefices, but such, as they are assured to be of Good Life and Manners.

The 2d. and 3d. that Strangers and Clergymen, shall not be entertained, unless they have their Bishops Letters, and they that suffer them to administer Sacraments, shall be excommunicated.

The 4th. forbids Archdeacons the Cognizance of Matrimonial Causes.

The 5th. renews the Constitutions of Pope Benedict X. and Cardinal Simon, about the Power of Legates.

The 6th. forbids Monks, and others of the Clergy, to molest the Ordinaries in the Exercise of their Jurisdictions.

The 7th. 8th. 9th. 10th. and 11th. are Rules common in this Age about the Jurisdiction and Immunities of the Church.

The 12th. 13th. 14th. 15th. 16th. and 17th. concern Affairs brought to the Ecclesiastical Judges concerning the Breach of Oaths.

The 18th. renews the Constitutions about the Life and Modesty of Clergymen, and orders that Priests at the Celebration of Mass, shall have at least one Clerk in a Surplice to assist him.

The 19th. orders, that all the Clergy, which are in Holy Orders, or have Benefices, and chiefly Curates and Monks shall be careful to recite the then canonical Hours, and be at Church at the usual Hours, but in the time of an Interdict shall read Divine Service in their Churches, if they

have not been polluted, but with a low Voice and the Doors shut: without sound of Bells, except upon the Feast of the Passover, Pentecost, and the Assumption; of the Virgin, on which they shall celebrate solemnly notwithstanding the Interdict. And lastly, that the Distributions shall be given only to those that are at the Service.

The 20th. that a Clergyman shall not go out in the Night without a Candle.

The 21st. 22d. 23d. 24th. and 25th. concern Burials. They forbid Monks to persuade dying Persons to be buried among them, and order that none shall be buried in their Churches without the Bishops leave; that nothing indecent shall be done at Funerals; that the Corps shall be carried to the Parish Church, and that the Parts of a Body shall not be separated to be buried in divers places.

The 26th. orders the Parishioners to be present every Sunday and Holy day at the Mass of their Parish.

The 27th. that the Decretal of Boniface VIII. *Super Custodiam*, concerning the Peace between Prelates and Curates, shall be observed.

The following Eight, are about payment of Tythes to Curates.

The 36th. says, that Persons presented to Bishops by Religious Patrons, and instituted into Benefices shall not be deprived but by the Bishop, and for a reasonable Cause.

The 37th. that Monks, although exempt, shall not erect new Oratories without the Permission of the Ordinary.

The 38th. regulates the payments of Visitation, and procuration Dues to Archdeacons.

The 39th. commands Archdeacons to do their Duty in their Visitation.

The 40th. asserts, that if a Church, although it be not consecrated, or a Churchyard are polluted with the Effusi-

on of Blood, or Seed, or by the Burial of any excommu-
Councils of cated Person, Heretick, Infidel, or Jew, they shall be re-
Marlac in consecrated by the Bishop with Holy Water.

The 41st. ordains, that the Feasts of the Apostles and
1326. and four Evangelists shall be solemnly kept, and the ancient
1330. Relicks shall not be exposed to Sale, nor new ones suffered
to be revered, unless allowed of, and that the * Quo-
estors shall be hindered to carry them about, and preach
up the Virtues of them.

The 42d. orders also, that the Feast of S. Martha shall
be kept July 29.

The 43d. that Care be had of the Revenues, and Orna-
ments of the Churches.

The 44th. that the Sacrament and Holy Chrism shall be
kept under Lock and Key.

The 45th. grants Indulgences to such, as shall visit Ca-
thedral Churches upon the Day and Feast of the Patron,
and on the Octave of it, if they be truly contrite and Peni-
tent.

The 46th. forbids any civil Assemblies to be held in
Churches.

The 47th. excommunicates those Lords, that forbid their
Tenants to sell or buy any thing of Ecclesiastical Persons,
to grind their Corn, &c.

* Quoestors were such as went up and down by the Popes or
Bishops Connivance or Permission to sell Reliques, and preach up

The 48th. orders, that such as keep Concubines, Ufu-
rers, and Adulterers be excommunicated; as also such
Monks as put off their Habit.

The 49th. excommunicates those, who make or compose
Ordinances against the Liberties of the Church.

The 50th. commands, that Gregory X's Decretal, Pro
eo shall be published.

The 51st. is against those who keep a Bond for a Debt
paid.

The 52d. interdicts the places, where the Goods or Per-
sons of the Clergy taken away by force, are concealed and
kept.

The 53d. is against those who impose taxes on Clergy-
men, Monks, or Lepers shut up.

The 54th. forbids pawning any Goods of the Church.

The 55th. forbids to interdict a place for a Debt purely
pecuniary.

The last, orders the Bishops to cause the former Consti-
tutions to be published every Year in their Synods, and
take care to have them executed.

The same Archbishop held another Council in the same
place in 1330. against the Murthierers of Anesance Bishop of
Aire, whose Acts are dated Decemb. 11. 1330.

the Virtues of them.

The Council of Senlis in 1326. and of Compeigne in 1329.

The
Council of
Senlis in
1326. and
of Com-
peigne
in 1329.

William de Brie, Archbishop of Rheims, held
the first of these Councils in 1326. which was
made up of the Bishops of Soissons, Laon,
Beauvais, Chalons, Noyon, Senlis, and the De-
puties of the other Bishops of his Province, and there pub-
lished seven Rules.

The 1st. concerns the Ceremonies of the Celebration of
a Council.

The 2d. forbids such as have Benefices to engage in any
other Employments.

The 3d. orders the Payment of Tythes.

The 4th. declares such as are excommunicated with the

great Anathema, incapable of acting, pleading, or giving a
Testimony in Judgment.

The 5th. preserves the Rights of being Asylum to Chur-
ches.

The 6th. forbids Clandestine Marriages.

The 7th. renews the Canon of the Council of Bourges
in 1276. against those that hinder the Execution of Eccle-
siastical Judgments.

This very Archbishop held another Council at Compeigne
in 1329. in which he published the Ordinary Rules of this
Age, concerning the Immunities and Jurisdiction of the
Church.

The
Council of
Senlis in
1326. and
of Com-
peigne
in 1329.

The Councils of Alcala [or Complutum] in 1326. and of Pennafiel in 1302.

The
Council of
Alcala
(or Com-
plutum)
in 1326.
Pennafiel,
in 1302.

John Archbishop of Toledo, held the first of these Coun-
cils June 25. and in it published two Canons; By
the first of which he forbids his Suffragans to or-
dain a Bishop without the Permission of the Metro-
politan; and in the other, he confirms the Rule of
the Council of Pennafiel, held under Gonsalvus his Prede-
cessor, concerning the Immunities of the Church.

This last Council in the MS. bears the Name of Giles,
who was Archbishop of Toledo in 1337. but the Canon of
the Council of Alcala, leaves no room to doubt but that
it was held under Gonsalvus III. in 1302. which date it
bears. It contains 15 Heads.

The 1st. orders that such as are in Holy Orders, or have
Benefices; do recite their canonical Hours upon pain of
losing the Revenue of their Benefices, for them that have
any, and for such as have none, of being suspended.

The 2d. is against Clergymen that keep Concubines o-
penly.

The 3d. orders Curates to take care, that Sick-Persons
die not without giving them their Viaticum.

The 4th. advertiseth them not to give the Communion
to any, but such of whose Confession, Contrition, and Sa-
tisfaction they are well assured.

The 5th. condemns to perpetual Imprisonment those
Priests, who discover the Secrets of Confession.

The 6th. orders the Publication of Boniface VIII. De-
cretal, Clericis Laicos, against those that abuse Clerks.

The 7th. that the Tythes of all things be paid.

The 8th. that the Priests shall consecrate the Sacramen-
tal Elements themselves, or procure some Ministers of
the Church to do it.

The 9th. renews the Decrees against Usury.

The 10th. orders, that the Jews, or Saracens, which are
baptized, shall not lose their Goods.

The 11th. that the Feast of Ildephonsus, Archbishop of
Toledo, shall be double and solemn.

The 12th. that Salve Regina, shall be sung every day af-
ter Complins [i. e. Evening song.]

The three last are for the Immunities, and Preservation
of the Goods of the Church.

The
Council of
Alcala
(or Com-
plutum,
in 1326.
Pennafiel,
in 1302.

The Council of Ruffec in 1327.

The
Council of
Ruffec
in 1327.

Rnaldus de Canteloup, Archbishop of Bourdeaux, held
a Council at Ruffec in the Diocess of Poitiers, in
January 1327. in which he published an Interdict against
all the places, where the Secular Judges should keep Cler-

gymen Prisoners, and ordered, that Clergymen might ar-
gue, and plead at the Bar gratis for the Churches, or for
Ecclesiastical Persons in the Secular Court.

The
Council of
Ruffec
in 1327.

The Council of Salamanca in 1335.

The
Council of
Salamanca
in 1335.

This Council was held by John Archbishop of Compo-
stella, in the Cathedral Church of Salamanca, May
24. 1335. in which he published 17 Canons, of which the
Salamanca Cardinal D' Aguina gives us the Titles in his Notitia of

the Spanish Councils, and which are about the Matters
usual in this Age, the greatest part of them being taken
out of the Canons of other Councils.

The
Council of
Salamanca
in 1335.

The Council of Roan in 1335.

The
Council of
Roan
in 1335.

Petrus Rogerus, Archbishop of Roan, held a Council in
September in the Church of St. Mary de Prato (at pre-
sent de Bono Nuncio) where the Bishops of Auranthes and

Seez appeared in Person, and the other Bishops his Suf-
fragans by their Deputies. They made 13 Constituti-
ons.

The
Council of
Roan
in 1335.

The 1st. orders that Divine Service be celebrated in his Churches with that Devotion, that is ordered by the Clementine, *Gravi nimirum*.

The 2d. and 3d. renew the Rules concerning the Habit and Behaviour of Clerks and Monks.

The 4th. orders the Chaplains to take the Revenues of their Benefices.

The 5th. forbids Patrons to take Money for Presentations to Benefices.

The 6th. excommunicates those that hinder the payments of Tythes to their Curates.

The 7th. exhorts the Bishops and Curates to pray for the Expedition into the Holy Land, and diligently stir up the Faithful to undertake it, and raise Moneys for that end.

The 8th. renews the Rules about Reparations, and the Revenues of Churches and their Ornaments.

The 9th. enjoins, that Curates instituted by others than the Bishop of the Diocese, shall be obliged to present themselves within 40 days after they have taken possession, to shew their Titles, and take the Oath of Obedience.

The 10th. that on every first Sunday in the Month, the Cases which incur Excommunication, shall be published.

The 11th. that the Bishops in their Synods, and Deans in their Calends, shall publish the Cases reserved to the Holy See and Bishops.

The 12th. that the Curates shall use the Preaching and Grey-Friars favourably and kindly.

The last ordains, that these Constitutions shall be published in the Diocefan Synods.

The Council of Bourges in the Year 1336.

The Council of Bourges in 1336.
This Council was held under *Fulcran*, or *Fulcald de Rochebaudart*, Archbishop of Bourges, Octob. 17. 1336. It was made up only of the Bishops of *Limoges*, *Cabors*, and *Tulle*, who renewed in 14 Articles divers Rules concerning

the Clergy, Monks, and Nuns, and Ecclesiastical Immunities, which are for the most part in the Decretals. It is ordained in the 13th. that Priests should celebrate Mass at least once or twice a Month.

The Council of Chateaugonthier in 1336.

The Council of Chateaugonthier in 1336.
Peter *Frerot*, or *Fretot*, Archbishop of Tours, held a Council at *Chateaugonthier* in November 1336. in which he published the ordinary Constitutions against those that usurped the Ecclesiastical Jurisdiction, or detained the Goods of the Church, who abused their Superiors, who exacted Taxes, or other Imposts of the Clergy, who hindered the Oblations made to the Church; These Rules were divided into 12 Canons, of which the first 10

import, that from the Permission which the Bishops give the Lords to celebrate Divine Service in their private Chapels, the following Days are to be excepted; the first Sunday in *Advent*, the Sunday in the *Octaves of Epiphany*; the first Sunday in *Lent*, *Passion-Sunday*, the Sunday in the *Octaves of Pentecost*, and the Sunday in the *Octaves of the Assumption*.

The Council of Toledo in Year 1339.

The Council of Toledo in 1339.
This Council was held under *Giles d'Albernoz*, Archbishop of Toledo, May 19. 1339. It contained no more than 5 Canons.

The 1st. forbids the Alienation of the Churches Goods.

The 2d. renews the Constitution of the Council of *Valladolid*, concerning the capacity that such Persons ought to have, who are made Curates, and put into Benefices with Charge of Souls.

The third renews another of the same Council concerning

the appointing of a Matter of Divinity in every Chapter.

The 4th. renews the Canon of *John* Archbishop of Toledo, *Giles's* Predecessor, concerning such Proctors, as the Bishops are obliged to send to a Council, when they cannot come themselves.

The 5th. orders the Execution of the Canon, *Omnis viri*; *Sexus*; and that they may observe it, enjoins the Curates to set down in Writing the Names of their Parishioners, and to present them to him, that are not confessed, and have not received the Communion.

The Council of Noyon in the Year 1344.

The Council of Noyon in 1344.
John de Lienne, Archbishop of Rheims, held a Council of his Province at *Noyon*, July 26. 1344. in which he published 17 Canons.

The 3 first, and the 5th, 6th, 8th, 13, and 15th. are for the securing of the Ecclesiastical Jurisdiction to the Clergy.

The 4th. orders, that the same Service shall be celebrated in the Parochial Churches, which is in the Cathedrals.

The 7th. forbids the Abuse of certain Stage-Players, who carried about Candles light, as in Procession.

The 9th. enjoins the Begging-Friars to exhort the People to pay their Tythes to the Curates.

The 10th. exhorts Chapters, and Bishops to communicate their Titles.

The 11th. That Deans of Chapters, and other Superiors of the Church, should oblige the Clergy subject to their Government, to wear the Tonsure, and the Habits of Clergy-men.

The 12th. forbids publishing new Miracles without the Bishops allowance.

The 14th. excommunicates Laymen that assume the Habit of the Clergy by their own Authority.

The 16th. forbids Ecclesiastical Proctors to proceed against any Person, of whom they have no just cause of Complaint.

The last is against the excessive Exactions of the Proctors of the Ecclesiastical Courts.

The Council of Paris in the Year 1346.

The Council of Paris in 1346.
William de Melun, Archbishop of Sens, held a Council of his Province at *Paris*, March 14. 1346. in which he published 13 Constitutions.

The 1st. is about the Immunities of the Clergy, and 2d about their Habits.

The 3d. is against such excommunicate Persons as continue so above one Year, and orders, that they should be proceeded against as Persons suspected of Heresie.

The 4th. excommunicates those Lords, and Judges, who do cause Persons suspected of Heresie to be apprehended.

The 5th. forbids applying the Legacies given to the Church, to other uses.

The 6th. and 7th. prescribes Forms of Letters for Deputies sent to a Council, as also of Citation.

The 8th. ordains, that Priories and Curacies be united in Places where there are not Revenues sufficient.

The 9th. renews the Laws concerning Houses for Lepers, and Hospitals.

The 10th. enjoins beneficed Persons to uphold their Churches, and the Buildings of their Houses, and lay out a part of their Revenues upon them, according to the Bishops order.

The 11th. forbids Bishops to reserve any part of the Revenues of the Benefices, that belong not to their Table.

The 12th. respects the way of proceeding, which ought to be observed, in Causes of Matrimony, Usury, and Tythes.

The 13th. confirms the Indulgence granted by *John XXII.* to those who say *Ave Maria*, three times in the Evening, and grants 50 days Pardon to those who pray at that Hour for the Prosperity of the Church and Realm, for Peace, for the King and Queen of France, and their Children, and who say a *Pater Noster*, and an *Ave Maria*.

The Council of Toledo in 1347.

The Council of Toledo in 1347.
This Council was held April 24. 1347. at *Alcala*, under the same Archbishop as that of the Year 1339. In it were published 4 Constitutions.

The 1st. is about the Habits, which the Clergy ought to wear in their Journeys.

The 2d. is against those, who attempt any thing against the Clergy, or Revenues of the Church.

The 3d. is against Quessors; And the last, against such as are guilty of Simony.

It condemns all such as oppose these Ordinances, to be fined certain Summs.

The Council of Beziers in the Year 1351.

Peter Judex, Archbishop of Narbonne, summoned a Council, Nov. 7. 1351. and invited the Bishops and Chapters of his Province to it by Letters. It was held upon a Day appointed, and published 8 Decrees.

By the 1st. is granted 10 days Pardon to those who bow their Heads at the Name of Jesus, when it is mentioned in reading Divine Service.

The 2d. grants Pardons to those, who accompany the Body of Jesus Christ with Wax Tapers, when it is carried to the Sick.

The 3d. does the like to such as pray for the Pope, King of France, and Bishops at Mass.

The 4th. orders, that the Fonts for Baptism should be locked up.

The 5th. is against them that invade the Goods of the Churches.

The 6th. forbids the Curates to give their Parishioners leave to communicate out of their own Parish within fifteen days after Easter.

The 7th. exhorts the Clergy to abstain from Flesh on Saturdays.

The 8th. is against those who dare excommunicate their Superiors.

The Council of Toledo in 1355.

This Council was held Octob. 1. 1355. by Blaisus Fernandez, Archbishop of Toledo, who seems to have called it to discharge himself of many Scruples, which he had upon the Account of the great Number of Constitutions

made by his Predecessors, declaring, that the Canons of the former Provincial Councils, and Council of Valladolid, were only Penal Laws, which did not oblige under the Penalty of Sin, at least, it was otherwise ordained.

The Council of Angers in 1365.

Simon Renulphi, Archbishop of Tours, held a Council of the Bishops of his Province at Angers, March 12. 1365. in which he published 34 Articles, or Rules, the greatest part of which are taken out of the Decretals, and concern Ecclesiastical Causes, the Collation, or Laples of Benefices, the Residence of the Beneficed Clergy, the Obligations of such to take Orders, the Rights of Archdeacons, to whom it is forbidden by the 10th. to take any thing for the Examination of such, as are to be promoted to Orders, and grants them by the 11th. 50 or an 100 Sols Tournois [*i. e.* a Crown or Ten Shillings of our English Money] at the Death of every Curate for a Mortuary, concerning the Habits of Clergymen; their

manner of Living; the Distributions of Canons; the Habits of Monks, and Canons-Regular; the Immunities of Churches, and Clergymen; the Punishments to be inflicted on those that violate them, &c.

In the 14th. it is ordained, that no Priest shall celebrate the Mass for the Dead, till Divine Service is ended.

In the 15th. that a solemn Mass, *De Beata*, shall be said every Day in Cathedral, Regular, and Collegiate Churches.

The 22d. enjoins to abstain from Milk and Butter in Lent.

In the 23d. the Rule of the Council of Chateaugonthier, concerning private Chappels, is renewed.

The Council of Lavour in the Year 1368.

This Council was called together by the Order of Pope Urban V. by Petrus Judex, Archbishop of Narbonne, and was made up of the Bishops of the Province of Narbonne, Thoulouse, and Ausche, and held June 3. 1368. In it was published and approved a very large Collection of Ecclesiastical Canons, divided into 133 Articles.

The 1st. contains a large Instruction in Doctrine and Morality.

The 7 following, concern the Order and Ceremonies to be observed in the Celebration of Provincial Councils.

The rest renew divers Canons of the Councils of Avignon, Ausche, Nogarol, and Marsac, concerning Collations of Benefices, Ecclesiastical Jurisdiction, Immunities of the Clergy, the Administration of the Revenues of vacant Churches, Tythes, Rights of Curates, Administration of Sacraments, Assistance at the Mass of the Parish, Ornaments of Churches, Excommunications, and other Rules, which we have already repeated several times in the former Councils, from whence all the Canons almost of this latter are taken.

The Council of Narbonne in 1374

This same Archbishop of Narbonne called another Council by the Order of Gregory XI. of the Bishops of his Province, which was held at Narbonne April 24. 1374. in which he made 28 Canons.

The 4 first concern the holding of a Provincial Council.

The 5th. orders, that such Persons, as take on them to preach without a Mission be apprehended.

The 6th. that the Sentences of Excommunication, Suspension, or Interdict pronounced by any one of the Bishops of a Province, shall be published in all the other Diocesses.

The 7th. forbids Bishops to bestow Bailiwicks, Secretaries Places, or other Offices, which depend upon them, for the whole Life of them, whom they promote, without reserving to themselves a Liberty of Revocation.

The 8th. forbids the seizing of Goods put into the Church's keeping.

The 9th. obliges the Archbishops and Bishops to give a complete Set of Ornaments for their Cathedral Church once in their Life, or an 100 Florins of Gold [*i. e.* Ten Pound, and twelve Shillings Sterling.]

The 10th. appoints, that the same Dues for the Funeral of a Body shall be paid to the Curates, when it is carried into another Parish, as if it were buried there.

The 11th. and 12th. are against Laymen, who keep the Clergy Prisoners, or hinder the Ecclesiastical Jurisdiction.

The 13th. forbids Clergymen to exercise Merchandize.

The 14th. orders beneficed Persons and Curates to say Mass at least once a Month.

The 15th. is against the Blasphemers of Jesus Christ, the Virgin, and the Saints.

The 16th. is against them, that will not discover such Persons.

The 17th. renews the Penalties denounced against those, that invade the Goods of the Church.

The 18th. allows Priests to confess their Sins to such Priests, as they think fit.

The 19th. grants Pardon to those that accompany the Body of Jesus Christ, when it is carried to the sick.

The 20th. and 21st. are against those that attempt any thing against the Jurisdiction of the Church.

The 22d. is against Clandestine Marriages.

The 23d. forbids entertaining the Queltors, which have not the Letters of their Ordinary, and to suffer them to preach.

The 24th. orders, that fit Persons shall be chosen to take an Account of the Receipt of the Ecclesiastical Money received by the Bishops Treasurer.

The 25th. forbids the putting the Names of Clergymen upon the Goods of Laymen by Counterfeit Donations, that they may be exempted from Taxes.

The 26th. forbids Christian Burial to excommunicate Persons.

The 27th. grants pardon to those, who pray for the Pope, or the Church.

The last confirms the Constitutions made by the Predecessors of this Archbishop.

The Council of Salzburg in 1386.

Pilgrin, a Bishop of Salzburg, Legate of the Holy See, held a Council of the Bishops of his Province in January 1386. in which he published 17 Heads.

In the first 'tis ordered, that Divine Service shall be celebrated in all the Churches of the Diocess according to the same manner, as it is in the Cathedral.

In the 2d. that the Priests shall not absolve in Cases re-

served to the Bishop, or the Holy See, if they have not a special Power given them.

In the 3d. that those that have the Power of absolving, shall not abuse it by doing it for Money.

In the 4th. that in doubtful Cases, Confessors shall have recourse to their Superiors.

The 5th. and 6th. are about the Habits of Clergymen.

The
Council of
Salzburg
in 1386.

The 7th. orders, that the Ornaments of the Church be kept neat and clean.

The 8th. forbids the Begging-Friars to preach, when they are not required by the Curates, and the Curates to employ them without the Permission of their Superiors, and not to admit them to preach or confess in the places of their Residence, unless approved by the Bishop of the Diocese.

The 9th. and 11th. concern the Immunities of the Clergy. The 10th. is against those that condemn the Sentences of Excommunication.

The 12th. is against those that invade the Goods of the Church.

The 13th. is against Usurers.

The 14th. forbids to summon Clergymen before Secular Judges.

The 15th. to admit unknown Priests to read Divine Service.

The 16th. That none shall be allowed for Notaries, unless they are approved by the Ordinary, or Official of Places.

The 17th. obliges Bishops and Archdeacons to take a Copy of these Decrees.

The
Council of
Salzburg
in 1386.

The Council of Palenza in 1388.

The
Council of
Palenza
in 1388.

Cardinal Peter de Luna, being Legate in Spain, published in an Assembly of Prelates and Lords held at Palenza, Octob. 4. 1388. Seven Articles, or Constitutions.

In the 1st. he orders the Bishops to take special Care to correct Clergymen guilty of Crimes.

In the 2d. he renews the Constitution of Valladolid in 1322. against Clerks, that keep Concubines.

In the 3d. he orders, that married Clerks should wear

the Clerical Crown and Tonsure, if they will enjoy the Privileges of their Priesthood.

In the 4th. he forbids the alienation of the Churches Goods, and the Establishment of new Commendams.

The 5th. contains Rules about Jews and Saracens.

The 6th. obliges them to observe Holidays.

The 7th. is against Adulterers, and such as keep Concubines publicly.

The
Council of
Palenza
in 1388.

COUNCILS held in England, in the Fourteenth Century.

WE have reserved the Councils of England, to a place by themselves, that we may see the Canons made in

that Kingdom, concerning the Discipline of the Church together.

The Council of London in 1321.

The
Council of
London
in 1321.

THE first Council of England, which made Canons about Discipline, was that which was held at London in November 1321. pursuant to an Order of King Edward, by Walter Archbishop of Canterbury, in which 8 Constitutions were published.

The 1st. forbids Ecclesiastical Officers to take any thing for registering of Wills, and sets the Fee to be paid for the Inventories of the Goods of Persons deceased.

The 2d. regulates the Charges of Archdeacons in their Visitations, and what shall be paid to them for Procurations.

The 3d. regulates also the Fees due for Institution to Benefices.

The 4th. orders those that owe for Provisions.

The 5th. ordains, that Clergymen shall not be retained, nor judged by Laymen, under a Pretence of Bigamy.

The 6th. forbids celebrating Divine Service in Private Chappels.

The 7th. regulates the time and place of holding the Chapters of Officials and Archdeacons.

The 8th. appoints, that the Bishops shall not have above two Apparitors in their Company, one on Horseback and the other on Foot, and Archdeacons but one.

The
Council of
London
in 1321.

The Council of London in 1328.

The
Council of
London
in 1328.

Simon Mepham, Archbishop of Canterbury, held a Provincial Council at London in February 1328. in which he ordained,

1. That no Servile Works should be done on Good-Friday.

2. That the Feast of the Conception of the Virgin should be solemnly kept, because 'twas the Beginning, though at some distance, of our Salvation.

3. That the Churchmen should be preserved in their Immunities.

4. That Servants shall not be hindered from giving their Testimony.

5. That nothing shall be taken for registering of Wills.

6. That Appeals may be made before the definitive Sentence.

7. That none shall hinder the Payments of Oblations and Tithes.

8. That Marriages shall not be solemnized without the Publication of the Banns.

9. That the Buildings of Benefices shall be kept in good Repair.

The
Council of
London
in 1328.

The Council of Lambeth held about the Year 1330.

The
Council of
Lambeth
in 1330.

THE same Archbishop held a Council at Lambeth about 1330. in which he made 10 Canons.

The 1st. orders, that the Ornaments of Altars shall be kept clean, and the Linen shall be washed by Persons appointed by the Canons; that Priests shall rehearse the words of the Canon with Attention and Devotion, yet without Affectation; that they shall not say Mass, till they have said the Service for the third Hour of the Day; that the Clergy, who serve at the Mass, shall be clothed with a Surplice; and that during the Mass, one or two Wax Tapers shall be burning.

The 2d. respects the Duty of Priests in Confession; it enjoins them to be well informed, of the Nature, and Circumstances of Sins; to impose Penances proportionable to Mens Crimes; to confess Men in publick; not to receive the Parishioners of another Parish.

The 3d. forbids Priests to celebrate in the State of Mortal Sin; to discover Confessions; and Monks to admini-

ster the Sacrament of Penance to Parishioners without the consent of the Curates.

The 4th. orders, that the Administration of the Sacrament of Supreme Unction to the Sick, shall be from 14 Years old, and that the Holy Oils and Chrism shall be kept under Lock and Key.

The 5th. that Priests shall not celebrate Marriages, which are Clandestine, or without publishing of Banns.

The 6th. that none shall be ordained, but such as are examined, and that such as are ordained in Ireland and Scotland, without the Permission of their Bishop shall not be suffered to execute the Offices of their Priesthood.

The 7th. and 8th. forbid the Alienation of the Goods of the Church, and letting Benefices out to Farm.

The 9th. that no Monk or Nun shall be suffered without the Bishops Permission.

The 10th. that Sorcerers, Perjured Persons, Incendiaries, &c. whose Absolution is reserved to the Bishop, shall be excommunicated three or four times a Year.

The
Council of
Lambeth
in 1330.

The Council of Macclesfield in 1332.

The
Council of
Macclesfield
in 1332.

His Archbishop made also another Order in July 1332. by which he sets down the Number of Feasts, in which

Men should abstain from Servile Works.

The Councils of London in 1341. 1342. and 1343.

The
Councils of
London
in 1341.

These three Councils were held by John Stafford, Archbishop of Canterbury.

The 1st. in 1341. made an excellent Constitution against ambitious Clergymen, who invaded Benefices.

The 2d. held in Octob. in 1342. renews 12 Canons of the former Councils.

The Councils of Lambeth in 1351. and of Macclesfield and Lambeth in 1362.

The
Councils of
Lambeth
in 1351.

Simon Archbishop of Canterbury, held these three Councils.

The 1st. contained but one Canon, which ordains, that Clergymen made Prisoners for their Crimes by Secular Judges, which are put into the Hands of Ecclesiastical Persons, shall be shut up again.

The 2d. appoints, what Feasts shall be solemnly kept.

The last of the Councils taxes the Rewards of Chaplains, and forbids to receive any thing from thence.

The
Council of
London
in 1341.

The
Council of
Lambeth
in 1351.

The
Council of
Macclesfield
in 1332.

The
Council of
Lambeth
in 1362.

The
Council of
Lambeth
in 1362.

The Council of York in 1367.

The Council of York in 1367. John Archbishop of York, held a Council of his Province in September 1367. in which he published 10 Articles, or Constitutions.

It is forbidden by the 1st. to hold any Markets, or Pleadings in Churches, or Churchyards.

In the 2d. to commit any Disorders in Churches upon the Vigils of Saints, or at the Funerals of the Dead.

The 3d. orders the Contributions of Chaplains, according to the Constitution of William Zouche, his Predecessor.

The 4th. forbids Fathers, Mothers, and Nurses to give Children Suck, as they lie in their Beds, for fear of stifling them.

The 5th. orders the Payment of Tythes.

The 6th. forbids the Alienation of the Churches Goods.

The 7th. appoints modest Apparel for Clergymen.

The 8th. is concerning Matrimonial Causes.

The 9th. is against Clandestine Marriages, and such as are without Publication of Banns.

The 10th. orders, that these Canons be published, and observed in the Diocesses of his Province.

These are all the Councils of England, which have made Decrees concerning Discipline, so far as we know.

There were some others about the End of this Age, which made some Definitions of Doctrine, against the Errors of Wickliffe, of which we shall speak in the next Age.

C H A P. VIII.

Heresies and Errors Published and Condemned in the Fourteenth Century.

Here went out in this Century of the Order of Grey-Friars, a great Number of Libertine Monks who under a Pretence of leading a more retired and a more strict Life, shook off the Yoke of Obedience, rebelled against the Church, and fell into extravagant Opinions, they were called *Frerots Bisechi*, spiritual Friars, or from their poor Life *Begards*, *Beguines*; for though there were some difference between them, they had all very near the same Principles, and the same Way of Living; inasmuch, that they are often confounded, or joined one with the other by the Authors of those times. The Ring-leaders of this Sect, were two Votaries of the Order of the Grey-Friars, *Peter de Macerata*, and *Peter de Foro-Sempronio*, who obtained from Pope Celestine V. a Lover of Retirement, leave to live as Hermits, and to practise the Discipline of St. Francis, in the literal Sense. They had many Followers, and there was formed at *Apulia*, a Sect of Volunteer Monks, Vagabonds, Loiterers, without any Rule, without Superiors, who lived as they listed, and made all their Perfection to consist in a seeming Poverty. Pope Boniface VIII. having condemned them, ordered the Inquisitors to proceed against them, as Hereticks. They retired into *Sicily*, and began to rail against the Prelates and the Church. About the same time, Friar *Peter John Oliva de Serignano*, a Grey Friar of the Province of *Beziers*, made his Commentary upon the Revelations, which the revolted Monks found very fit to authorize their Errors; for he therein treats the Church of *Rome*, as *Babylon*: He there promises a new Church more perfect, than that of *Jesus Christ* had been to that time: He brags of the Institution of St. Francis, as an Evangelical Rule observed by *Jesus Christ*, and the Apostles: He there foretells the Destruction of the carnal Church, or *Babylon*, under the happy Influence of St. Francis. This Book having been brought into *Italy* by a Grey-Friar, named *de Bodicis* was received as a fifth Gospel by the *Frerots* and the *Begards*. Some undertook upon the Ground of this Prediction even to choose a Pope of this new Church. They made themselves a peculiar General, and Superiors, built new Monasteries, took up a strait and close Habit, continued to rail against the Church of *Rome*, and to maintain with Obstinacy the Errors, which they had drawn out of *Peter Oliva*; they added thereto, that the Sacraments of the Church were useless, because they which administered them, had no Power of Jurisdiction or Authority. *John XXII.* condemned them, as we have observed, in the beginning of his Papacy, cried down the Commentary of *Peter Oliva*, and was at open War with them.

Many retired into *Germany*, where they were at quiet under the Protection of *Lewis of Bavaria*. They joined themselves there to the *Begards* and the *Beguines*. This was an Institution, or a Sect of Men, and Women, who wore a grey Habit, professed to lead a Religious Life, without being shut up in Monasteries, or subject to Superiors, who believed themselves arrived at the State of Perfection in this Life, who railed against Popes, against the Church, and made no account of the Sacraments, nor the Practice of good Works. Their Errors were condemned, and their Institution abolished in the Council of *Vienna*. It is pretended, that they were settled by *Gerard Segarelli* of *Parma*, who after having given all his Estate to these Libertines, betook himself to Begging, and had mustered up a Company of poor People, whom he had taught, that the Kingdom of the Son, who had govern'd with Wisdom, being at an End, that of the Holy Ghost, which was a Kingdom of Love and Charity, had succeeded it, and that in this latter, all things ought to be in common, even the very Women. *Dulcinus of Novaria*, the Disciple of *Segarelli* increased this Sect, and to render it more considerable, he taught, that the Church of *Rome*, her Prelates, and her Ministers had lost all their Authority, and that she was surpassed by those of his Sect, which was the true and spiritual Congregation. This *Dulcinus* having drawn a great Number after him, was set upon by the Troops, which the Bishop of *Verceil* had raised, taken on *Holy Thursday* in the Year 1308. with a Woman, whom he abused, named *Margaret*, and conducted to *Verceil*, where he was burnt: Some of his Disciples were kill'd, or taken, and the rest dispersed.

There was moreover in the beginning of this Century or rather at the close of the preceding, one of *Ferraria*, named *Hermon de Pongeloup*, who was accused to have revived the shameful Doctrine of the Ancient Gnosticks, and to have maintained, that it was not permitted to Christians to exercise Magistracy. He died in Peace; but his Heresie having been discover'd after his Death, *Boniface VIII.* ordered him to be dug up, and his Bones to be burnt. It is said, that the Disciples of both these, made up the Sect of the *Begards*, and the *Beguines*; but there is more likelihood that it was formed by several Persons, Men and Women, some of which by an ill govern'd Devotion, others out of a Spirit of Libertism, were desirous to live after a single manner, and imitate in shew the Poverty of the Friars *Begards* Mendicants, without being tied to Obedience, or to the Observance of any particular Rule. It was impossible, that these ignorant People, and without Conduct, abandon'd to their own Will and Genius, should continue long in that State in the Purity of Doctrine, and Manners. The natural Pride of Men inclined them to esteem themselves better than others, and to blame the Prelates; and the Inclination which Men naturally have to Pleasures, drew them on into Disorders. They shook off at length intirely the Yoke of Obedience, fell into strange Extravagancies, and received into their Society all the Male-Contents and Revolvers from the Church. Inasmuch, that this Sect was made up of People of all Nations, and all Opinions, which had nothing common, but the hatred they bore to the Pope, the Prelates and the Church of *Jesus Christ*, and the Affectation of a voluntary Poverty, under which they cover'd an infinite Number of Disorders.

In the beginning of this very Century *Arnoldus de Villa Nova*, a *Catalonian*, Physician to *James King of Arragon*, an Eloquent Man, broached some Errors at *Paris*, which were condemned in the Year 1317. by *John Longerus* of the Order of Friars-Preachers, Inquisitor, and by the Grand Vicar of the Church of *Tarragon*, during the Vacancy of that See. *Eymericus* relates 5 Articles of the Errors of this Man. The first was, that the humane Nature in *Jesus Christ* is in every thing equal to the Divinity. The Second, that the Soul of *Jesus Christ* presently after its Union knew all that the Deity knew. The Third, that the Devil hath perverted all Mankind, and destroyed the Faith. The Fourth, that the Monks corrupt the Doctrine of *Jesus Christ*; that they are without Charity, and shall be damn'd. The Fifth, that the Study of Philosophy ought to be banisht the Schools, and that Divines do very ill in making use of it. The Sixth, that the Revelation made to St. *Cyril* is of more value, than the Holy Scriptures. The Seventh, that Works of Mercy are more pleasing to God, than the Sacrifice of the Altar. The Eighth, that the Establishment of Benefices, or Masses is useless. The Ninth, that he, who rakes together a great Number of Beggars, and that founds Chappels, or perpetual Masses incurs Eternal Damnation. The Tenth, that the Priest, which offers up the Sacrifice of the Altar, and he, which causes it to be offered, offer nothing of theirs to God. The Eleventh, that the Passion of *Jesus Christ* is better represented by Alms, than by the Sacrifice of the Altar. The Twelfth, that in the Sacrifice of the Mass, God is not praised in deed, but only in word. The Thirteenth, that in the Decrees of Popes, there is nothing but the Knowledge of the Works of a Man. The Fourteenth, that God has not threatned eternal Damnation to them that sin, but only to such as give a bad Example. The Fifteenth, that the World shall end in the Year 1335.

The Sect of the *Lollards* spread throughout *Germany*, had for their Leader *Walter Lollard*, who began to disperse his Errors about the Year 1315. They despised the Sacraments of the Church, and derided her Ceremonies, and her Constitutions, observed not the Fasts of the Church, nor its Abstinences, acknowledged not the Intercession of the Saints, and believed, that the damned in Hell, and the evil Angels should one day be saved. *Trithemius*, who recites the Errors of these Sectaries, says, that *Bohemia* and *Austria* were infected with them; that there were above twenty four thousand Persons in *Germany*, which held these Errors

rors, and that the greater part defended them with Obliquity even unto death.

John Villani relates, that one *Cecus* of *Asculum*, Astrologer to *Charles Duke of Calabria*, was condemned to be burnt in the Year 1327. at *Bononia*, for maintaining, that there were certain evil Spirits in the Heavens, who might be obliged by virtue of the Constellations to do Wonders, and he affirmed, that the Influence of the Stars imposed an absolute Necessity upon things, and on the Will; inasmuch, that *Jesus Christ* had not been poor, nor suffered a shameful Death, if he had not been born under a Constellation, which necessarily produced this Effect; and on the contrary, that Antichrist should be rich and powerful, because he should be born under an opposite Constellation.

Eckard, a German Divine of the Order of Friars-Precachers, though a Learned Man, nevertheless delivered Opinions erroneous or dangerous, which were condemned by *John XXII.* in the Year 1329. *Rainaldus* recites a Letter of this Pope, in which he damns four and twenty Propositions drawn out of the Writings of *Eckard*, wherein he asserts, that the World was made from all Eternity, that the Glory of God shines equally in all his Works, even in the Evil of Sin and in Blasphemy; that in Prayer we ought to ask of God nothing in particular, not so much as internal Holiness, or the Kingdom of Heaven; that righteous Men are changed into God, as the Bread is changed into the Body of *Jesus Christ* in the Eucharist; that God communicates to them, whatever he communicated to his Son; that a good Man ought so to conform his Will to that of God, that he ought not to wish, he had not committed the Sins, which he hath committed; that God hath commanded no outward Work; that a righteous Man is one with God; that there is no distinction in God; that the Creatures are a mere Nothing; that there is in the Soul something uncreated, and to speak properly, one cannot say, that God is good. *John XXII.* declares, that some of these Articles are Heretical, and others to be suspected, though one may by Explications and Additions put upon them a Catholick Sense. He spares the Person of *Eckard*, because he had submitted his Works to the Judgment of the Holy See. It is plain, that this Author fell into the Excesses, to which counterfeit Piety over-strained, ordinarily betrays.

Marsilius of *Padua*, and *John de Ganduno* or of *Gaunt*, or according to others, *de Laon*, in opposing the false Pretensions of the Pope, over the Temporalities of Kings, fell into the contrary Errors, attributing to Princes too much, and debating the Authority of the Prelates: what is to be blamed in their writings is reducible to four Propositions. The First, that *Jesus Christ* paid Tribute by bounden Duty. The Second, that *Jesus Christ*, ascending into Heaven left no visible Head upon Earth, and that *St. Peter* had no greater Authority, than the other Apostles. The Third, that it belongs to the Emperor to correct, and displace the Popes, and to govern the Church during the Vacancy; that all Bishops, and even Priests are equal, and have the same Authority, according to the Institution of *Jesus Christ*, that the difference had been made only by Princes. The Fourth, that neither the Pope, nor the whole Church, nor any Prelate had any Coercive Jurisdiction; and has no Power to pronounce Sentence of Interdict, or Excommunication, without the leave of Princes. These Errors were condemned by Pope *John XXII.* and the Book of *Marsilius*, intituled, A Defender of the Peace; being after translated into French, without the name of the Author, *Gregory XI.* complained of it to the Deputies of the Divinity-Faculty of *Paris*, who declared by an Authentick Act, that none of their Members had any hand in that Translation; and that *Marsilius* of *Padua*, and *John* of *Gaunt*, who 'tis believed had travelled that way, were not of the Body of the Faculty.

In the Year 1347. The Bishop of *Paris*, and the Faculty of Divinity condemned several Propositions asserted by *John Mercourt*, Professor of Divinity in the Convent of *Bernardines*, and among others these, that *Jesus Christ* could avouch a thing that is not true, and desire according to his humane Will, that which may not come to pass; that God wills effectually what ever he wills; that God makes Man to sin, and that he wills with a Will of good Pleasure, that Man be a Sinner; that a Man, who falls into any Act of Sin, yielding to violent Temptation, which he cannot withstand, does not sin; that the Habit of Sin renders us, as guilty as the Act; that God hath predestinated Men for the sake of their future good Works, and the good use he foresaw they would make, of Free Will, and not gratuitously, and by his mere Mercy.

The Year following, the same Faculty obliged *Nicolas d'Utricourt* to revoke a great many Philosophical Opinions, of which some appeared contrary to the Principles of Religion; and others to the common Tennets of School Philosophy.

In the Year 1351. it compell'd a Doctor, called *Simon*, to recant the Propositions he affirmed in his Act of Vespers, which derogated from the Dignity of *Jesus Christ*, such as these: This Proposition is possible, *Jesus Christ* is not God, the Son of God began to be, &c.

In the Year 1354 *Friar Guy* of the Order of the Hermits of *St. Augustine*, a Batchelor of Divinity, was more-

over forced to recant divers Propositions, which he had taught, chiefly about the impossibility of losing Charity and concerning Merit, such as these; Charity, which one loses, never was true Charity; a righteous Man performs no Action, that merits eternal Life; a Man may merit eternal Life *ex condigno*, yet so as God may refuse to give it him without Injustice; that tho' there were no Free Will, there would not fail to be Sin; Merit comes so from God, that Free Will has no share in it; God sometimes necessitates the Will of Men, so that there remains in them no Power to the contrary.

Another Divine, named *Lewis*, in the Year 1362. by order of the Faculty, recanted divers Propositions, concerning the Attributes, and this among others, *There is something, which is God according to his Real Essence, which is not so according to his Formal Essence*, which the Faculty rejected as contrary to the Faith; and this, *The Will of God loves one Predestinated more than another; The Wills in God are distinguished, as God is from the first Matter.* And this, *The Will of God cannot choose but will sin, &c.*

In the Year 1365. *John de Chaleur* explain'd and revoked some extraordinary Propositions, which he delivered in his Act of Vespers,

In fine, *Dionysius Soulechat*, of the Order of Grey Friars, Batchelor of Divinity, having taught some Propositions condemned by *John XXII.* touching Poverty, such as these: *The Law of Love takes away all Property, and Right of Inheritance; the renouncing of temporal Riches, which is not absolute and actual, but only in the Intention of the Mind, is imperfect; Jesus Christ taught this total Renunciation by his Example, having kept nothing for himself, &c.* they were condemned by the Chancellor of the Church of *Paris*, and by the Faculty of Divinity in the Year 1364. as Heretical, contrary to the Judgment of the Church, and Scandalous. *Soulechat* was forbid to teach them any more. *Soulechat* thereupon appealed to Pope *Urban V.* and going to him, he promised to submit to his Determination, and to recant his Opinions, if his Holiness judged it meet. But when the time of deciding this Matter came, he withdrew.

Stephen, Bishop of *Paris*, caused him to be cited, as an Heretick: He returned to *Avignon*, where he made a large Explanation of the Propositions, he had laid down, and some of them he recanted, in the presence of two Cardinals, the Master of the Holy Palace, nine Doctors of Divinity of the Faculty of *Paris*, and recalled his appeal: but this Recantation not having been satisfactory, and some observing, that there were beside Propositions as liable to be condemned as the former, *Urban V.* sent him back to *Paris*, and by his Bull dated the 20th. of December, in the Year 1368, turned over the Judgment of this Affair to *John* Cardinal Bishop of *Beauvais*, unto whom he gave order to decide it, calling to him the Chancellor, and the Doctors of Divinity of the Faculty of *Paris*, and to oblige *Soulechat* to recant his Errors; the which he did the following Year, in the Church of the *Jacobines*, on Low-Sunday, renouncing moreover the Propositions contained in his first Recantation. *Peter d'Ailly*, in the Treatise he wrote in the Name of the University of *Paris* against *Mounteson*, draws from this Matter of *Soulechat*, the following Conclusions. 1. That the Doctors of Divinity of the Faculty of *Paris* are obliged in Point of Duty, to take cognisance doctrinally, of what concerns the Faith, as it is proved by these Words of *Urban V.* *Doing herein, that which is their Duty*, *Suum in hac parte debitum exequentes.* 2. That they have Power, not only to give their Opinion in Doctrinal Points, but further to punish the Members of their Body, who lay down Conclusions contrary to the Faith, in depriving them of the Privilege of professing, and forcing them by their Sentence to recant. 3. That they have this Power, not only in regard of Propositions apparently Heretical, or clearly contrary to the Determination of the Church, but also in respect of those, that are scandalous. 4. That an Appeal to the Holy See, by such a one as will not recant his Errors and obey the Order of the Doctors in Divinity, excuses not his obstinacy. 5. That in the Case of *Mounteson*, which was altogether Parallel, the Faculty ought not to be hindered from proceeding to a Debate, and to further a Judgment; and in fine, that *John Mounteson* ought to be sent back to be punished at *Paris*, as *Soulechat* was by *Urban V.* We refer the speaking of the Business of *Mounteson* to another Century. One may read in the *Bibliotheca Patrum* the Censures and Recantations, of which we have been treating.

In Germany one *Bertolus de Rorbarch* at *Wirtsburg* delivered Errors, which he was compell'd to renounce; but proceeding to teach them at *Spire*, he was condemned, as a Person relapsed, and delivered up to the Secular Power, which sentenced him to be burnt in the Year 1359. He had taught, 1. That *Jesus Christ* was forsaken upon the Cross, that he had doubted of the Salvation of his Soul, cursed the Virgin, that bare him, and the Earth, that received his Blood. 2. That a Man in this Life might attain to so great a degree of Perfection, that he had no need of Fasting nor Prayers. 3. That a Layman might be so enlightened, and have such perfect Illuminations, that he ought to be believed before the Gospel, or the holy Doctors. 4. That a righteous Man might get as much Grace, by eating common Bread, as by receiving the Eucharist. These last

Errors make it plain, that he was of the Sect of the *Begards*. We ought rather to place in the rank of Fanaticks, than Hereticks, one *Martin Gonsalvus*, a Native of *Guenza*, in *Spain*, condemned by the Archbishop of *Toledo*, who would have us believe, that he was the Angel *St. Michael*, for whom God had reserved the place of *Lucifer*, and was one day to encounter Antichrist. The Fire which consumed him, made it appear to him, that he was no Angel, but a Man, like others.

Nevertheless there was found one of *Calabria* named *Nicholas*, yet a greater Fool than he, who had a mind to make himself pass after his death, for the Son of God, preached, that the Holy Ghost must one day be incarnate, and that at the Day of Judgment *Gonsalvus* should deliver all the Damned by his Prayers. This poor Wretch having preached up these Whimsies at *Barcelona*, was condemned by *Eymericus*, and by the Grand Vicar of the Bishop, and delivered up to the Secular Power, which ordered him to be burnt.

Behold another kind of Folly: *Janovez* of *Majorca* made a Book, in which he undertook to foretel that Antichrist should come at *Whitsuntide*, in the Year 1360. That the Sacraments of the Church, and the unbloody Sacrifice should then cease; that the Christians, who should have on them the Mark of Antichrist, should never be converted; but that Children, Jews, Saracens, and Infidels, should be converted after the Death of Antichrist.

The Opinion of *John de Latona*, and *d'Bonageta*, of the Order of Grey-Friars, is not so extravagant; they erred by paying too much respect to the Sacrament, in preaching, that if a consecrated Host fell into a dirty place, the Body of Jesus Christ would re-ascend to Heaven, though the Elements remained, and the Substance of Bread return'd; that the same would happen, if the Host were eaten by Rats or other Beasts, and that the Body of Jesus Christ returned to Heaven, while we were eating the Host, and descended not into the Stomach. We have Divines of the ninth and eleventh Centuries, who were of the like Sentiments. This Doctrine was also current in this Century in the Provinces of *Saragoza* and *Tarragona*; but Pope *Gregory XI.* having caused it to be enquired into by two Cardinals, they ordered the Archbishops of these two Cities to forbid the preaching of these Propositions, on pain of Excommunication.

The same year *Arnoldus de Montanier*, of the Order of Grey-Friars, a Native of *Puicerda* in *Catalonia*, who had already been informed against to *Nicholas Roselli*, Inquisitor

of the Faith, continuing to publish his Errors, was condemned by *Eymericus*, and by *Berengarius*, Bishop of *Urgel*, and arrested by order of *Gregory XI.* He taught, according to the report of *Eymericus*, that Jesus Christ and the Apostles had nothing in peculiar, nor yet in common; that none of those, that wear the Habit of *St. Francis* shall be damn'd; that *St. Francis* every Year went down to Purgatory, and took thence them of his Order, to conduct them to Paradise; and in fine, that the Order of *St. Francis* must last to Eternity: This is a Chain of the Errors of the Spiritual Brethren condemned by *John XXII.*

The *Turlupines* who swarmed about the close of this Century, in *Provence* and *Dauphine*, were so called from their infamous Practices; for besides the Errors of the *Begards*, they held, That we ought not to be ashamed of the Parts, which Nature has given us; they went all naked, and did, in the Presence of all People, Actions, which Modesty teaches us to conceal: Divers of them were burnt at *Paris*, and other places; and *Gregory XI.* exhorted *Amedeus*, Duke of *Savoy*, to lend a helping Hand to the Inquisitors to extirpate them.

In *England* *Simon Langham*, Archbishop of *Canterbury*, gave Judgment at *Lambeth* in the Year 1368. by the Advice of many Divines, against thirty erroneous Propositions, taught in his Province, which for the most part are resolved into this Principle, That all Men, even Infidels, and Children dying without Baptism, have a Vision of God before their Death, and if they are willing then to be converted to God, they shall be saved; that thus Baptism is not necessary to Salvation; that none are damn'd for Original Sin alone, and that no Person shall be damned, even for any Actual Sin, if he refuses not to be converted, having had the Vision of God; the which is a Sin not to be forgiven, for the Atonement whereof, even the Suffering of Jesus Christ is insufficient. There are also some erroneous Propositions concerning other Matters, such as these, That the Father and the Son are finite, and that only the Holy Ghost is Infinite; that Jesus Christ, the Virgin, and all the Saints are yet mortal; that the Virgin, and the Saints may yet sin, and be damn'd; and that all the Devils may be saved.

Although *Wickliffe* appeared, and taught these Errors in this Century, we put off the treating of them to the following Age; to the end we may at once give an History of them, and their Condemnation.

CHAP. IX.

Ecclesiastical Observations on the Fourteenth Century.

WE will not dwell upon Scholastical Questions discussed by the Divines of this Age. It would be an intolerable Task only to repeat all their Disputes. We will only make some Observations upon the Questions of Consequence, which have made a Noise in the Church. One of the Chief is that of the Power of the Pope, and the Church over the Temporalities of Kings. The Popes pretended to make a new Doctrine of it; but in coveting too much, they lost, what they had usurped. Till then, no Man had any Thoughts to examine their Right, and they seemed thereupon to be put in possession. The Haughtiness, wherewith they had a mind to practise it over *Philip the Fair*, and over *Lewis of Bavaria*, made it plain, of what consequence it was, and induced Princes to search into the Matter. Thence they discover'd the Weakness of their Pretence, and opposed it; they recover'd out of their Error, the Sovereignty of Princes was confirmed, as to Temporals, and the Bounds of both Powers fixed. They began to dispute with the Clergy the Right, of which they were possess'd, to exercise Temporal Jurisdiction, and to take Cognizance of many civil Causes under Colour of Excommunication, an Oath, and Sin. They had a mind likewise to invade the Privileges of the Clergy, and the Revenues of the Church. But they defended themselves stoutly, and maintain'd their Jurisdiction and Immunities, by a great number of Canons and Regulations, wherein they used all the ways imaginable to maintain themselves in their Privileges; nevertheless they own'd some Abuses of their Jurisdiction, and applied Remedies thereto; but notwithstanding all this, they lost by degrees part of their Temporal Jurisdiction.

The Residence of the Popes, and the Court of *Rome* at *Avignon*, whatever may be suggested, did not lessen the Power of the Holy See. The *French* Kings made no sinister use thereof to obtain favours of the Popes, which might prove prejudicial to their Authority. But as *Montfieur Baluzius* observes, after *Nicholas Clemangis*, the *Italians* brought into *France* the Debaucheries and Luxury of their Country Vices, from which till then it had been wholly free. The Court of *Rome* likewise introduced a way of litigious wrangling at Law. The Popes levied the Tenth on the Clergy, or else permitted the Kings to do it, on divers Pretences. The Schism, which followed, involved the Church in Troubles, overthrew the Method observed in Elections, and Collations of Benefices, filled the Churches with mercenary Pastors, obliged the Competitors to do many mean things with the Princes to be upheld, to sell Benefices, or bestow them on their Creatures, and exorbitantly to levy the Tenth on the Clergy. It is hard to determine, which of the two Adversaries had the Right on his Side; nay, it was never judged meet, in

order to the removing of the Schism, to search into the Right, it was found so very obscure; and when the Councils of *Pisa* and *Constance* engaged in the Controversie, they entred not upon this Question, and offered no prejudicate opinion against the Right of either; but they condemn'd and depos'd them, because they would not renounce the Papacy, as they had engaged, and, as the case of the Peace required. The Schism has no way diminished the certain Authority, which the supreme Bishops have received from Jesus Christ, but it has shewed, that they have a superior Judge on Earth; which is a General Council.

Boniface IX. was the first, that settled First-fruits to be paid by Bishopricks and Abbies (that is to say, the reserve of one Year's Revenue) whereof *John XXII.* had already given an Example, in putting a like Imposition on Benefices for an Expedition into the Holy Land, and by settling first of all the Taxes for the Secretaries, that dispatched Grants of Benefices, in Proportion to the Revenue.

Boniface VIII. appointed a Jubilee for all such, as should visit the Churches of *St. Peter* and *St. Paul*, in the Year 1300. and so for every hundredth Year. *Clement V.* ordered the same every fiftieth Year, upon the Petition of the *Romans*.

John XXII. had a great Dispute, as we have said, with the Grey-Friars, about the Propriety of those things, which they consumed in the using. This Question drew on that concerning the Poverty of Jesus Christ. There are great Volumes made on both sides upon this Subject.

The Opinion of this Pope touching the State of Souls after Death, made a great Noise; but this Question was soon decided by *Benedict XII.* his Successor, who determined clearly, that the Souls of the Just, who die purged from their Sins, enjoy the intuitive Vision of God, wherein he makes the chief Happiness immediately after their Death, or after they have been purified in Purgatory, before the day of Judgment, to consist.

Provincial Councils, and particular Synods of Bishops were frequent in this Century. All the Bishops were bound to appear there, at the Command of the Metropolitan, or to send Proxies, and a lawful Excuse. The Abbots, and the Deputies of the Chapters of Cathedrals were likewise sent for thither. The Rules and Decrees which were made in the Provincial Councils were published, and put in execution by the Bishops in their respective Diocesses: The Elections were yet legal, and according to Custom for the Bishopricks and Abbies. The Ordinaries for the most part provided for other Benefices. There was of these a great Number in Patronage; but such as were presented by Patrons, were forbidden to take Possession, till they were instituted.

stituted by the Bishop, or his Archdeacon; but as for those, who were provided with Benefices with charge of Souls, by the Donors, who had Right both to confer and institute, they were enjoined to present themselves to the Bishop of the Place in due time. The Commendams of Abbies became very frequent; *Clement V.* who gave several of them, saw good cause to repent it, his Successors continued them; and notwithstanding the Revocation of *Benedict XII.* the most part of the Abbies began to be given in Commendam. *Clement IV.* reserved to himself the bestowing of all Benefices vacant in *Curia*. *Gregory X.* restrain'd it to a Month. *John XII.* in prohibiting the Plurality of Benefices, decreed, That those who had Money, should be obliged to resign, and herein appropriated to himself the Donation. *Benedict XII.* reserved to himself for his Life only, all the Benefices vacant in *Curia*, and all such as were void by the Translation of Incumbents, to other Benefices. *Clement VI.* made the like Reservations; but *Edward III.* King of *England*, prevented the Execution of it in his Kingdom. *Innocent VI.* revoked the Reserves by his Bull *Pastoralis*; but they presently return'd to the old wont. *Gregory XI.* recall'd them afresh; but during the Schism, which came on, the two Antagonists made use of all Methods to render themselves Masters of the Benefices, and the Mischief became so great, that the Princes were obliged to seek a Remedy. After the Death of the Incumbents there were nominated Administrators to manage the Profits of the Benefices; but the Right of the Crown took place in most part of the Bishopricks, and consequently the King, or such as of Custom, or Right, had the Administration of the vacant Bishopricks, presented to the Benefices thereon depending. In some places a Prebendary, when he came to die, might dispose of a Year's Revenue of his Benefice, after his Death.

The Plurality of Benefices was very common, in spite of the re-iterated Prohibitions; they were herein so remiss, that Licence was given even to the same Person to enjoy two Benefices, provided they were not inconsistent, and that only one of them be with cure of Souls. Residence likewise was recommended, and such as were provided of Benefices, were obliged to take the Orders thereunto requisite. Command was given to pay the Tythe of all kind of Fruits: From this the Immunity of the Clergy, and the Revenues of the Church were exempted, and many Decrees were made against them, that should attempt them; this Immunity was extended to the Leprous, who were shut up in the Hospitals. Never were Excommunications and Interdicts more frequently made use of, and all other Ecclesiastical Censures, than in this Age. The denial of Christian Burial was an ordinary Punishment, and the Councils condemned Men to Pecuniary Mults for Faults purely Ecclesiastical. The Excommunicate were not only deprived of Church Communion, but also of civil converse, and such as kept them Company, were excommunicated. Nevertheless, it was prohibited to make use of Excommunications for Matters merely Pecuniary, and to use Violence against the Excommunicate.

Divers Regulations made of Manners of the Clergy, and of the Practices of the Church.

The greatest care of the Prelates in the Councils was to regulate the Conversation and Morals of the Clergy; they made many Rules in reference to their Habits, and their Shaving. As to their Knowledge, they required not that it should be of any large Extent; they contented themselves, if the unbeneficed Clergy were letter'd, that is to say, if they could read and write, and understood the Rudiments of Grammar; and as to the Priests, and such as had Benefices with Cure of Souls, they desired they should be instructed in the Articles of our Faith, and the Ceremonies of the Church. They forbid the receiving any Priests or Clerks, who are Strangers and unknown, or to permit them to exercise the Functions of their Order. They enjoined the Priests to say Mass at least once a Month. They made divers Constitutions touching the Service of the Church, Reparations, and the Maintenance of the Churches, and the Ornaments. The Distributions made to the Canons, that assisted at Divine Service, of which the absent had no share, were settled almost in all places. The Churchwardens and the Clerks, or Masters of Schools in Parishes saw themselves confirmed in this Century. Many Laws were made for the Preservation of the Goods of the Church, to prevent Alienation, and to oblige the Clergy to use them carefully. They were forbid to bequeath, or dispose of the Church's Goods, which they had got together. It was ordained, that the Fonts for Baptism should be inclosed; that the Host and the Holy Chrism, and the consecrated Oils, shall be kept under Lock and Key. They revived all the Constitutions, which enjoined all the Faithful to assist at the Mass of the Parish every Sunday. They granted Indulgences to them, that would accompany the Holy Sacrament, when it was carried to the Sick, to such as should pray for the Pope, the King and the Welfare of the State, to those, who should bow their Heads at the Name of Jesus, who should assist at the Mass of *Beata*, &c. *John XXII.* granted them, to such as should repeat the Salutation of the Angel in the Evening, and this Practice was approved in several Councils. They made many Decrees against them that eat Flesh in Lent, or on Fasting Days. As to the Abstinence on Saturdays, they made a Law for the Clergy; but it was not yet binding to the Laity.

The Number of Mendicant-Friars continued very much to increase in this Century; but they degenerated, from their ancient Simplicity, and their former strictness. Many took their Order, and turn'd Seculars, or went over to other Orders, that they might be capable of Benefices, Pensions, and Offices. The number of those that did it, became so great, that they were forced to debar them, who deserted the Order of the Mendicants from the holding of Benefices, or receiving Pensions, and having Offices in other Orders. They were also made incapable to give, or receive any Vote. The Monks were forbid to admit any Persons to profess before the Age of Fifteen, to suffer them to make Profession, or detain them, before they had passed a Year of Probation, nor to delay their Admission after the Year is expired. It was forbid to exact any thing for entrance into a Monastick Life. The keeping of the Nuns within their Cloister was order'd under the most severe Penalties. In fine, divers Canons were made for reforming the ancient Monks, who began to live loosely: and to oblige them more strictly to observe the Discipline of their respective Orders, they were enjoined to hold frequent Chapters.

Clement the Vth. in the Council of *Vienna*, renewed the Decretal of *Boniface* touching the Preaching, and Confessions of the Friars Mendicants, whereby they are permitted to preach in their Churches, and in the Schools, or in the Publick Places, and not in the Parishes, if they are not desired by the Curates, at least if the Bishops give them not express Order. As to Confessions it is said, That their Provincials or Superiors shall present some of their Monks to the Bishop for his Approbation; that leave is given to the Bishop to reject some, but he may not absolutely refuse to grant the Monks Licence to confess; and if he does, they may hear Confession, by virtue of the Power given them by the Holy See; but they are wholly forbidden to administer the Sacraments of the Eucharist, or Extream Unction, or to marry any without the Leave of the Curate.

Notwithstanding this Decision, there were Divines, who asserted, That such, as confess their Sins to the Monks, which had a general leave to take Confessions, were obliged to confess anew to the Curate; that the Pope could not dispense with the Parishioners confessing once a Year to their Curates, nor give a general Power unto the Monks to confess. *John de Apulia*, a Divine of *Paris*, was cited by the Pope, *John XXII.* for maintaining these Propositions, and constrain'd to recant them; and consequently this Pope condemned them by his unlimited Power, in the Year 1321.

After this, *Richard* Archbishop of *Armagh*, undertook, as we have already noted, to defend the Rights of the Curates, against the Friars Mendicants, and the Matter was brought before the Tribunal of *Innocent VI.* where it was argued in the Year 1357. and there it hung; but he appointed, till further Order, that the Mendicants should be let alone in the Possession they were in, of Confessing, Preaching and Burying, yet without Prejudice to the main Question.

Nevertheless, there were divers Councils held in this Century, which revived the Canon, *Omnis utriusque Sexus*, and explain'd it, as meant of the Curate; and likewise some, which forbid the Curates to suffer their Parishioners to go to Confession out of their own Parish. Yet, excepting the Priests, to whom they gave leave, to confess themselves to such other Priests, as they should make choice of. As to Burials, they permitted the Monks to bury those, that desired to be interr'd in their Convents; but on condition that the Corps should be carried to the Parish according to the Custom, and the Duties paid to the Parish Churches. It was forbid likewise to build Chappels without leave of the Bishop, and that they submit them to the Ordinaries, as to what concerned the outward Service. Notwithstanding the Prohibition of the Lateran Council, they settled in this Age some new Congregations, but they pitched on, to satisfy the Orders of the Council, one of the approved Rules, and ordinarily chose that of *St. Augustine*, which was the most general; whereto they joined particular Constitutions.

Gerhard the great, of *Deventer*, instituted in that City a Congregation of Canons Regular, which he styl'd *Brethren of the Common Life*, because they brought all they possesst to the Community, without Power to draw it back, in case they had a mind to quit it; they employ'd themselves in writing Works, and instructing the Youth in the Principles of Religion. The Jesuites were settled at *Sienna* by *John Columbanns*, and were so called, for that they often had the Name of Jesus in their Mouths, and lived according to the Rule of *St. Augustine*. *Urban V.* approved of their Congregation in the Year 1367. *St. Bridget* instituted about the Year 1360. the Order of *St. Saviour* under the same Discipline of *St. Augustine*, which was confirmed by the same Pope. The Order of *Hieronymites* was founded in *Castile*, by *Peter Guadastinaria*; *Gregory XI.* ratified their Constitutions, and ordered them to follow the Rule of *St. Augustine*. He gave the same Rule to the Order of *St. Ambrose*, which he approved. There were also divers Military Orders instituted in this Age, as the Order of *Christ* established in *Portugal* under the Papacy of *John XXII.* that of *Alcantara* in *Castile*, which depends on the preceding Age, not to mention the Knights of the *Fleece* set up by the King of *France*; and the Knights of the *Garter*, by *Edward III.* King of *England*, which were very different from the Military Orders.

CHRONOLOGICAL TABLES,

And other Necessary

INDEXES and TABLES.

Of the Popes, Emperors, Kings, Ecclesiastical Affairs, Councils, and Ecclesiastical Writers.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
801.	Leo III. in the VI. year of his Popedom which began, Jan. 801.	Irene, in the IV. year of her Emp. which began, August, 800.	Charles the Great, crowned by Leo III. on Christmas-day, 800.	Lewis K. of Aquitaine. Pepin K. of Italy, in the XX. year of his Reign.	801. The Empress Irene maintains the Worship of Images.	The Constitutions of Charles the Great added to the Laws of the Lombards. the Monks of Soissons. Hatto chosen Bishop of Basil, flourished in 836. Rabanus, having been instructed in his Studies at Tours, returned to the Abby of Fulda.	Theodorus restores the Monastery of Studia. Hincmarus made Abbot of St. Dionys. Gottescalcus, born about the beginning of this Age or end of the last. Paschasius brought up by
802.	VII.	V. Nicephorus deposed Irene, and took the Empire, Oct. 31. 802.	II.	XXI.	802. Nicephorus maintains the Worship of Images also.	Other Constitutions of Charles the Great, given to his Commissioners. The Council of Alimo, held by Paulinus Bishop of Aquileia, about the Injuries done by the Duke of Venice to the Patriarch of Grado.	Ludger made Bishop of Munster.
803.	VIII.	II. Irene died in August, and Nicephorus having put Bardanes to flight, took his Son Stauratius to rule with him.	III.	XXII.	803.	A Council at Aix la Chapelle, at which Paulinus, Archbishop of Aquileia was present, in which several Canons were made. A Council at Clovisbo in England.	Paulinus, Patriarch of Aquileia, died.
804.	IX. Leo came into France in November, and kept his Christmas with Charles the Great.	III.	IV.	XXIII.	804.	Some Constitutions made at Salz. An Edict made at Osnaburg about the Instructing of Schools.	Alcuinus died.
805.	X.	IV.	V.	XXIV.	805.	A Council at Thionville, which made several Canons. Other Constitutions given to Jesse Bishop of Amiens.	Joseph Bishop of Thessalonica, Brother of Theodorus Studita, a Patron of Images.
806.	XI.	V.	VI.	XXV.	Nicephorus chosen Patriarch of Constantinople; instead of Tarasius. The Contest between Nicephorus and Theodorus Studita, about the Restoration of Joseph, Steward of the Church of Constantinople.	A Council at Constantinople, about the Restoration of Joseph the Steward. Some Constitutions taken out of the Canons.	

The Chronological TABLE

A.C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
807.	XII.	VI.	VII.	XXVI.	807.		
808.	XII.	VII.	VIII.	XXVII.	808.		
809.	XIV.	VIII.	IX.	XXVIII.	<p>The Controversy about the Marriage of <i>Constantine</i>, <i>Copronymus</i> and <i>Theodora</i>, the Emperess being divorc'd and put into a Monastery.</p> <p><i>Theodorus Studita</i> put in Prison.</p> <p>The Conference of <i>Leo III.</i> with the Ambassadors of <i>Charles the Great</i>, about the Addition of the <i>Filioque</i> in the Creed.</p>	<p>A Synod held at <i>Constantinople</i>, against <i>Theodorus</i>; in which <i>Constantine's</i> Marriage with <i>Theodora</i> was declar'd valid and good.</p> <p>A Council at <i>Aix la Chapelle</i>, in November, about the Procession of the Holy Spirit, which was follow'd with a Conference of the Deputies of it with Pope <i>Leo</i>.</p> <p>The Constitutions of this Year.</p>	<p><i>Theodorus Studita</i> made a Treatise of Dispensations, contrary to the Approbation that the Council of <i>Constantinople</i> had given to the second Marriage of <i>Constantine</i>.</p>
810.	XV.	IX.	X.	XXIX.	810. <i>Sergius</i> and some other <i>Manichees</i> , renew their Heresy at <i>Constantinople</i> .		<p><i>Paschasius</i> made a Monk of <i>Corby</i>, and begins to write.</p> <p><i>Benedict</i>, Abbot of <i>Aniane</i>, reforms the Order of <i>S. Benedict</i>, and gather'd Rules..</p>
811.	XVI.	<i>Nicephorus</i> was slain by the <i>Bulgarians</i> , July 26. and his Son, <i>Stauratius</i> reigned a few Months after him, and then gave Place to <i>Michael Curopalates</i> , who was proclaimed Emperor, October 5.	XI.	II.	811. The Reconciliation of <i>Theodorus</i> and <i>Studita</i> , with <i>Nicephorus</i> . Several French Bishops answer <i>Charles the Great's</i> Questions about Baptism.	<p>The Articles and Letter of <i>Charles the Great</i>, in which he commands the Bishops to write about the Ceremonies of Baptism.</p>	<p><i>Nicephorus's</i> Letter to Pope <i>Leo</i>, and his other Works. He flourish'd from 806 to 828.</p> <p><i>Theodorus Studita</i> wrote several Letters about Image-worship; and made many other Pieces in his Banishment.</p> <p><i>Amalarius</i>, Archbishop of <i>Treves</i>, <i>Jesse</i> Bishop of <i>Amiens</i>, &c. answer <i>Charles's</i> Letter about the Ceremonies of Baptism.</p>
812.	XVII.	I.	XII.	III.	812. The Emperor <i>Michael</i> joyn'd with <i>Nicephorus</i> , to destroy the <i>Manichees</i> , and <i>Iconoclasts</i> .		<i>Michael Syncellus</i> .
813.	XVII.	<i>Michael</i> being conquered by the <i>Bulgarians</i> , left his Empire to <i>Leo Armenus</i> , who was crown'd by the Patriarch <i>Nicephorus</i> , July 11.	XIII.	IV.	813. <i>Amalarius</i> Archbishop of <i>Treves</i> , and <i>Peter</i> Abbot of <i>Nonantula</i> , Ambassadors of <i>Charles the Great</i> , went to <i>Constantinople</i> in this Year.	<p>Councils held at <i>Rheims</i>, <i>Arles</i>, <i>Tours</i>, and <i>Chalons</i>, in May, for the Reformation of Church-discipline.</p> <p>Some Constitutions of <i>Charles the Great</i>, in this Year.</p> <p>The Council of <i>Constantinople</i>, against <i>Anthony of Silea</i>.</p>	<p><i>Nicetas</i>, surnam'd <i>Ignatius</i>, the Son of the Emperor <i>Michael</i>, is banish'd by <i>Leo</i> into a Monastery.</p>
814.	XIX.	I.	XIV.	V.	814. <i>Leo Armenus</i> declares against Image-worship, and prosecutes the Favourers of it, and imprisons or banishes <i>Theodorus Studita</i> , <i>Nicetas</i> , &c. in favour of the <i>Iconoclasts</i> .	<p>A Council of the <i>Iconoclasts</i>, at <i>Constantinople</i>.</p> <p>A Council at <i>Noiron</i>, to regulate the Differences between the Bishops of that Church, and that of <i>Soissons</i>, about the Bounds of their Diocesses.</p> <p>The Synod of <i>Treves</i>.</p>	<i>Rabanus</i> ordained Priest.
815.	XX.	II.	II.	VI.	815. <i>Claudius Clemens</i> opposes the Worship of Images, and is confuted by <i>Jonas</i> and <i>Dungal</i> .		<p><i>Claudius Cl.</i> Bishop of <i>Turin</i>, wrote a Treatise against Images and some other Books.</p> <p><i>Gotteschalvus</i> made a Monk of the Monastery of <i>Orbez</i>.</p> <p><i>Agobard</i> chosen Archbishop of <i>Lyons</i>; he, made several Books.</p>

Of the Ninth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
816.	XXI. Leo died, May 23. and Steven IV. succeeded him. June 22.	III.	III.	VII.	816.	The Council of Aix la-Chapelle; in which were made two Rules, 1 for Canons, 2 for Canonesses, and some Constitutions afterward. The Council of Celichish in England.	Theodorus and Theophanes, Patrons of Images.
817.	I. Steven died, Jan. 10 and Paschal I. was chosen in his Place.		IV. Lotharius the Son of Lewis the Godly, is admitted to rule with his Father.	Bernard rebels against Lewis the Godly, is taken, and his Eyes being put out, dies Three Days after.	817.	A Council of Abbots and Monks at Aix la-Chapelle, where they made Rules for the Regulation of Monasteries.	Hincmarus came to the Emperor's Court.
818.	II.	V.	V.	Pepin is made K. of Aquitaine, and Lewis K. of Bavaria.	818. Pope Paschal sends his Legates into the East, to treat for the Monks, who were Defenders of Images.		Ægil chosen Abbot of Fulda Sedulius.
819.	III.	VI.	VI.	II.	819. John an Enemy to Image-worship, is made Patriarch of Constantinople.	Several Constitutions made by Lewis the Godly.	
820.	IV.	VII. Leo Armenus slain by Michael Balbus, who succeeded him.	VII.	III.	820. Michael Balbus stops the Persecution of the Patrons of Images, recalls Theodorus, and the rest, except Nicephorus.	Adelard Abbot of Corby made some Rules. Haltigarius Bishop of Cambray made a Penitential. Amalarius Deacon of Mentz made a Treatise upon the Ceremonies of the Church.	Eginhard, Secretary to Charles the Great. Claudius of Turin dies.
821.		I.	VIII.	IV.	821. Michael endeavours to bring the Iconoclasts and Image-worshippers to an Agreement. Anthony Brysodepsa made Patriarch of Constantinople.	A Council at Thionville in October.	The Death of Theodulphus, Bishop of Orleans, and Benedict Abbot of Amiens.
822.	VI.	II.	IX.	V.	822.	Some Constitutions of Lewis the Godly. A Council at Clavisho. An Assembly of Bishops at Atigni, in August.	Theodoretus. The Death of Ægil Abbot of Fulda, and Rabanus chosen in his Place. Two Smaragdus flourish.
823.	VII.	III.	X. The Birth of Charles the Bald.	VI.	823. The Emperor Michael sent his Ambassadors into the West, to have his Pacification about the Use of Images confirmed, but the Pope would not.		
824.	VIII. Paschal died May 14. and Eugenius II. was consecrated May 21.	IV.	XI.	VII.	824. The Bishops of France agreed to it, and sent their Deputies to the Pope about it, adding some Writings concerning it.	A Council at Paris concerning Image-worship.	
825.	II.	V.	XII.	VIII.	825. Lewis the Godly sent Haltigarius Bishop of Cambray, and Abbot of Nonantula, into the East.		
826.	III.	V.	XIII.	IX.	826.	A Synod at Rome. An Assembly at Ingelheim.	Theodorus Studita died, and Naukratius his Scholar wrote his Life.

A Chronological TABLE.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
827.	IV. <i>Zinzius</i> the Anti-pope re-lin- quish- ing it, and <i>Eugenius</i> and <i>Valentine</i> , who survived his Election but a Month and a few Days, <i>Gregory</i> IV. succeeded them, Jan. 10.	VII.	XIV.	X.	827.		
828.	I.	VIII.	XV.	XI.	828.		
829.	II.	IX. <i>Theophilus</i> the Son of <i>Michael</i> succeeded him in O- ctober.	XVI.	XII. <i>Lewis</i> the Godly gave <i>Rha-</i> <i>tia</i> part of <i>Burgogne</i> , to <i>Charles</i> the Bald.	829.	Councils were held at <i>Mentz</i> , <i>Lyons</i> , <i>Tou-</i> <i>louze</i> and <i>Paris</i> , in <i>June</i> , by Order of <i>Lewis</i> the Godly, to restore the discipline of the Church. A Council held at <i>Worms</i> in <i>August</i> , in confirmation of the 4 former Councils.	<i>Hincmarus</i> return'd to the Abby of <i>S. Dionys</i> , and submits to the Reformation settled by the Abbot <i>Hil-</i> <i>duin</i> .
830.	III.	I.	XVII. <i>Lewis</i> the God- ly's Chil- dren rebel against their Fa- ther, and imprison him in <i>St.</i> <i>Medard</i> at <i>Soissons</i> ; but he was re- stor'd by the Synod of <i>Nimegueu</i> .	XIII.	830.		<i>Hincmarus</i> went with <i>Hil-</i> <i>duin</i> into <i>Saxony</i> . <i>Ansegius</i> , Abbot of <i>St.</i> <i>Wandrelle</i> , made a Collec- tion of Constitutions. <i>Orthogrinus</i> , a Monk of <i>Werthin</i> . <i>Vulfridus Boetius</i> , <i>Hildema-</i> <i>rus</i> . The Death of <i>Halitgaris</i> - us of <i>Camlin</i> .
831.	IV.	II.	XVIII.	XIV.	831.	The Council of <i>Noyon</i> , in which <i>Jesse</i> Bishop of <i>A-</i> <i>miens</i> was depos'd.	<i>Paschasius</i> made his Trea- tise of the Body and Blood of our Lord.
832.	V.	III.	XIX.	XV.	832.		
833.	VI.	IV.	XX. <i>Lewis</i> the God- ly's Children conspire against him again, and deposing him, put him into a state of Penance, by <i>Ebbo</i> , but he was soon after restored.	XVI.	833. <i>Gregory</i> went in- to <i>France</i> to excommu- nicate <i>Lewis</i> the Godly; and the Bishops of that Kingdom told him, that if he excommunicated their Prince, they wou'd ex- communicate him.	A Synod of Bi- shops at <i>Compeigne</i> , in which <i>Ebbo</i> , Arch- bishop of <i>Rheims</i> pre- sided, and deposed <i>Lewis</i> the Godly.	<i>Agobard</i> wrote a sad Lec- ture about the Divisions of <i>Europe</i> .
834.	VII.	V.	XXI.	XVII.	834.	A Synod of Bi- shops at <i>St. Dionys</i> , to restore <i>Lewis</i> the Godly.	<i>Hincmarus</i> came to Court.
835.	VIII.	VI.	XXII.	XVIII.	835. <i>Ebbo</i> , Archbi- shop of <i>Rheims</i> , deposed, for causing <i>Lewis</i> the Godly to relinquish his Kingdom.	The Council of <i>Thionville</i> , in which <i>Ebbo</i> was deposed. A Council at <i>At-</i> <i>tigny</i> , in <i>November</i> .	
836.	IX.	VII.	XXIII.	XIX.	836.	A Council at <i>Aix-</i> <i>la Chapelle</i> , in <i>Febru-</i> <i>ary</i> . A Council at <i>Ly-</i> <i>ons</i> , against <i>Agobard</i> , and <i>Bernard</i> Bishop of <i>Vienna</i> , for joyn- ing with <i>Lotharius</i> .	The Death of <i>Hatto</i> Bi- shop of <i>Basil</i> .
837.	X.	VIII.	XXIV.	XX.	837.		

Of the Ninth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
838.	XI.	IX.	XXV.	XXI. The Death of Pepin K. of Aquitaine, in November.	838.	A Council at Chalons. A Synod at Paris, in which Agobard was cleared and restored.	
839.	XII.	X.	XXVI.	Lewis the Godly gives the Kingdom to his Son Charles, with whom Pepin the late King's eldest Son contended for it.	839.		
840.	XIII.	XI.	XXVII.	Lewis the Godly dyed at Ingelheim, near Mentz, June 20. and Lotharius became sole Emperor, and invaded France, but Charles the Bald kept the possession of it.	840. Lotharius endeavours to restore Ebo, but could not.		Gotfredus ordained Priest. Hincmarus retires into the Abby of S. Dionys. Paschasius undertakes a Comment on Saint Matthew. Two nameless Authors write against Paschasius. Prudentius ordained Bishop of Troyes. Walafridus Strabo. Agobard dies.
841.	XIV.	XII. Michael succeeds his Father Theophilus, but under the Guardianship of Theodora his Mother.	I.		841.		Amolo succeeds Agobard in the Archbishoprick of Lyons, and writes some Books. Haimo is chosen Bishop of Albersdorf, and goes on with his Comment on Scripture. Theganus wrote about the same Time.
842.	XV.	I.	II.	The 3 Sons of Lewis the Godly, after a long War, agree to divide the Empire, Italy, Lorrain, and Burgogne, to Lotharius, Germany to Lewis, and France to Charles.	842. John the Image-breaker, deposed, and Methodius made Patriarch of Constantinople.	A Council at Constantinople, against the Iconoclasts, in which John Patriarch of Constantinople was deposed, and Methodius put in his Place.	
843.	XVI.	II.	III.		843.	A Synod of Bishops at Couleines, in the Diocese of Mons, in which were made some Canons. An Assembly at Toulouse; where were made other Constitutions. Another Synod at Aurillac.	
844.	Gregory IV. died Jan. 25. and Sergius II. succeeded him, Feb. 2.	III.	IV.		844.	Two Councils held at Thionville, and Verneuil, in October and December.	Hincmarus chosen and ordained Archbishop of Rheims in May. Paschasius made Abbot of Corby.
845.	II.	IV.	V.			A Council at Meaux in May. Beauvais in April. Toulouse in June. Treves to confirm the Ordination of Hincmarus. Lyons.	Hincmarus is opposed by Lotharius. His Ordination is confirmed in a Council at Treves. Joannes Scotus came into France.

The Chronological T A B L E

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
846.	III.	V.	VI.		Gotteschalvus began to assert Predestination and Grace.	A Council at Paris in February. An Assembly of Bishops at Epernay.	Gotteschalvus leaves his Monastery, and divulges his Doctrine.
847.	Leo IV. succeeds Sergius, April 12.	VI.	VII.		847. Ignatius ordained Patriarch of Constantinople. Gotteschalvus confers with Notignus. Rabanus writes against him.	A Council at Paris, in which Hincmarus's Ordination is confirm'd. A Council at Mentz.	Rabanus chosen Archbishop of Mentz. A Writing of Rabanus, against Gotteschalvus.
848.	II.	VII.	VIII.		848. Gotteschalvus writes against Rabanus, and propounds 3 Questions to the learned Men of his Time, he is condemned in 2 Councils, at Mentz and Quiercy, & imprisoned in the Abby at Haute Villium.	Two Councils at Mentz, and Quiercy, against Gotteschalvus, about the same time.	A Book of Gotteschalvus, against Rabanus, and two Confessions of Faith made by him in his Imprisonment. Hincmarus wrote a Book against him.
849.	III.	VIII.	IX.		849. Charles the Bald orders Lupus of Ferrara and Bertram, to write about the Questions of Predestination and Grace, and of the Nature of the Soul.	A Council at Paris.	Bertram wrote a Letter against Hincmarus's Book. Prudentius wrote also upon the same Subject.
850.	IV.	IX.	X.		850. The Controversy about Predestination & Grace, grows famous, and many Writings pass on both Sides. A Dispute about the Eucharist, between Paschasius, and his Adversaries.	A Council of the Province of Sens, which wrote a Letter to Arcantaut.	Hincmarus and Rabanus wrote against Gotteschalvus. Lupus of Ferrara made a Treatise and two Letters upon the 3 Questions, and wrote several other Letters. Bertram and J. Scotus made their Treatises of Predestination. Prudentius and Florus confute Scotus. Amalannus's Letter to Eribaldi upon the Question of Stercoranism. Hermannicus, Rodolphus, Hermantarius, Milo, and Vandalbert flourish.
851.	V.	X.	XI.		851. Ebbo, once Archbishop of Rheims, died March 17.		Amolo Archbishop of Lyons wrote to Hincmarus. Hincmarus wrote to the Church of Lyons.
852.	VI.	XI.	XII.	Lotharius admits his Son Lewis to rule with him.			The Church of Lyons send a sharp Answer to Hincmarus. Hincmarus's Constitutions for his own Church, published, Novem. 1.
853.	VII.	XII.	XIII.		853. Hincmarus hath his four Articles confirmed at Quiercy. Prudentius opposes them. Walsadus and the Clerks ordain'd by Ebbo, are degraded at the Council of Soissons.	Councils at Soissons, Apr. Verbery in Aug. Quiercy. Sens, to elect a Bishop of Paris. Rome, in December.	The 4 Articles of Quiercy. Some Articles drawn up by Prudentius in opposition to those approv'd by Quiercy.
854.	VIII.	XII.	XIII.		854. The Church of Lyons opposes the Articles of Quiercy.	An Assembly of Bishops at Assigny.	The Church of Lyons cause Remigius the Archbishop to confute the Articles of Quiercy.
855.	IX. Leo IV died July 17. and Benedict III. was chosen in his Place.	XIV. Michael deposed his Mother Theodora, by the Advice of Bardas, whom he made Caesar.	XV. Lotharius retir'd in. to the Monastery of Prüm, and died Sept. 28. and Lewis II. succeeded him.	Lotharius's Children divide the Kingdom. Lewis the eldest had Italy and the Empire, Lotharius, Lorrain, & Charles Provence.	855. The Decision of the Council of Valence, about the Questions of Predestination and Grace.	The Council of Valence held in January.	The Treatise of Bertram, and J. Scotus about the Sacrament against Paschasius.

Of the Ninth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
856.	II.	XV.	II.	Judith, Daughter of Charles the Bald, married to Ethelwolf King of England.	856. The Canons of the Council of Valence. The Letters of the Church of Lyons, and J. Scotus's Propositions are deliver'd to Charles the Bald who gave them to Hincmarus, to examine and answer them. Benedict approv'd the Judgment given against the Clerks ordain'd by Eobo.	An Assembly of Bishops at Bonnevil.	The Death of Rabanus, the Author of a great number of Works. Herald, Archbishop of Tours makes a Collection of Ecclesiastical Laws. Hincmarus made a Treatise about Predestination and Free-will, upon the occasion of the Canons of the Council of Valence. Angelomus, a Monk of Laxeui, compos'd his Comments upon Holy Scripture.
857.	III.	XVI.	III.		857.	The Council of Quiercy in February. A Synod of the Clergy at Rheims in June.	Some other Constitutions of Hincmarus, for his own Church, added to the former.
858.	IV. Benedict III. died, April 8. & Nicholas I. made Pope April 22.	XVII.	IV.		858. Photius made Patriarch of Constantinople, and Ignarius deposed about Christmas.	A Council at Quiercy in November.	Hincmarus's Advice to Lewis of Germany. Photius, a Person admirable for his Knowledge and Learning, made several Works.
859.	II.	XVIII.	V.		859. The Canons of the Council of Valence, about Grace, were presented to the Councils of Langres and Savonieres for their Approbation, but they put it off to a fuller Council. Hincmarus, Nephew of the Archbishop of Rheims, made Bishop of Laon.	Councils at Constantinople against Ignarius. Langres, Metz, & Savonieres, in June.	Hincmarus's Exhortation to Charles the Bald. The Death of Eulogius the Martyr. Alvarus, his Brother writes. Ado succeeds Angibrom in the Archbishoprick of Vienna.
860.	III.	XIX.	VI.		Prudentius carries the Business to Rome, and desires the Confirmation of Pope Nicholas of the Canons of the Council of Valence. The Contest between Hincmarus and Bertram about the Words Trina Deitas. Lotharius nulls his Marriage with Theutberga. Gonthierus consults Hincmarus about Ingeltrade, the Wife of Baldwin, who had left her Husband. Another Question of the Divorce between the Daughter of Earl Raimund and Steven.	Councils at Aix-la Chapelle about the Divorce of Theutberga, in February. Coblentz, Touffy, near Toul, in October.	Photius's Letter to Pope Nicholas, and the Pope's Answer to it. Hincmarus makes his last Treatise of Predestination. The Treatises of Hincmarus and Bertram about the Words Trina Deitas. Hincmarus's Treatise against the Divorce of Queen Theutberga. Hincmarus's answer to Gonthierus, about the parting of the Wife of Boson. Another Letter of Hincmarus about the Separation of Earl Raimand's Daughter and Steven.
861.	IV.	XX.	VII.		861. The Prosecution of Ignarius.	The Council of Constantinople of 318 Bishops, in the Presence of Zachary and Rodoaldus, who confirm'd Photius's Ordination and Ignarius's deposition.	Hugbaldus and Ifo write.
862.	V.	II.	VIII.		862. Lotharius married Waldrada.	Councils at Sablonieres, Pistoia, Rome, which declar'd Photius his Ordination void, restor'd Ignarius, and condemn'd Zachary & Rodoaldus. Aix-la chapelle about the Divorce of Theutberga.	Pope Nicholas's Letter in favour of Ignarius.

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
863.	VI.	XXII.	IX.		863. <i>Hincmarus</i> accuses <i>Rothadus</i> to the Council of <i>Senlis</i> , but he appealed to the Holy See. He was condemned; the Pope engages for him. A Council at <i>Metz</i> , approves the Marriage of <i>Lotharius</i> with <i>Waldrada</i> . Pope <i>Nicholas</i> , in a Council, declares the Divorce of Queen <i>Theutberga</i> null, and excommunicates <i>Waldrada</i> , deposing <i>Gonthierus</i> and <i>Thiesgladus</i> . King <i>Charles</i> pardons Earl <i>Baldwin</i> , for stealing his Daughter <i>Judith</i> .	Councils at <i>Metz</i> , about the Marriage of <i>Waldrada</i> . <i>Rome</i> against the former. <i>Senlis</i> against <i>Rothadus</i> .	
864.	VII.	XXIII.	X.		864. <i>Lotharius</i> is forced by a Council, to take <i>Theutberga</i> , but he u- led her so ill, that she left him soon after.	A Council at <i>Rome</i> against <i>Rodoaldus</i> . Pope <i>Nicholas</i> writes a Letter to <i>Erudegarius</i> , about the Expressions he found fault with in his Book of the <i>Eucharist</i> . <i>Scotus</i> went into <i>England</i> .	Pope <i>Nicholas</i> writes to <i>Charles</i> the Bald, against <i>Hincmarus</i> and other Bishops, in favour of <i>Rothadus</i> . <i>Hincmarus</i> writes an Answer to justify himself.
865.	VIII.	XXIV.	XI.		865. <i>Rothadus</i> went to <i>Rome</i> , and was absolved there.	A Council at <i>Rome</i> , to restore <i>Rothadus</i> . A Council at <i>Toffy</i> .	Pope <i>Nicholas</i> 's Discourse in favour of <i>Rothadus</i> . The Death of <i>Paschasius</i> .
866.	IX.	XXV. <i>Michael</i> puts <i>Bar- das</i> to Death in April, and makes <i>Basilius</i> Cæsar.	XII.		866. Pope <i>Nicholas</i> writes in favour of <i>Rothadus</i> , and he is restored. The Pope's Orders, That the Judgment be review'd, which was given against the Clerks, ordain'd by <i>Ebbo</i> , which being consider'd on at a Council of <i>Soissons</i> , they were restored without any Reflection on the Sentence given against them. Pope <i>Nicholas</i> writes against the Sentence.	<i>Photius</i> 's Council against Pope <i>Nicholas</i> . A Council held at <i>Soissons</i> in August. The Council of <i>Compeigne</i> .	Pope <i>Nicholas</i> 's Letter against <i>Photius</i> , and for <i>Ignatius</i> . <i>Bertram</i> , <i>Æneas</i> , and <i>Odo</i> , answer the Accusations of the <i>Greeks</i> against the <i>Latin Church</i> . Pope <i>Nicholas</i> 's Letters for the Restoration of <i>Rothadus</i> . Some Papers of <i>Hincmarus</i> , presented to the Council of <i>Soissons</i> . Pope <i>Nicholas</i> 's Letters for the Restoration of the Clerks ordain'd by <i>Ebbo</i> .
867.	X. <i>Nicholas</i> I. died, Nov. 13. and <i>Adrian</i> II. succeeded him, Dec. 14.	<i>Basilius</i> puts <i>Michael</i> to Death, & reigned alone, September 24. I.	XIII.		<i>Ignatius</i> Patriarch of <i>Constantinople</i> , restor'd, and <i>Photius</i> deposed. Books of Controversies between the <i>Latin</i> and <i>Greek Church</i> . The Bishops of <i>France</i> , and <i>Charles</i> the Bald write to the Pope, about the Clerks ordain'd by <i>Ebbo</i> , and the Churches of <i>Britain</i> .	Council at <i>Troyes</i> in October At <i>Soissons</i> again.	<i>Hincmarus</i> 's Letter to Pope <i>Nicholas</i> . <i>Anastasius Bibliothecarius</i> became famous, and flourished to the End of this Age.
868.	I.	II.	XIV.		868. Pope <i>Adrian</i> writes to the <i>French</i> Bishops about the Business of <i>Ebbo</i> . <i>Hincmarus</i> , Bishop of <i>Laon</i> contends with <i>Charles</i> the Bald, about the Church-Revenues.	A Council at <i>Worms</i> in May.	Pope <i>Adrian</i> 's Letter to the Bishops of <i>France</i> . <i>Hincmarus</i> 's Letter to <i>Charles</i> the Bald, in favour of his Nephew <i>Hincmarus</i> .
869.	II.	III. <i>Basilius</i> takes <i>Leo</i> his Son to rule with him.	XV.	<i>Lotharius</i> K. of <i>Lorraine</i> , dies at <i>Plaisance</i> , August 10 as also <i>Charles</i> King of <i>Peavence</i> , and <i>Charles</i> the Bald invades his Kingdom, and parts it with <i>Lewis</i> King of <i>Bavaria</i> .	869. <i>Hincmarus</i> Bishop of <i>Laon</i> is accused at the Council of <i>Verbery</i> , desires, to go to <i>Rome</i> , and interdicts his Diocese. The Judgment of the VIII. General Council against <i>Photius</i> and his Adherents.	Councils, At <i>Verbery</i> in April, <i>Pisla</i> , <i>Metz</i> in September. <i>Constantinople</i> . The VIII. General Council, which began October 5. and ended, February ult.	<i>Luethbertus</i> , Archbishop of <i>Mentz</i> , wrote a Letter to King <i>Lewis</i> . <i>Rembert</i> Archbishop of <i>Brime</i> .

Of the Ninth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorrain, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
870.	III.	IV.	XVI.		870. <i>Hincmarus</i> Bishop of Rheims; and <i>Hincmarus</i> Bishop of Laon; quarrel: This is accused at the Council of Attigny, and appeals to the Pope, who appoints some Lay-Commissioners, that gave their Judgment for him. A Contest between the Pope's Legates, and the Patriarch of Constantinople, about Bulgaria. The Pope's Legates passing without a Guard are taken by the Sclavonians.	A Council at Attigny in May.	<i>Petrus Sitalus</i> , <i>Theodorus Abucara</i> , and <i>Georgius Charophylax</i> flourish. <i>Hincmarus</i> , Archbishop of Rheims's Letter, to his Nephew, about the Business of <i>Nivinus</i> and <i>Adolphus</i> . His Answer, and several Papers that passed between them. A Collection of Canons, gathered by <i>Hincmarus</i> Bishop of Laon, in his own Defence. A Treatise of 55 Articles made by <i>Hincmarus</i> . <i>Gautierius</i> Bishop of Orleans made a Collection of Canons for his own Diocese. <i>Walfradus</i> Archbishop of Bourges wrote a Pastoral Letter. <i>Ado</i> & <i>Alsuard</i> compose Martyrologies.
871.	IV.	V.	XVII.		871. <i>Hincmarus</i> Bishop of Laon condemned in the Synod at Douzy. <i>Aetardus</i> Bishop of Nantes made Archbishop of Tours. Pope <i>Adrian</i> dislikes the Condemnation of <i>Hincmarus</i> , but allows the Promotion of <i>Aetardus</i> , nevertheless the Sentence past against <i>Hincmarus</i> was executed.	A Synod at Douzy in August.	Pope <i>Adrian's</i> Letter in favour of <i>Caroloman</i> . The Petition and Memoir of <i>Hincmarus</i> , Archbishop of Rheims, to the Synod of Douzy. The Letters of the Synod, <i>Hincmarus</i> , and <i>Charles</i> to the Pope. <i>Adrian's</i> Letter to the Emperor <i>Basil</i> , in which he approves the Council of Constantinople, and defended his Right in Bulgaria.
872.	V. <i>Adrian</i> II. dyed, Nov. 7, and <i>John</i> VIII. succeeded him, Dec. 14.	VI.	XVIII.			872.	<i>Alfridus</i> is crowned King of England.
873.	I.	VII.	XIX.			873.	The Council of Sens.
874.	II.	VIII.	XX. <i>Lewis</i> II. died, August, 2.			874.	The Council of Dowzy in June, of Attigny in July, & at Rheims.
875.	III.	IX.	<i>Charles</i> the Bald crowned Emperor on Christmas-Day.		875. <i>John</i> VIII. confirms the Judgment of the Synod of Dowzy.		<i>Hincmarus's</i> Remonstrance to <i>Lewis</i> of Germany, to keep him from invading the Empire and Italy. <i>Hincmarus's</i> Letter to the Bishop of Cambray, about the Condemnation of <i>Hanoldus</i> . <i>Hincmarus's</i> Letter to <i>Ildebold</i> Bishop of Soissons, upon his Confession in Writing.
876.	IV.	X.	I. <i>Lewis</i> of Germany left his Kingdom, by his Death, to his Three Sons; <i>Carloman</i> had Bavaria, <i>Lewis</i> Germany, and Part of Lorrain, and <i>Charles</i> the other Part of Lorrain and Almania.		876. The Prerogative granted to <i>Ansegisus</i> Archbishop of Sens, by <i>John</i> VIII. examined in a Council at Pontigon. The Translation of <i>Frotarius</i> , Archbishop of Bourdeaux, to the Church of Bourges.	The Council of Pavia in February. Council of Pontigon in July and June.	<i>Hincmarus</i> wrote against the Oath he was obliged to take.
877.	V.	XI.	II. <i>Charles</i> the Bald poisoned in his return from Italy, Oct. 6. and the Empire was vacant.	<i>Lewis</i> Balbus succeeded <i>Charles</i> the Bald, and was crowned King, Dec. 8.	877.	A Council at Rome to confirm the Empire to <i>Charles</i> the Bald. Councils at Quiercy in June, at Ravenna in August, and at Compeigne in November.	<i>Hincmarus's</i> Letter about the Appeals of Clerks to the Holy Sec. His Advice to <i>Lewis Balbus</i> . His Writing about the Duties of Bishops. Some Articles for his Archdeacons, and a Letter concerning the Vision of <i>Bernoldus</i> .

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
878.	VI.	XII.			878. <i>Hincmarus</i> Bishop of <i>Laon</i> provides for himself at the Council of <i>Troyes</i> , and is dealt favourably with. The condemnation of a Priest of the Diocese of <i>Rheims</i> . <i>John VIII.</i> claims <i>Bulgaria</i> , and contends with <i>Ignatius</i> about it. <i>Ignatius</i> dying, October 23. <i>Photius</i> made Patriarch of <i>Constantinople</i> again.	The Council of <i>Troyes</i> in August.	
879.	VII.	XIII. <i>Leo</i> crowned Emperor, Jan. 6.		<i>Lewis Balbus</i> died at <i>Compeigne</i> 19.	879. <i>Photius</i> being restored after the Death of <i>Ignatius</i> , <i>John VIII.</i> consents to it on certain Conditions.	Two Councils at <i>Rome</i> , the latter of which was about the Restoration of <i>Photius</i> . A Council at <i>Constantinople</i> , to confirm it. A Council at <i>Arles</i> to restore <i>Boson</i> .	<i>Hincmarus's</i> Advice to <i>Lewis</i> and <i>Caroloman</i> . Some Letters and a Writing of <i>John VIII.</i> about the Restoration of <i>Photius</i> .
880.	VIII.	XIV.	<i>Lewis III.</i> and <i>Caroloman</i> King of the Western Part of <i>France</i> , <i>Burgogne</i> , and <i>Aquitain</i> . <i>Caroloman</i> King of <i>Bavaria</i> dies, and <i>Lewis</i> of <i>Germany</i> seizes on his Kingdom.		880. <i>John VIII.</i> approves the Restoration of <i>Photius</i> .		Some Letters of <i>John VIII.</i> wherein he approves the Restoration of <i>Photius</i> . <i>Osfredus</i> , <i>Henricus</i> , <i>Druthmarus</i> , and <i>Remicius</i> Bishop of <i>Auxerre</i> flourish.
881.	IX.	XV.	<i>Charles III.</i> surnamed the <i>Gross</i> , crowned Emperor on <i>Christmas-day</i> .		881. A Difference between the King and Bishops, about the Nomination of the Bishop of <i>Beauvais</i> . <i>John VIII.</i> condemns <i>Photius</i> again, and sends <i>Marinus</i> into the East.	A Council at <i>Fismes</i> in April, to choose a Bishop of <i>Beauvais</i> .	
882.	X. <i>John VIII.</i> died Jan. 1. <i>Marinus</i> succeeded him about the End of the same Month.	XVI.	I. <i>Lewis</i> of <i>Germany</i> died, Jan. 28. <i>Lewis III. K.</i> of <i>France</i> died at <i>S. Dianys</i> & left his Kingdom to <i>Caroloman</i> .		882. Pope <i>Marinus</i> condemns <i>Photius</i> , and declares his Ordination void.		<i>Hincmarus</i> Archbishop of <i>Rheims</i> , died, Decemb. 21.
883.	II.	XVII.	II.		883.		
884.	<i>Adrian III.</i> succeeded <i>Marinus</i> in January. I.	XVIII.	III. <i>Caroloman</i> is slain a hunting, and <i>Charles</i> the <i>Gross</i> obtains all the Kingdoms.		884.	A Council held at <i>Verneuil</i> in March.	
885.	II. <i>Stephen V.</i> made Pope May 2. I.	XIX.	IV.		885.		Pope <i>Stephen's</i> Letter to <i>Photius</i> . <i>Aimonius</i> , Abbot <i>Wolfgangus</i> , <i>Herempertus</i> , <i>Almanus</i> , and <i>Aldrewaldus</i> , flourish in the West, and <i>Theophanes</i> , <i>Ceramens</i> , and <i>Nicetas</i> , <i>Paphlago</i> in the East.
886.	II.	XX. <i>Basil</i> died and <i>Leo VI.</i> called the Philosopher, succeeded him. I.	V.		886. The <i>Greeks</i> propound an Agreement about <i>Photius's</i> Ordination, but the Pope refuses it; which causes a Division of the Eastern and Western Churches. <i>Photius</i> is deposed by the Emperor <i>Leo</i> .		<i>Leo</i> the Wise succeeds his Father <i>Basil</i> the Emperor.
887.	III.	II.	VI. <i>Charles</i> the <i>Gross</i> , growing sluggish is deserted by his Subjects.		887.	A Council at <i>Cologne</i> in April.	<i>Elias</i> Bishop of <i>Jerusalem</i> writes to <i>Charles</i> the <i>Gross</i> .

Of the Ninth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors.	Kings of France, Italy, Lorraine, &c.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
888.	IV.	III. Arnoldus the Natural Son of Caroloman is chosen Emperor of Germany. Guy Duke of Spoleto takes to himself the name of Emperor of Italy.	VII. Charles the Grofsdied, Jan. 8. and	The Empire of Charles the Grofs was divided into Five parts, First, Arnulphus had Germany, Second, Eudes or Odo France, Third, Lewis Arles, Fourth, Raolt Bourgogne, Fifth, Guy Italy; but opposed by Berengarlus.	888.	A Council at Mentz at the beginning of the Year.	
889.	V.	IV.	II.		889.		Riculphus, Bishop of Soissons wrote a Pastoral Letter.
890.	VI.	V.	III.		890.		A Nameless Author wrote the Liber Synodicus. Asserius, an English Bishop, began to flourish.
891.	Formosus, Bishop of Ostia chosen Pope in Stephen's Room; but opposed by Sergius the Antipope.	VI.	IV.		891.		
892.	II.	VII.	V.		892.	A Council at Vienna.	Regino chosen Abbot of Prüm.
893.	III. Son of Lewis Balbus, is crowned King of France, January 17. and disputes about the Kingdom with Eudes.	VIII.	VI.	Charles the Simple, the	893.	A Council at Mentz in May.	
894.	IV.	IX.	VII.		894.	A Council at Chalons in May, to try Gerfredus the Monk, who was accused of Poisoning Adalgarius Bishop of Autun.	
895.	V.	X.	VIII.		895.	A Council at Tribur.	
896.	After the Death of Formosus, Boniface invaded the See; but dying within Fifteen Days, Stephen VI. was chosen, Jan. 6. I.	XI.	IX. Arnulphus takes Rome, and makes himself to be crowned Emperor.		896.		
897.	II.	XII.	X.		897.	A Council at Rome against Formosus, lately dead.	
898.	III.	XIII.	XI.	Eudes died January, 3.	898.		
899.	IV.	XIV.	XII. Arnulphus died Nov. 30.		899.		Regino was deposed from his Place and Dignity, and after made a Chronology, and a Collection of Canons.
900.	V.	XV.	Lewis IV. the Son of Arnulphus is chosen Emperor by the Princes of Germany.		900.		Auxilius ordained Priest by Formosus, composed some Treatises to maintain the Ordinations made by that Pope. Adelinus composed the Lives of the Saints.

The Chronological TABLE

Of the Tenth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
900.	V. Stephen VI. is imprisoned, and strangled about the End of this Year. Romanus is chosen to supply his Place.	Leo the Philosopher. XVI.	Lewis IV. the Son of Arnulphus, King and Emperor of Germany. Charles the Simple, King	900. The Death of Foulques or Fulcus Archbishop of Rheims, assassinated by Count Baldwin's Party: Hervaeus succeeds him in that Archbishoprick.		Mancio Bishop of Chalons. Waldramnus Bishop of Strasburg. Notger the Stammerer. Aurelian Clerk of the Church of Rheims. Gauthier or Gualterius, Bishop of Sens.
901.	Theodorus II. succeeds Romanus, & dies at the end of twenty days. John IX. is substituted in his Room. I.	XVII.		901. Nicolas Patriarch of Constantinople, is deposed by Leo's Order, for refusing to approve his fourth Marriage, and Euthymius is set up in his Place.		Solomon Bishop of Constantz. Bonno or Bave Abbot of Corbie in Saxony.
902.	II.	XVIII.	The Incursions of the Huns or Hungarians in Italy, subdued by Berenger.	902. John replies to Hervé Archbishop of Rheims, about the Conversion of the Normans.		Hervé, or Hervaeus, Archbishop of Rheims. Adalbero Bishop of Augsburg.
903.	III.	XIX.		903. Stephen Abbot of Lobes is ordained Bishop of Liege.		
904.	IV. John IX. after having crowned Berenger, retires to Ravenna, and declares Lambert Emperor.	XX.	Lewis the Son of Boson, is taken by Berenger, who causes his Eyes to be put out, and himself to be crown'd Emperor. Lambert contends with him for that Dignity, and is own'd by the Pope and by the Italians.	904. Argrin Bishop of Langres is restor'd to his Bishoprick by Pope John IX. Lambert is acknowledged Emperor in the Council of Rome, to the exclusion of Berenger, and in that Quality, he confirms the ancient Privileges of the Church of Rome in the Council of Ravenna.	Councils at Rome and Ravenna, in favour of the Memory of Pope Formosus. The Council of Canterbury, under King Edward, and Phlegmond Archbishop of that Province.	Hatto Archbishop of Mentz, and Theotmar Metropolitan of Bavaria, write to Pope John IX. Stephen Abbot of Lobes, and afterward Bishop of Liege.
905.	V. The Death of John IX. Benedict IV. succeeds him. I.	XXI.		905.		The Death of Waldramnus Bishop of Strasburg.
906.	II. The Death of Benedict IV. Leo V. is substituted in his Room, expell'd forty Days after, and imprisoned by Christophilus, who usurp the See of Rome.	XXII.		906.	The Laws of Edward King of England.	
907.	Christophilus is turn'd out, seven Months after, by Sergius made Antipope in the Time of Formosus.	XXI.		907		
908.	II.	XXIV.		908.		
909.	III.	XXV.		909.	A Council at Trofely, under Hervé Archbishop of Rheims.	
910.	IV. Sergius dying Anastasius is plac'd on the See of Rome. I.	XXVI.	Lambert is kill'd by Treachery. Berenger remains the sole Master of Italy.	910. The founding of the Abby of Cluny, by William Count of Auvergne and Duke of Aquitaine.		Rastodus Bishop of Utrecht.

Of the Tenth Century of Christianity.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France, and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
911.	II. <i>Alexander's Brother is declar'd Tutor to his Son Constantine Porphyrogeneta.</i>	XXVII. The Death of the Emperor Leo, June 11.		911. <i>Nicolas</i> Patriarch of <i>Constantinople</i> is recall'd some time before <i>Leo's</i> Death; <i>Euthymius</i> Patriarch of <i>Constantinople</i> is banish'd, and dies in Exile a little while after.		Letters written by <i>Nicolas</i> Patriarch of <i>Constantinople</i> .
912.	III. The Death of Pope <i>Anastasius</i> . <i>Lando</i> succeeds him. In the End of the same Year <i>John X.</i> is chosen Pope by	II. <i>Alexander</i> being dead, <i>Nicolas</i> the Patriarch is chosen Tutor to the young Emperor.	<i>Conard</i> is elected King of <i>Germany</i> after the Death of <i>Lewis IV.</i>	912. <i>John</i> Deacon of <i>Ravenna</i> is chosen Bishop of <i>Salonia</i> , leaves that Bishoprick to be made Archbishop of <i>Ravenna</i> , and at last aspires to the Papal Dignity.		The Death of <i>Notger</i> the <i>Stammerer</i> .
913.	I.	III.	II.	913.		
914.	II. the Patriarch <i>Nicolas</i> , and assumes the Administration of the Government.	IV. <i>Zoe</i> the Emperor's Mother turns out	III.	914.		
915.	III.	V.	IV.	915.		
916.	IV.	VI.	V.	916.		
917.	V.	VII.	VI.	917.		
918.	VI. Successor <i>Henry</i> surnam'd the <i>Fowler</i> , the Son of <i>Otho</i> Duke of <i>Saxony</i> .	VIII.	VII. The Death of <i>Conrad</i> , who leaves for his	918.		The Death of <i>Ratbodus</i> Bishop of <i>Utrecht</i> .
919.	VII. <i>Romanus</i> associated to the Empire, by <i>Constantine</i> .	XI. <i>Zoe</i> is banish'd from the Court, and	I.	919.		The Death of <i>Solomon</i> Bishop of <i>Constantz</i> .
920.	VIII. A Contest about the Bishoprick of <i>Liege</i> , between <i>Hilduin</i> and <i>Richerus</i> . Another Contest touching the Archbishoprick of <i>Narbonne</i> between <i>Aghus</i> and <i>Gerard</i> .	X. 	II. 	920. <i>Nicholas</i> Patriarch of <i>Constantinople</i> is re-established a second Time. A Treaty of Agreement between the Partisans of <i>Nicolas</i> and <i>Euthymius</i> .		<i>Odilo</i> Monk of <i>St. Medard</i> at <i>Soissons</i> . The Death of <i>Stephen</i> Bishop of <i>Liege</i> . Letters by King <i>Charles</i> the <i>Simple</i> in favour of <i>Richerus</i> against <i>Hilduin</i> .
921.	IX.	XI.	III.	921.	A Council at <i>Troisy</i> under <i>Harve</i> Archbishop of <i>Rheims</i> .	
922.	X.	XII.	IV. <i>Robert</i> is elected and crown'd King of <i>France</i> in opposition to <i>Charles</i> the <i>Simple</i> .	922. The Decree of <i>John X.</i> in favour of <i>Richerus</i> , ordain'd Bishop of <i>Liege</i> by that Pope. <i>Hilduin</i> depos'd and excommunicated. <i>Seulfus</i> succeeds <i>Hervaeus</i> in the Archbishoprick of <i>Rheims</i> .	A Council at <i>Coblentz</i> .	The Death of <i>Hervaeus</i> Archbishop of <i>Rheims</i> .
923.	XI. <i>Hugh</i> causes <i>Raoul</i> King of <i>Burgundy</i> to be chosen King of <i>France</i> . <i>Charles</i> the <i>Simple</i> is apprehended and sent Prisoner to <i>Chateau-Thierry</i> . The Queen his Wife retires to <i>England</i> , with her Son <i>Lewis</i> .	XIII.	V. <i>Robert</i> is kill'd in Battle, but his Son	923.	A Council at <i>Rheims</i> under <i>Seulfus</i> Archbishop of that City. The Laws of <i>Ethelstan</i> King of <i>England</i> .	The Death of <i>Gauthier</i> Archbishop of <i>Sens</i> .

The Chronological TABLE

A. C.	Popes.	Eastern Empe- ors.	Western Empe- rors, and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
924.	XII.	XIV.	VI. Berenger is kil- led, and Raoul Duke of Bur- gundy remains Master of I- taly.	924. A Decree made in the Council of Troisy in favour of Stephen Bishop of Cambray, against Count Isaac. St. Ulric. is ordain'd Bi- shop of Augsburg.	A Council at Troisy under Seulfus Arch- bishop of Rheims.	
925.	XIII.	XV.	VII.	925. Hebert Count of Vermandois, causes his Son Hugh, aged only Five Years, to be cho- sen Archbishop of Rheims after the Death of Seulf- phus.		
926.	XIV.	XVI.	VIII. The Begin- ning of the Reign of Hugh Count of Ar- les in Italy,	926.		
927.	XV.	XVII.	IX.	927.	A Council at Tro- isy.	
928.	XVI. John is put in Prison by Guy the Brother of Hugh, and dies there. Leo VI. succeeds him, and dies six Months and fifteen Days after	XVIII.	X.	928.		
929.	Stephen VII. succeeds Leo I.	XIX.	XI. The Death of Charles the Simple. Oct. 7.	929.		
930.	II.	XX.	XII.	930. Nicholas Patri- arch of Constantinople, dies, and Stephen Arch- bishop of Amasia is substituted in his room.		Eutychius Patriarch of Alexandria. Odo Abbot of Cluny.
931.	III. The Death of Stephen. John XI. the Son of Ser- gius and Marofia, succeeds him. I.	XXI.	XIII.	931. King Raoul cau- ses Artoldus to be cho- sen Archbishop of Rheims.		Ratherius made Bishop of Verona, in this Year, compos'd several Writings.
932.	II.	XXII.	XIV. Arnulphus of Bavaria wages War with Hugh in Italy, & is repuls'd. Hugh is invited to Rome by Ma- rofia, and seizes on the Castle of S. Angelo.	932. Manasses Arch- bishop of Arles, passes into Italy, where he gets Possession of several Bishopricks. Ingram Dean of S. Medard at Soissons, is ordained Bishop of Laon.	A Council at Er- ford.	
933.	III. John is im- prisoned by Alberic.	XXIII.	XV. Alberic re- takes the Ca- stle S. Angelo, and makes himself Ma- ster of Rome.	933. Stephen Patri- arch of Constantinople dying, Trypho is substi- tuted in his Room, till Theophylact the Empe- ror's Son came to full Age.		
934.	IV.	XXIV.	XVI.	934. Hildegarius or- dained Bishop of Beau- vais, by Artoldus Bishop of Rheims, in the Coun- cil of Chateau-Thierry. Fulbert made Bishop of Beauvais, by the same Archbishop.	A Council at Cha- teau-Thierry, under Artoldus Archbishop of Rheims.	
935.	V.	XXV.	XVII.	935.	A Council at Fif- mes against the Usur- pers of Church-Re- venues.	
936.	VI. John XI. dies, and Leo VII. succeeds him. I.	XXVI.	XVIII. Henry the Fowler dies, and leaves his Dominions to his Son Osbo. I. I. The Death of Raoul King of France, January 15. Lewis IV. surnam'd d'Outremer, is crowned King of France, June 20.	936. Odo Abbot of Cluny is sent for to Rome by the Pope, to procure Peace among the Princes of Italy, by his Mediation.		

Of the Tenth Century of Christianity.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
937.	II.	XXVII.	I.	937.		Eutychius compleats his Chronicon.
938.	III.	XXVIII.	II. Otto is crown- ed King of Germany.	938. Hildebert Arch- bishop of Mentz, crowns Otto I. Gerard Archbishop of Lorch is made the Pope's Vicar in Germany. Odo Abbot of Cluny, returns to Rome, to endeavour to reconcile the Princes of Ita- ly.		
939.	IV. Leo dies, and Stephen VIII. succeeds him, I.	XXIX.	III.	939.		
940.	II. Alberic causes the Pope to be abus'd.	XXX.	IV.	940. Artoldus is obli- ged to resign the Arch- bishoprick of Rheims, and Hugh is put in Pos- session of it.		The Death of Eutychius Patriarch of Alexandria. Flodoard, Canon of Rheims.
941.	III.	XXXI.	V.	941. Hugh is ordain'd a Bishop of Rheims.	A Council at Soif- sons, for the depo- sing of Artoldus Arch- bish. of Rheims, & the Ordination of Hugh.	
942.	IV.	XXXII.	VI.	942. Odo Abbot of Clu- ny, goes a third time to Rome, to be the Media- tor of a Peace between the Italian Princes.		The Death of Odo Abbot of Cluny.
943.	The Death of Stephen. Marinus II. suc- ceeds him, I.	XXXIII.	VII.	943.		
944.	II.	XXXIV.	VIII.	944 The deposing of Trypho Patriarch of Constantinople, and the Ordination of Theophy- lact.	The Council of Constantinople. A Council in Eng- land, under King Edmund.	The History of our Savi- our's Image sent to K. Ab- garus, and other Pieces of Constantine Porphyrogenne- ta.
945.	III.	XXXV.	IX. Hugh King of Italy expel- ed by Beringer	Atto made Bishop of Verceil. the Son of the Marquis of Ivrea, & Lotharius substituted in his Room.		
946.	IV. Marinus dies, Agapetus II. succeeds him, I.	XXXVI.	X.	946. Artoldus re-esta- blished in the Archbi- shoprick of Rheims. The Death of Edmund King of England. who leaves his Brother Elred to succeed him,		
947.	II.	XXXVII.	XI.	947. Tetband Arch- deacon of Soissons, is made Bishop of Amiens, by Hugh Archbishop of Rheims, who likewise ordains an- other for Senlis, which causes an Information to be drawn up against him in the Councils.	A Council held near the River of Cher. A Council at Ver- dun, held in the Month of November.	
948.	III.	XXXVIII.	XII.	948. Luitprand is sent Ambassador to Con- stantinople. Artoldus confirmed in the Archbishoprick of Rheims, and Hugh de- clared an Intruder, and excommunicated in the Council of Ingelheim. Guy Bishop of Soissons gives Satisfaction to King Lewis, in the 2d Council of Monzon, for ordaining Hugh Archbishop of Rheims, and begs Pardon in the Council of Trier, for performing that Ordination. Bernerus a Monk of Rheims, is sent to re-establish the Monastical Dis- cipline in the Monastery of Humblieres.	A Council held at Monzon in the month of January. A Council at Ingel- heim, June 7. A Council at Trier in favour of Artoldus A Council at Lon- don, under Elred K. of England.	
949.	IV.	XXXIX.	XIII. The Death of Lotharius K. of Italy. Berenger causes himself to be crown'd K. of Italy, with his Son Adalbert.	950.	A Council at Rome which confirm'd that of Ingelheim in favour of Artoldus.	
950.	V.	XI.	XIV. Adelaida the Widow of Lotharius, in- vites Otto into Italy.	950. The Decree of Pope Agapetus in favour of the Church of Lorch.		Simeon Metaphrastes. Atto Bishop of Verceil. Luitprand Bishop of Cre- mona. Utho Bishop of Strasburg. Gerard Dean of S. Medard at Soissons.
952.	II.			952.		Joannes Cameniatz.

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France, and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
952.	VII.	XLII.	XVI. Berenger and Adalbert, submit to Otto, and are re-established in the Kingdom of Italy.	952.	A Council at Augsburg	Hildeford Archbishop of Mentz. Durand Abbot of Castryes. John Monk of Cluny. Odo Archbishop of Canterbury. Bernard Monk of St. Remy at Rheims.
953.	VIII.	XLIII.	XVII.	953. Bruno the Brother of the Emperor Otto is ordain'd Archbishop of Cologne. Rathierus is made Bishop of Liege.	The Council of St. Thierry.	Bruno Archbishop of Cologne.
954.	IX.	XLIV.	XVIII. Lewis King of France dies October, 15. and Lotharius his Son succeeds him. The Death of Alberic, who was Governor of Rome.	954. William the Son of Otto the Great is elected Archbishop of Mentz.		William Archbishop of Mentz.
955.	X. The Death of Agapetus. Octavianus Son of Adrian gets Possession of the See of Rome, and is nam'd John XII.	XLV.	XIX. Lotharius King of France gives the Duchies of Burgundy and Aquitaine to Hugh the white Duke of France, and the Father of Hugh Capet.	955. Rathierus turn'd out of the Bishoprick of Liege, and Baudry set in his Place. The Death of Edward King of England, whom Edwin the Son of Edmund succeeds, and after him his Brother Edgar.		
956.	II.	XLVI.	XX. The Death of Hugh the white Duke of France.	956. Theophylact Patriarch of Constantinople dies and a certain Monk nam'd Polyestus is substituted in his Room.		St. Eusebius Bishop of Augsburg. Edgar King of England.
957.	III.	XLVII.	XXI.	957.		
958.	IV.	XLVIII.	XXII.	958.		
959.	V.	XLIX.	XXIII. Hugh Capet declar'd Duke of France by King Lotharius, who also gives him Poitou.	959.		
960.	VI.	I. Constantine dies, and his Son Romanus succeeds him.	XXIV.	960.		Nico preaches in Armenia, and composes a Treatise of the Religion of the Armenians. Thierry or Theodric Archbishop of Tarr. The Death of Atto Bishop of Verceil.
961.	VII.	II.	XXV. Otto marches into Italy, and Berenger being abandon'd retires to certain Forts.	961. The Death of Artoldus Archbishop of Rheims. The Election of Odalric to that Archbishoprick.		The Death of Odo Archbishop of Canterbury. St. Dunstan Archbishop of Canterbury.
962.	VIII.	III.	XXVI. Otto enters Rome in the end of the Year, and is crown'd Emperor by John XII.	962. Rathierus restor'd to the Bishoprick of Verona, and holds a Synod, for the Instruction of his Clergy.	A Council held in the Diocels of Meaux.	Wichindus a Monk of Corby in Saxony. Abbo Abbot of Fleury. Adso Abbot of Luxeuil.
963.	IX. John XII. revolts against Otto, is depos'd in a Council at Rome, and Leo VIII. is substituted in his Room. Some time after, the Romans take up Arms against Otto, but he reduces them to his Obedience.	IV. Romanus dies. Nicephorus Phocas is proclaim'd Emperor by the Army.	XXVII.	963.	A Council at Rome held in the Month of August against John XII.	

Of the Tenth Century of Christianity.

A.C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France, and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
964.	II. After <i>Otho's</i> departure, <i>Leo VIII.</i> is expelled, and <i>John XII.</i> re-enters <i>Rome</i> , where he dies <i>May, 14</i> . The Romans substitute <i>Benedict V.</i> in his Room. <i>Otho</i> returns to <i>Rome</i> , deposes <i>Benedict</i> , and re-establishes <i>Leo</i> .	II.	XXVIII. <i>Otho</i> deposes and excommunicates, and his Ordinations void. The Restoration of <i>Leo VIII.</i> in another Council at <i>Rome</i> . A Decree of the latter Council, by which the Investitures are granted to the Emperor.	964. The Restoration of <i>Pope John XII.</i> in a Council at <i>Rome</i> , which declares <i>Leo XII.</i> A Council held at <i>Rome</i> in the Month of <i>June</i> for the Restoration of <i>Leo VIII.</i>	A Council at <i>Rome</i> <i>February 26</i> , in favour of <i>Pope John XII.</i> A Council held at <i>Rome</i> in the Month of <i>June</i> for the Restoration of <i>Leo VIII.</i>	
965.	III. <i>Benedict</i> dies in Exile at <i>Hamburg</i> , and <i>Leo VIII.</i> at <i>Rome</i> . <i>John XIII.</i> is chosen Pope with the Emperor's Consent.	III.	XXIX. <i>Otho</i> returns to <i>Germany</i> .	965.		The Death of <i>Perneus</i> Monk of <i>St. Remig</i> at <i>Rheims</i> . The Death of <i>Brano</i> Archbishop of <i>Cologne</i> .
966.	II. <i>John</i> is turn'd out by the Romans, and re-established by <i>Otho</i> .	IV.	XXX. <i>Otho</i> comes to <i>Rome</i> , and causes his Son to be crown'd Emperor.	966. <i>Ratharus</i> leaves the Bishoprick of <i>Verona</i> , and retires to <i>France</i> .		The Death of <i>Flodoard</i> Canon of <i>Rheims</i> .
967.	III.	V.	XXXI. <i>Otho</i> comes to <i>Rome</i> , and causes his Son to be crown'd Emperor.	967. <i>Otho</i> confirms the Donation of the Ecclesiastical Revenues of <i>Rome</i> made by <i>Pepin</i> and <i>Charlemagne</i> . <i>Herald</i> Archbishop of <i>Salzburg</i> is deposed and excommunicated in the Council of <i>Ratisbona</i> , and <i>Frederick</i> chosen to supply his Place. The Erection of the Archbishoprick of <i>Magdeburg</i> in the same Council.	A Council at <i>Ratisbona</i> held on <i>Epiphany</i> Day. A Council at <i>Constantinople</i> in which the Emperor proposes to declare such Soldiers as are killed in the Wars <i>Martyrs</i> . The Laws and Constitutions of <i>Edgar</i> King of <i>England</i> .	
968.	IV.	VI.	XXXII. Archbishop of <i>Magdeburg</i> after having converted the <i>Slavonians</i> . The Erection of the Bishoprick of <i>Capua</i> into an Archbishoprick. The Death of <i>Gilbert</i> Archbishop of <i>Rheims</i> , who left <i>Adalbero</i> his Successor.	968. <i>Luitprand</i> is sent a second time to <i>Constantinople</i> . <i>St. Adalbert</i> is made Archbishop of <i>Magdeburg</i> after having converted the <i>Slavonians</i> . The Erection of the Bishoprick of <i>Capua</i> into an Archbishoprick. The Death of <i>Gilbert</i> Archbishop of <i>Rheims</i> , who left <i>Adalbero</i> his Successor.		The Death of <i>William</i> Archbishop of <i>Mentz</i> .
969.	V. <i>Zemister</i> advanced to the Imperial Dignity.	VII. <i>Nicephorus Phocas</i> is killed: and <i>John</i>	XXXIII.	969. The Erection of the Bishoprick of <i>Benevento</i> into an Archbishoprick.		
970.	VI.	II.	XXXIV.	970. <i>Polyeuctes</i> Patriarch of <i>Constantinople</i> dies, and <i>Basil</i> is chosen to supply his Place.		<i>Roger</i> Monk of <i>St. Pantaleon</i> at <i>Cologne</i> . The Death of <i>Thietry</i> Archbishop of <i>Trier</i> .
971.	VII.	III.	XXXV.	971.		
972.	VIII. <i>John XIII.</i> dies <i>September, 6</i> . <i>Donus</i> succeeds him, and dies at the End of three Months. <i>Benedict VI.</i> reckoning the Anti-Pope <i>Benedict</i> for the fifth of that Name, is advanc'd to the Papal Dignity.	VI.	XXXVI.	972. <i>Notger</i> a Monk of <i>St. Cal</i> is chosen Bishop of <i>Liege</i> .	A Council held at <i>Mount St. Mary</i> by <i>Adalbero</i> Archbishop of <i>Rheims</i> . A Council at <i>Ingelheim</i> , which Censures the Conduct of <i>Adalbero</i> the Nephew of <i>St. Ulric</i> .	The Death of <i>Ratharus</i> Bishop of <i>Verona</i> .
973.	I. <i>Benedict</i> is taken Prisoner by <i>Cincius</i> , and strangled in the Castle of <i>St. Angelo</i> .	V.	XXXVII. <i>Otho</i> the Great dies <i>May, 7</i> . His Son <i>Otho II.</i> reigns sole Emperor.	973. <i>Henry</i> succeeds <i>St. Ulric</i> in the Bishoprick of <i>Augsburg</i> .	A General Council in <i>England</i> under <i>St. Dunstan</i> Archbishop of <i>Canterbury</i> .	The Death of <i>Ulric</i> Bishop of <i>Augsburg</i> .

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France, and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
974.	Boniface usurps the See of Rome. The Romans set up Benedict VII. in Opposition to him.	VI.	II.	974.	A Council at Canterbury under King Edgar and St. Dunstan.	Roswida a Nun of Gandersheim.
975.	II. Boniface is forced to escape by flight to Constantinople.	VII. John Zimisces dies, December, 4. and Basil and Constantine the Sons of the Emperor Romanus are plac'd on the Throne.	III.	975. Basil Patriarch of Constantinople is depos'd, and Antonius Studita, substituted in his Room. The Death of Edgar King of England, who leaves Edward his Successor. Reginaldus succeeds Stigand in the Bishoprick of Eichstadt.	A Council at Rheims under Adalbero Archbishop of that City. A Council held at Winchester in the Beginning of the Year.	St. Ethelwold Bishop of Winchester. The Death of Utho Bishop of Strasburg.
976.	III.	I. Bardas revolts against the two Emperors.	IV.	976. Antonius Studita voluntarily abdicates the Patriarchal See of Constantinople, which remains vacant four Years.		
977.	IV.	II.	V.	977. Edward King of England is assassinated, and Ethelfred succeeds him.		
978.	V.	III.	VI.	978.		
979.	VI.	IV.	VII.	979.		
980.	VII.	V.	VIII.	980.		Adso Abbot of Deves. Chilperic Monk of St. Gal writes his Treatise of the Kalendar. Fulwin Abbot of Lobes. Reginald Bishop of Eichstadt.
981.	VIII.	VI.	IX.	981. The Death of Antonius Studita. — Nicolaus Chrysoberge is advanc'd to the Patriarchal See of Constantinople. The Death of Adalbert the first Archbishop of Magdeburg.		Funeral Orations made by Anthony Patriarch of Constantinople for Nicephorus the Philosopher.
982.	IX.	VII.	X.	982.		
983.	X.	VIII.	XI. The Emperor Otho II. dies at Rome December, 6. and his Son Otho III. succeeds, him.	983.		
984.	XI. Benedict dies, July, 10. and leaves John XIV. his Successor.	IX.	I.	984.		The Death of St. Ethelwold Bishop of Winchester.
985.	Boniface returns to Rome, confines John XIV. in the Castle of St. Angelo, where he dies; Boniface dies likewise four Months after. John XV. is advanc'd to the Papal Dignity. He retires to Tuscany to avoid the Persecution of Crescentius, and is recall'd by the Romans. I.	X.	II. Lotharius King of France causes his Son Lewis to be crown'd.	985.		
986.	II.	XI.	III. Lotharius King of France dies, and Lewis the Faint-hearted his Son succeeds him.	986.		
987.	III.	XII.	IV. The Death of Lewis the Faint-hearted, June, 22. Hugh Capes is elected and proclaim'd King of France, about the End of May, and crown'd at Rheims, July, 3.	987.		Berthier Priest of Verdun.

Of the Tenth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors and Kings of France and Italy.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
988.	IV. to be crown'd at Orleans, January, 1st. Charles Duke of Lorraine wages War with them for the Kingdom.	XIII.	V. Hugh Capet likewise cautes his Son Robert	988. An Assembly of the French Noblemen at Orleans for the Coronation of King Robert. Luitolphus is made Bishop of Augsburg.		The Death of St. Dunstan Archbishop of Canterbury.
989.	V.	XIV.	VI. Charles Duke of Lorraine is taken Prisoner at Laon, convey'd to Senlis, and from thence to Orleans, where he is confin'd in a Tower till his Death.	989. Adalbero Archbishop of Rheims dying, Hugh Capet causes Arnoul or Arnulphus, natural Brother to Charles D. of Lorraine, to be chosen to supply his Place.	A Council at Charroux, against the Usurpers of the Revenues of the Churches and of the Poor. A Council at Rheims. A Council at Senlis against Adalger a Clerk of the Church of Rheims.	
990.	VI.	XV.	VII.	990.		Hériger Abbot of Lobes. The Death of Fulcuin Abbot of Lobes. Gerard the Pupil of St. Ulric.
991.	VII.	XVI.	VIII. Charles Duke of Lorraine is taken Prisoner at Laon, convey'd to Senlis, and from thence to Orleans, where he is confin'd in a Tower till his Death.	991.		Uffin a Monk of Wërthin.
992.	VIII.	XVII.	IX.	992. Arnold or Arnulphus Archbishop of Rheims is depos'd in a Council in that City, and Gerbert substituted in his Room.	A Council At Rheims.	Gerbert Archbishop of Rheims. Aimoia Monk of Fleury. The Death of Adso Abbot of Deuures.
993.	IX.	XVIII.	X.	993.	A Council at Rheims against the Usurpers of Ecclesiastical Revenues held by Gerbert.	
994.		XIX.	XI. Charles Duke of Lorraine, the last of the Carolian Race dies in Prison at Orleans.	994.		
995.	XI.	XX.	XII.	995. John Chrysoberge Patriarch of Constantinople dying, Sisinus is substituted in his Room. Arnulphus is re-established in the Archbishoprick of Rheims, and Gerbert forc'd to retire.	A Council at Rome, in which St. Ulric was Canoniz'd. A Council at Monzon held June, 1. in favour of Arnulphus against Gerbert. A Council at Rheims: The Council of St. Dennis.	Albert or Olbert Abbot of Gemblours. Adelhold Bishop of Trechts.
996.	XII. John XV. dies in the Month of May. Bruno the Kinsman of Otho is chosen in his stead, and named Gregory V. Crescentius expels him, and causes John Bishop of Placentia to be elected. Otho marches to Rome, dispossesses John; treats him after a cruel Manner, and re-establishes Gregory.	XXI.	XIII. Otho goes to Italy. Hugh Capet dies, and his Son Robert reigns alone. Otho is crown'd Emperor at Rome, by Pope Gregory V.	996. The Church of Placentia erected by John XV. to a Metropolitan See, is restor'd to the Archbishoprick of Ravenna by Gregory V. and the Church of Montserrat is in like manner made subject to the Archbishoprick of Ravenna by the same Pope.		John Abbot of St. Arnoul or Arnulphus at Metz. Letalus Monk of St. Me-min. The Writer of the Life of St. Hunegonda. The Author of the Translation of St. Epiphanius.
997.	II.	XXII.	XIV.	997. Gerbert is made Archbishop of Ravenna.	A Council at Ravenna held May 1. by Gerbert Archbishop of that City.	Wolstan Monk of Winchester. Fridegode Monk of Canterbury. Lanfrid Monk of Winchester. Osborn Chanter of Canterbury.
998.	III.	XXIII.	XV.	998. Archembaud Archbishop of Tours, and other Bishops of France are excommunicated by the Pope, for consenting to, and assisting at the Marriage between King Robert and Bertha. The Dignity of an Episcopal See, is restor'd in the Council at Rome to the Church of Mersburg, which was erected to a Bishoprick under Otho I. and afterward debas'd under Otho II.	A Council at Rome held in the Month of October. A Constitution of the Emperor Otho III. publish'd in that Council.	The Death of Nicolas of Armenia. The Continuators of Berthier's History. Nicephorus the Philosopher. Moses Bar-Cepha. Otho Monk of Fulda.
999.	V. The Death of Gregory V. Feb. 18. Gerbert Archbishop of Ravenna succeeds him under the name of Sylvester II.	XXIV.	XVI.	999. Luitolphus is made Archbishop of Trier.	A Council at Poiriers.	The Death of Reginald Bishop of Eicladr. Odilo Abbot of Cluny. Hippolytus Thebanus.

The Chronological TABLE

Of the Eleventh Century of Christianity.

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1001.	Sylvester II. III.	Otho III. VI. The Revolt of the Romans against Otho, who retires to Rome.	Basil and Constantine. XXVI.	1001.		St. Fulbert becomes Professor of Divinity in the School of the Church of Chartres.
1002.	IV.	Otho dies in the Month of January, Henry I. Duke of Bavaria, is put in his Place by the Princes of Germany, and crowned at Akenz by the Archbishop, I.	XXVII.	1002.		Burchard Bishop of Worms.
1003.	V. Sylvester II. dies May 12. John XVI. for named the Lean, who is chosen in his Place, possesses the See of Rome only during five Months, and John XVII. succeeds him.	II.	XXVIII.	1003. Almost all the old Churches are demolish'd to build new ones.		
1004.	I.	III.	XXIX.	1004. Leutberick Archbishop of Sens is reproved by King Robert, for making Use of the Eucharist as a Trial.		
1005.	II.	IV.	XXX.	1005.	A Council at Dortmund in Westphalia.	
1006.	III.	V.	XXXI.	1006. Alphegus Archbishop of Canterbury, goes to Rome, to fetch the Pall. The erecting of the Bishoprick of Bamberg in the Council of Francfort.	A Council at Francfort on the Mayne.	
1007.	IV.	VI.	XXXII.	1007. St. Fulbert succeeds Rodulph in the Bishoprick of Chartres.		
1008.	V.	VII.	XXXIII.	1008. Wigbert Bishop of Mersburg dying, Dithmar is chosen to succeed him in that Bishoprick.		
1009.	VI. John XVII. dies in the Month of July. Sergius IV. is substituted in his Room in the Month of August.	VIII.	XXXIV.	1009. The Eastern & Western Churches still maintain'd a Kind of mutual Communion one with another. The Church of Jerusalem is destroyed by the Prince of Babylon, and afterward re-establish'd. Adelbold is chosen Bishop of Utrecht.		
1010.	I.	IX.	XXXV.	1010. The Trial of the Archbishop of Hamburg at Rome, about a certain Parochial Church.	A Council held at Renham in England, in this Year.	William Abbot of St. Benignus at Dijon. Godehard Bishop of Hildersheim. Gosbert Abbot of Tergensee. Meginfroy Monk of Fulda. Erchinfroy Abbot of Melck.
1011.	II.	X.	XXXVI.	1011.		Syrus Monk of Chury. Osbert or Osborn Chanter of Canter. Adelbold Bishop of Utrecht. Rupert Abbot of Mount Cassin. Dithmar Bishop of Mersburg.

Of the Tenth Century of Christianity.

A. C.	Popes.	Western Emperors and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1012.	III. Sergius IV. died May 13. A Schism after his Death between Benedict VIII. and Gregory, during which the former retired to the Emperor Henry I.	XI.	XXXVII.	1012.	A Council at Leon in Spain. The Laws of Ethelred King of England.	
1013.	Henry marches to Rome, re-establishes Benedict, and is crowned Emperor the next Year, in the Month of May. II.	XII.	XXXVIII.	1013.		Leo the Gramarian.
1014.	III.	XIII.	XXXIX.	1014.	A Council held at Pavia after that Year.	
1015.	IV.	XIV.	XL.	1015.		
1016.	V.	XV.	XLI.	1016.		
1017.	VI.	XVI.	XLII.	1018. The Heresy of the Manichees revived in France, and suppressed by King Robert. A Shower of Blood in the Province of Aquitaine.	A Council at Orleans against the Manichean Hereticks.	Guarlin or Gauslin Archbishop of Bourges.
1018.	VII.	XVII.	XLIII.	1018.		The Death of Dishmar Bishop of Mersburg.
1019.	VIII. Benedict goes to Bamberg in Germany.	XVIII.	XLIV.	1019. Sergius Patriarch of Constantinople, who succeeded John, dies, and Eustachius is substituted in his Room.		
1020.	IX.	XIX.	XLV.	1020.		Tangmarus Dean of Hildesheim.
1021.	X.	XX.	XLVI.	958.		
1022.	XI.	XXI. The Emperor Henry arrives in Italy.	XLVII.	1022.		Guy Aretin Abbot of Croix-Saint-Leufroy.
1023.	XII.	XXII. Henry returns to Germany.	XLVIII.	1023.	A Council at Se-lingenstadt.	Aribo Archbishop of Mentz.
1024.	Benedict dies in the End of the Month of February, and John xviii. his Brother succeeds him. I.	The Death of Henry. Conrad is chosen Emperor in his Stead. I.	XLIX.	1024. An Embassy of the Greeks to Rome, to obtain a Grant of the Pope, that the Church of Constantinople may be styl'd the Catholick or Universal Church. The French Prelates oppose their Proceedings, and William Abbot of St. Benignus at Dijon, writes a Letter to John XVIII. to divert him from his Design.		William Abbot of St. Benignus at Dijon.
1025.	II.	II.	L. Basil dies, and Constantine reigns alone.	1025. Alexis is advanced to the Patriarchal See of Constantinople.	A Council at Arras.	
1026.	III.	III.	I.	1026.		The Death of Burchard Bishop of Worms.
1027.	IV.	IV. Conrad is crown'd Emperor at Rome.	II.	1027.		The Death of Adelbold Bishop of Utrecht.
1028.	V.	V.	III.	1028.		The Death of St. Fulbert Bishop of Chartres.

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1029.	VI.	VI.	Constantine dies, and Romanus is chosen to supply his Place. I.	1029. Robert King of France holds an Assembly of Bishops at Orleans, for the Dedication of the Church of St. Aignan, which he had built.	A Council at Limoges.	
1030.	VII.	VII.	II.	1030.		Berno Abbot of Richenaw. Ademarus, or Aimar de Chabanois, Monk of St. Cibar. Hugh Arch-deacon of Tours. Arnulphus Monk of Emmeran.
1031.	VIII.	VIII.	III.	1031. Hugh Monk of Cluny is made Bishop of Langres. Canus King of England takes a Journey to Rome, where he is honourably received by the Pope and the Emperor, and obtains certain Privileges for his Subjects. The Pope's Letter, which attributes the Quality of an Apostle to St. Martial. St. Martial is plac'd among the Apostles in the Councils of Bourges and Limoges. The Abby of Beaulieu usurp'd by a secular Abbot, is reform'd by the Council of Limoges.	A Council held at Bourges, November 1. A Council at Limoges, on the 18th Day of the same Month.	Odoran a Monk of St. Peter le Wif. Agelnothus Archbishop of Canterbury. Eberard St. Harvic's Pupil. The Death of Aribas Archbishop of Metz.
1032.	IX.	IX.	IV.	1032.	The Laws of Canus King of England.	
1033.	X. Pope John dies, Nov. 7. and Benedict IX. a young Child, the Son of Alberic Count of Fregesi, is substituted in his Room.	X. Conrad arrives in Italy, and re-establishes Pope John, who was expell'd. The Death of Robert King of France, July 20. Henry I. his Son succeeds him.	V.	1033. The Death of Burchard Archbishop of Lyons. Odilo Abbot of Cluny refuses to accept that Archbishoprick; and the Pope blames him for it in a Letter. Bruno, Uncle by the Father's Side, to the Emperor Conrad, is ordain'd Bishop of Wurzburg.		
1034.	I.	XI.	Romanus dies, April 11. being poison'd and afterward strangled, by the Order of Zoe his Wife, who causes Michael the Paphlagonian her Favourite, to be placed on the Throne. I.	1034.		
1035.	II.	XII.	II.	1035. The Death of Simeon of Syracuse, a Monk of Trier.		
1036.	III.	XIII. Conrad marches into Italy.	III.	1036. Drogon is made Bishop of Terouane.		The Death of Godehard Bishop of Hildesheim.
1037.	IV.	XIV.	IV.	1037.		
1038.	V.	XV.	V.	1038. Pandulphus D. of Capua is obliged to submit to the Emperor Conrad.		
1039.	VI.	Conrad dies June 5. & Henry III. his Son succeeds him.	VI.	1039.		Eugesippus. Bruno Bishop of Wurzburg.
1040.	VII.	I.	VII.	1040.	Divers Councils held this Year in France.	Glaber Radulphus a Monk of Cluny. Arnold Canon of Hirfelds. Campanus of Lombardy.
1041.	VIII.	II.	VIII. Michael dies in the Month of December, and Zoe causes Michael Calaphas to be put in his Place.	1041. Lanfranck receives the Monastick Habit from the Hands of the Abbot Herluin, in the Abby of Bec.		

Of the Eleventh Century of Christianity.

A.C.	Popes.	Western Emperors and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1042.	IX.	III.	I. Michael Calaphas is expelled and Constantine Monomachus being substituted in his Room, marries Zoe.	1042.		
1043.	X.	IV.	I.	1043. Alexius Patriarch of Constantinople dying, Michael Cerularius is chosen in his stead.		
1044.	The Romans expel Benedict, accused of divers Crimes, and put Sylvester III. Bishop of St. Sabine in his Place. Benedict acknowledging himself unworthy of the Papal Dignity, resigns it in favour of Gregory VI. on condition that he should enjoy the Revenues which the See of Rome receiv'd from England.	V.	II.	1044.		
1045.	II.	VI.	III.	1045.		
1046.	Henry Emperor of Germany deposes Gregory VI. and causes Snidger Bishop of Bamberg, to be chosen Pope on Christmas-Eve, who takes the Name of Clement II. Gregory VI. voluntary abdicates the Popedom in a Synod, and is banish'd. Sylvester III. is sent back to his Bishoprick of St. Sabina.	VII. Henry is crown'd Emperor by Pope Clement II.	IV.	1046.	2 Councils held at Rome for deposing the Popes Benedict IX. Sylvester III. and Gregory VI.	
1047.	I. Clement II. dying October, 7. Benedict IX. got Possession of St. Peter's Chair a third time, and kept it 8. Months longer.	VIII.	V.	1047. Hildebrand accompanies Gregory VI. in his Exile, and retires to Cluny. Eusebius Bruno made Bishop of Angers. A Letter written by Pope Clement to John nominated Archbishop of Salerno, in which he approves his Translation to the Bishoprick of Pesti, as also to that Archbishoprick, and grants him the Pall.	A Council at Rome, against Perforers-guilty of Simony.	
1048.	The Emperor sends from Germany Pope Bishop of Breslau, who is made Pope under the Name of Damasus II. but dies Twenty three Days after his Consecration.	IX.	VI.	1048. Theoduin is ordain'd Bishop of Liege. Geffery Count of Angou, and Agnes his Wife, gives the Church of all Saints in the Suburbs of Angers, to the Abby of Vendome. Hildebrand leaves the Abby of Cluny, of which he was Prior, and accompanies Bruno Bishop of Toul to Rome.		
1049.	Bruno Bishop of Toul, who assum'd the Name of Leo IX. was chosen February, 13. Five Months after the Death of Damasus.	X.	VII.	1049. Pope Leo confirms by a Bull the Privileges of Cluny Abby. He causes the Body of St. Remy of Rheims to be translated to the Church of that Abby, which was also dedicated by him. He approves, in a Letter, the Translation of John from the Bishoprick of Freseati to that of Porto. Arnold Abbot of Poitiers, accused of Incontinency by the Bishop of Langres, was depos'd in the Council of Rheims. Hugh Bishop of Langres, charged with divers Crimes, was likewise depos'd and excommunicated in that Council; but having attended the Pope to Rome, and having done Penance, he was restor'd to his former Dignity some time after. Pudicus Bishop of Nantes, was also degraded for succeeding his Father in his Bishoprick, by the Means of Simoniackal Practices. The Contest between the Archbishop of Rheims, and the Bishop of Toul, about the Abby of Monsier-Randy, was determin'd in favour of the former, in the same Council.	A Council at Rome against Simony. A Council at Pavia. A Council at Rheims October, 3. A Council at Mentz, held in the End of this Year, or in the Beginning of the next.	

The Chronological T A B L E

A. C.	Popes.	Western Empe- rors and Kings of France, and Italy.	Eastern Em- perors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1050.	II.	XI.	VIII.	1050. Berengarius or Berenger is accus'd and condemn'd in divers Councils held this Year. He and his Followers constrain'd to retract their Opinions under pain of Death in the Council of Paris. Lanfranc is oblig'd to give an account of his Doctrine, in the Council of Rome, and he there makes a Con- fession of Faith, his Doctrine is approv'd in the Council of Ver- ceil. A Confirmation of the Privileges of the Abby of Corby by the Pope.	A Council at Rome. A Council at Bri- onna. A Council at Ver- ceil, September, 1st. A Council at Paris Nov. 19. A Council at Coy- aco. A Council at Re- usen. A Council at Sip- onto.	Anselm Dean of Namur. Hermannus Contractus a Monk of Richenau. Theophanes the Ceramean. Nilus Doxopatrius. Gualdo Monk of Corby. Drogo Bishop of Terouane. Helgand Monk of Fleury. Wippo the Emporer's Chap- lain. Eberuin Abbot of St. Maurice. Evershelm Abbot of Au- mont. Gilbert Archdeacon of Toul. Anselm a Benedictin Monk.
1051.	III.	XII.	IX.	1051. Pope Leo's Letter, confirming to John Archbishop of Sa- lerno, the Right of a Metropolitan. Gregory Bishop of Ver- ceil is depos'd for Adul- tery, in a Council at Rome.	A Council at Rome. Theoduin Bishop Adelman a Clerk of Liege, and afterward Bi- shop of Brescia, writes to Berenger about his O- pinion. Reciprocal Letters between Ascelin and Be- renger. John Archbishop Euchaita.	Berenger's Letter to Lan- franc, and his Treatise a- gainst him. Liege's Letter against Beren- ger.
1052.	IV.	XIII.	X.	1052. The Pope con- firms the Privileges of the Abby St. Sophia at Benevento. John, surnam'd Jeannelin, is nominated Abbot of Erbreffin by the Emperor Henry III. Marianus Scotus, turns Monk.	A Council at Man- tua, disturb'd by a popular Tumult.	John Jeannelin Abbot of Erbreslein. Hepidanous a Monk of St. Gal. The Death of Hugh Bi- shop of Langres.
1053.	V.	XIV.	XI.	1053. A Letter writ- ten by Michael Ceru- larius Patriarch of Con- stantinople in his own Name and under that of Leo Archbishop of Acris against the Latin Church. This Patriarch causes the Churches of the Latins at Constantinople to be shut up, and takes away from all the Latin Abbots and Monks, who refus'd to renounce the Ceremonies of the Church of Rome, the Monasteries which they had in the City. The Pope being set at Liberty by the Normans of Apulia, grants them the Territories which they subdu'd and those that they might obtain by Conquest, from the Greeks and Saracens. A Contest between the Churches of Grado and Aquileia for the Metropolitan Right, determin'd in the Council of Rome, in favour of Grado. The Pope's Letter to the Bishops of Venise and Istria, confirming that Right.		
1054.	Leo IX. dies April, 15. and the Papal See continues va- cant during a whole Year. Hildebrand goes to meet the Emperor, to demand Ge- lhard Bishop of Eichstadt, who was made Pope the next Year under the Name of Vi- ctor II. I.	XV.	Constantine Monomachus dies, and Theo- dora Porphy- rogeneta Go- verns the Em- pire. I.	1054. Pope Leo's Letter which confirms the Metropolitan Right of the Church of Car- thage, over all those of Africa. The Pope sends Le- gates to Constantinople, to treat about the Re- union of the Greek and Latin Churches. Pope Leo's Letters on that Subject to the Emperor Constantine, and to Michael Cerularius Patriarch of Constantinople. A Contest between the Legates and that Patriarch. An Answer by Cardinal Humbert the Popes Legate, to the Letter of Michael Cerularius and Leo of Acris. Nicetas Pectoratus, a Monk of Studa, composes a Tract against the Latin Church. Cardinal Humbert's Answer to that Piece. Nicetas makes a Recantation, and burns his Writings. A Sentence of Excommunication denounc'd by the Legates against Michael Cerularius. The Patriarch in like manner excommunicates the Legates by a publick Edict, and raises a Sedition which obliges the Emperor to deliver up their Interpreters, who are misus'd and put in Prison.	A Council at Nar- bonne.	Humbert Cardinal. Nicetas Pectoratus a Monk of Studa. Dominick Patriarch of Grado. Peter Patriarch of An- tioch.
1055.	II.	XVI.	II.	1055. Berenger ab- jures his Opinions in the Council of Tours, in the presence of Hil- debrand. Maugier Archbishop of Rouen is depos'd in the Council of Lisieux, and Marrillins a Monk of Fecamp put in is Place.	A Council at Flo- rence. A Council at Lyons. A Council at Tours against Berenger. A Council at Li- sieux.	

Of the *Eleventh* Century of Christianity.

A. C.	Popes.	Western Emperors and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1056.	II. Pope Victor goes to Germany, where he was invited by the Emperor Henry III.	XVII. The Emperor Henry dies October, 3. Henry IV. his Son aged only 5 Years, succeeds him, and is at first put under the Tuition of his Mother, who obtains the Administration of the Government.	III. Theodora dies in the End of the Year, and Michael, whom she had made Emperor a little before, reigns alone.	1056.	A Council at Toulouse.	
1057.	Victor dies at Florence July, 28. Frederick Abbot of Mount Cassin is chosen in his place on the Festival of St. Stephen, whence he took the Name of Stephen IX. I.	I.	Michael abdicates the Imperial Throne, and leaves it to Isaac Comnenus. I.	1057. Pope Victor's Letter, which confirms and augments the Privileges granted to the Church of Selva-Blanche. Frederick is made Abbot of Mount Cassin; a little after, Cardinal; and at last Pope. Alphonsus Abbot of St. Benedict at Salerno, is ordain'd Archbishop of that City. A Letter by which, Pope Stephen IX. re-unites the Bishoprick of Marsi, which was sometime divided. Peter Damien, is made Cardinal and Bishop of Ostia by the Pope.	A Council at Rome.	Peter Damien. Alphanus.
1058.	Stephen dies at Florence, March, 29. The Count of Frescati and Gregory of Lateran, causes Mincius Bishop of Velletri to be chosen Pope who assumes the Name of Benedict. Cardinal Humbert, and many others refuse to owne his Authority. Gerard Bishop of Florence is chosen, and this Election is approv'd by the Emperor Henry.	II.	II.	1058. Pope Stephen sends Legates to Constantinople, who return without pursuing their Journey, having receiv'd Information of his Death. Michael Cerularius is turn'd out of the Patriarchal See of Constantinople, and Constantine Lichudes is substituted in his Room. Evershelm is made Abbot of St. Peter's at Ghent. Marianus Scotus an English Monk passes into Germany, where he continues ten Years a Recluse, in the Monastery of Fulda. Lambert of Aschaffenburg assumes the Monastick Habit at Hirsfeldt under the Abbot Meginher; in a little while after is ordain'd Priest by Lupold Archbishop of Mentz, and undertakes a Journey to the Holy Land without the knowledge of his Abbot, from whence he returns the next Year.		
1059.	II. Gerard is ordain'd Bishop of Rome in the Beginning of January and takes the name of Nicholas II. I. Mincius renounces the Papal Dignity, and is suspended for ever from Ecclesiastical Functions.	III.	III. Isaac resigns the Imperial Dignity to Constantine Ducas, and retires into a Monastery. I.	1059. A Privilege granted to the Nunnery of St. Felicitas near Florence. The Election of Popes reserv'd to the Cardinals in the Council of Rome. Berenger abjures his Opinions in that Council, and makes a Confession of Faith. Peter Damien, is sent Legate to Milan, to reform the Clergy, who publicly used Simoniack Practices. The Bishop of Trani is depos'd in the Council of Melfi. Siegfried or Sigisfred succeeds Luisbold in the Archbishoprick of Mentz.	A Council at Rome. A Council at Melfi. A Council at Benevento, held in the Beginning of the Month of August.	
1060.	II.	IV. Henry I. King of France, causes his Son Philip, to be crown'd at Rheims, May, 22d. dies in the End of this Year.	II.	1060. St. Anselm embraces the Monastick Life in the Abby of Bec.	A Council at Tours.	Guilmond Archbishop of Aversa. Durand Abbot of Troarn. Fanco a Philosopher of Liege. Warin Abbot of St. Arnulphus at Mets.
1061.	III. The Death of Nicholas II. in the Month of July. Anselm Bishop of Lucca, is elected three Months after, and ordain'd Pope under the Name of Alexander II. The Emperor Henry, incens'd by reason that he was chosen without his knowledge, causes Cadalous Bishop of Parma to be proclaim'd Pope, who endeavours to make himself Master of Rome; but being repuls'd, was oblig'd to return to Parma the next Year.	V.	III.	1061.		Michael Psellus. Alberic a Monk of Mount Cassin. Metellus Abbot of Ter-gensee.
1062.	I.	VI.	IV.	1062.		

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1063.	II.	VII.	V.	1063. A Contest between Peter Archbishop of Florence, and his Monks. The Pope sends the Pall to Peter Archbishop of Dalmatia.	A Council at Rome. A Council at Rouen. A Council at Chalon.	
<p>Lanfranc is made Abbot of the Abby of St. Stephen at Caen, newly founded, and St. Anselm succeeds him in the Office of Prior of Bec Abby.</p> <p>Maurillus Archbishop of Rouen holds a Synod for the Dedication of the Cathedral Church of that City, which was newly built.</p> <p>A Confession of Faith published in that Synod, against Berenger's Opinions.</p> <p>A Privilege granted by the Pope to the Abby of Vendom.</p> <p>Peter Damien the Pope's Legate in France, determines in the Council of Chalon the Differences between the Bishop of that City, and the Abby of Cluny, about the Privileges of the same Abby, which are confirmed in the Council.</p>						
1064.	III.	VIII.	VI.	1064. Guibert, Grand Lord of Parma, and Chancellor to Henry Emperor of Germany, is ordained Archbishop of Ravenna.	A Council at Mantua.	
1065.	IV.	IX.	VII.	1065. The Heresy of the Nicolaitans, condemned in two Councils held at Rome.	A Council at Rome. Another Council at Rome. A Council at Elna in Roussillon.	Lanfranc.
1066.	V.	X.	VIII.	1066. John Xiphylin is chosen Patriarch of Constantinople, instead of Constantine Lichades. The Charters of Edward King of England, for authorizing the Confirmation of the Privileges of the Church of Westminster, which was granted by the Popes Leo IX. and Nicolas II. William Duke of Normandy passes over into England, and defeats Harald, who had taken Possession of the Throne, after the Death of King Edward.		
1067.	VI.	XI.	IX.	1067. Constantine Ducas dies, leaving three Children and his Wife Eudoxia, who takes upon her the Administration of the Government.		
1068.	VII.	XII.	II.	1068. Peter Damien is sent Legate into Germany, to hinder the Emperor Henry from divorcing Bertha his Wife. Marianus Scotus, who lived as a Recluse in the Monastery of Fulda, goes to Mentz, to end his Life there in the same Quality.		
1069.	VIII.	XIII.	II.	1069. The Death of Maurillus Archbishop of Rouen. Lanfranc refuses to accept of that Archbishoprick, which is obtained by John de Bayeux Bishop of Auranchez. Lanfranc goes to Rome, to cause that Translation to be ratified, and to get the Pall for the same Archbishop. The Emperor Henry endeavours to get himself divorc'd from Bertha, in the Council of Mentz, but is oppos'd by Peter Damien the Pope's Legate.	A Council at Mentz.	The Death of Evershelm Abbot of Aumont.
1070.	IX.	XIV.	III.	1070. Lanfranc is obliged to accept of the Archbishoprick of Canterbury. The Pope gives leave to Gebhard Archbishop of Saltzburg, to erect a Bishoprick in his Province.	A Council at Windfor.	Benno Cardinal.
1071.	X.	XV.	IV.	1071. Charles nominated by the Emperor Henry to the Bishoprick of Constance, not being able to get Ordination by reason of Simoniack Practices, resigns his Ring, and Crozierstaff to the Emperor, in the Council of Mentz.	A Council at Mentz. A Council held at Winchester this Year.	Theophylact.
<p>the Turks, and Michael the Son of Constantin Ducas, is proclaim'd Emperor.</p> <p>Diogenes being deliver'd, has his Eyes put out by Michael's Order, and dies a little while after.</p>						

Of the Eleventh Century of Christianity.

A.C.	Popes.	Western Emperors and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1072.	XI.	XVI.	II.	1072. Peter Damien is sent by the Pope to Ravenna, to take off the Excommunication denounced against that City, by reason of the Contests which the Bishop of that Diocese had with the City of Rome.	A Council at Rouen.	Hepidannus writes two Books of the Life and Miracles of St. Wiborada.
1073.	XII. Alexander dies April 22. and Hildebrand is chosen in his Place on the same Day. He is ordain'd Priest, & consecrated Pope, under the Name of Gregory VII. in the Month of June. I.	XVII.	III.	1073. William Archbishop of Auch, and Pontius Bishop of Beziers, are depos'd by Gerald Cardinal of Ostia, the Pope's Legate, for having voluntarily communicated with certain Persons, who lay under a Sentence of Excommunication. Pope Alexander confirms the Settlement of a Convent of regular Canons, made by Altman Bishop of Passau. Dominic Patriarch of Venice is deputed by Pope Gregory, to negotiate at Constantinople, about the Re-union of the Greek and Latin Churches. Pope Gregory's Decree against Persons guilty of Simony, and against Clerks who marry or keep Concubines. Letters written by the same Pope to the Bishops and Princes, about putting that Decree in Execution. Other Letters by Gregory, against Godfrey Archbishop of Milan, and the Bishops of Lombardy, who were excommunicated for their Simoniackal Practices: But they were protected by Henry Emperor of Germany, which gave Occasion to the Dissensions that afterward broke forth between that Prince and the Pope. Anselm, who succeeded Pope Alexander II. in the Bishoprick of Lucca, but repenting that he had received the Investiture of that Bishoprick, from the Emperor Henry IV. retired to the Monastery of Cluny, from whence he was recalled by the Pope to govern his Bishoprick. Landric Arch-deacon of Autun is chosen Bishop of Mafcon, and consecrated the next Year by the Pope, the Bishops of France not daring to ordain him. The Pope's Complaints and Menaces against Philip I. King of France. Pope Gregory lays claim to Spain, and by vertue of it, gives to Ebal Count of Roncey, all the Countries that he could wrest out of the Hands of the Saracens, on Condition that he should hold them of the Holy See, and should pay him a certain Tribute. He exacts an Oath of Allegiance of Landolphus Duke of Benevento, and of Richard Duke of Capua. He promises the Pall to Bruno Bishop of Verona, provided he come to Rome, to receive it there in Person. He confirms all the Privileges granted by Alexander II. to Wradislaus Duke of Bohemia. Jeromir Bishop of Prague is suspended, and deprived of the Revenues of his Church, by the Pope's Legates, for opposing their Reception in Bohemia. A Contest between the same Bishop of Prague, and the Bishop of Moravia, for the Possession of certain Territories. The Pope's Remonstrance to the Inhabitants of Carthage, some of whom had delivered up Cyriacus their Bishop, into the Hands of the Saracens.	A Council at Erford.	The Death of Peter Damien on February 23. Robert de Tombalene Abbot of St. Vigor. William Abbot of St. Arnulphus, at Metz. Hugh Bishop of Die. Anselm Bishop of Lucca. Manasses Archbishop of Rheims.
1074.	IV.	XVIII.	IV.	1074. Garnier Bishop of Strasburg excommunicated for Simoniackal Practices, is absolved in the Council of Rome. Hugh is ordained Bishop of Die, by the Pope in that Council. A Decree against Investitures made by the Pope in the same Council.	A Council at Rouen. A Council at Rome. Another at Poitiers. A Council held at Erford, in the Month of October.	
<p>cil, according to the Relation of some Authors. Robert Guiscard Duke of Apulia, is excommunicated in the same Council of Rome. The Agreement between the Bishops of Prague and Moravia, confirmed by the Pope's Bull, dated March 2. William Archbishop of Auch, and Pontius Bishop of Beziers, restored to their respective Sees. The Pope reproves the Inhabitants of Ragusa, for imprisoning Vitalis their Bishop, and substituting another in his Room. He summons both the Bishops to Rome, if the Matter cannot be determined by his Legate in that City. The Pope's Legates sent to the Emperor Henry, about the Affair of the Bishop of Lombardy. The Contest between those Legates and Sigefred Archbishop of Mentz, about the Right of calling a Council, which the Archbishop claimed, as Vicar of the Holy See. The Legates returned without any Effect of their Negotiation. The first Project of a Crusade formed by the Pope. The Pope's Letters to divers Princes and Bishops, for putting in Execution his Decree against Simony, and the Incontinence of Clergy-men. Letters written by the same Pope to the Bishops of France, against the Proceedings of King Philip, whom he threatens to dethrone. A Constitution of the Council of London, about the Rank and particular Seat, that every Bishop ought to hold in the Councils of the Kingdom of England. The Pope confirms the Privilege of the Monastery of St. Stephen, at Caen. William Duke of Aquitaine is obliged, in the Council of Poitiers, to put away his Kinswoman, whom he had taken to Wife. Issembert Bishop of that City, who had disturbed the Council, was suspended, and some time after excommunicated by the Pope. The pretended Claim which Gregory VII. laid to the Kingdoms that were newly converted. He takes it very heinously, that Solomon King of Hungary should be established in that Kingdom, by Henry Emperor of Germany, and insists, that King Stephen formerly gave it to the Holy See, after his Conversion: Wherefore he threatens that Prince with the Apostolical Censures, if he do not make Suit to receive the Royal Sceptre from his Hands. The Pope restores to the Bishop of Prague, the Revenues of his Church, and orders him to come to Rome with the Bishop of Moravia: The former being arrived there, is sent back to his own Country, fully reconciled and re-instated: However, the Pope adjudges to the latter, the Possession of the contested Lands, but the Bishop of Prague having seized on them at his Return, the Pope enjoin'd him to restore them. A Tribute paid by the Bohemians to the See of Rome.</p>						

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1075.	<p>III. The Pope falls out with <i>Cincius</i> the Son of <i>Alberic</i> Prefect of Rome, and excommunicates him. <i>Cincius</i> excited by <i>Guibert</i> Archbishop of <i>Ravenna</i>, seizes on the Pope's Person, as he was saying Mass on <i>Christmas</i> Day, but he is forced by the People to set him at Liberty, and to retire to the Emperor.</p>	<p>XIX. <i>Henry</i> subdues the <i>Saxons</i>, who had revolted.</p>	V.	<p>1075. <i>Liemar</i> Archbishop of <i>Bremen</i>, <i>Garnier</i> Bishop of <i>Strasburg</i>, <i>Henry</i> of <i>Spire</i>, <i>Herman</i> of <i>Bamberg</i>, <i>William</i> of <i>Pavia</i>, and <i>Cunibert</i> of <i>Turin</i>, are suspended in the Council of <i>Rome</i>. Some of these Bishops repair to that City to get Absolution. <i>Denis</i> Bishop of <i>Placentia</i> is deposed in the same Council, without Hope of Restoration. <i>Herman</i> of <i>Bamberg</i> is excommunicated some Time after, for his Misdemeanours.</p>	<p>A Council held at <i>Rome</i> in the End of the Month of <i>February</i>. A Council at <i>Poitiers</i>, against <i>Benrenger</i>. A Council at <i>London</i>.</p>	
<p>The Pope's Letters to the Emperor <i>Henry</i>, to the Archbishop of <i>Mentz</i>, and to the People of <i>Bamberg</i>, against that Bishop. A private Embassy sent by <i>Henry</i> to the Pope, to settle a good Correspondence between them. The Success of the Emperor's Arms causes him to have less Regard to the Pope's Interest. His second Embassy to the Pope, which is not very favourably received. <i>Henry</i> causes <i>Tedald</i> to be chosen Archbishop of <i>Milan</i>, to the Prejudice of him whom the Pope had nominated to that Dignity. The Pope's Letters to the Emperor <i>Henry</i>, and to the Suffragan Bishops of the <i>Milanese</i>, to hinder <i>Tedald's</i> Ordination. <i>Henry's</i> Circular Letter to the Bishops and Princes of the Empire against <i>Gregory</i>. Letters by <i>Thierry</i> Bishop of <i>Verdun</i>, and <i>Engelbert</i> Archbishop of <i>Triers</i>, against the Pope.</p>						
1076.	IV.	XX.	VI.	<p>1076. Cardinal <i>Hugo</i> excommunicated by the Pope. The Pope's Election condemned in the Council of <i>Worms</i>. A Letter sent from the Council to the Pope, importing that Condemnation. <i>Roland</i> a Clerk of <i>Parma</i>, the Bearer of this Letter, deliver'd it to the Pope, and makes</p>	<p>An Assembly held at <i>Worms</i> on <i>Septuagesima</i> Sunday. A Council held at <i>Rome</i> in the Beginning of <i>Lent</i>. A Council at <i>Winchester</i>, <i>April</i> 1. A Council at <i>Tribur</i> or <i>Oppenheim</i>, <i>October</i> 26.</p>	
<p>him the Declarations and Protestations with which he was charged. The Envoys of <i>Henry</i> make the same Protestations against the Pope. The Pope excommunicates <i>Sigefroy</i> Archbishop of <i>Mentz</i>, and suspends the other Bishops of the Council of <i>Worms</i>, in the Synod of <i>Rome</i>: He likewise declares the Emperor <i>Henry</i> excommunicated, and fallen from the Imperial Dignity, and absolves his Subjects from their Oath of Allegiance. <i>Henry's</i> Enemies take an Occasion from this Sentence of Excommunication, to enter into a League against him. The greatest Part of the Prelates of the Assembly of <i>Worms</i>, are reconcil'd with the Pope. <i>Gregory</i> brings over to his Party <i>Mathilda</i>, Sovereign Princess of a considerable Territory in <i>Italy</i>, and the Widow of <i>Godfrey</i> Duke of <i>Lorraine</i>, who died there this Year, divorced from his Wife. The Pope's Letter to all the Faithful of the <i>Roman</i> Empire, against <i>Henry</i>. A Letter written by <i>Herman</i> Bishop of <i>Metz</i>, to the Pope, concerning the Excommunication of <i>Henry</i>, and about this Question, viz. Whether a Sentence of Excommunication can be denounced against Kings? The Pope's Answer, shewing that Kings may be excommunicated; which he proves by divers Examples. Another Letter by the Pope to the Prelates and Nobility of <i>Germany</i>, prescribing certain Conditions for the absolving of <i>Henry</i>, which, if not performed by him, he requires them to proceed to the Election of another Prince, to take upon him the Government of the Empire. By virtue of this Letter, the Dukes of <i>Suevia</i>, <i>Bavaria</i> and <i>Carinthia</i>, and the Bishops of <i>Wurtsburg</i> and <i>Worms</i> confer together at <i>Ulm</i>, and appoint an Assembly at <i>Oppenheim</i>. <i>Sigehard</i> Patriarch of <i>Aquileia</i>, and <i>Alman</i> Bishop of <i>Passaw</i>, the Pope's Legate, declaim against the Conduct of <i>Henry</i>, in the Assembly of <i>Oppenheim</i>, and demand another Emperor to be chosen in his Place. <i>Henry</i>, on the other Side, promises the Legates, by his Deputies, to reform Abuses for the future, and to make Restitution for what Damage he might have done. A Committee of the Assembly is appointed to treat with the Emperor, who submits to their Remonstrances, disbands his Army, dismisses the Prelates and other excommunicated Persons residing in his Court; retires to <i>Spire</i>, and relinquishes all the Marks of the Imperial Dignity, till he can get himself absolved within the Year. <i>Gregory</i> writes to the Bishop of <i>Cirezza</i>, to give Absolution to <i>Roger</i> Count of <i>Sicily</i>, and to the Bishop of <i>Melfi</i>. The Pope ordains <i>Servandus</i> Bishop of <i>Hippon</i>, and sends him back into <i>Africa</i>, with Letters of Recommendation. He likewise installs <i>Ives</i> Abbot of <i>St. Melaine</i>, in the Bishoprick of <i>Dollin Bretagne</i>, and grants him the Pall. <i>William</i> I. King of <i>England</i> turns <i>Wulketulus</i> out of the Abby of <i>Croyland</i>, and gives it to <i>Ingulphus</i>, who nevertheless procures the Restoration of <i>Wulketulus</i>.</p>						
1077.	V.	XXI. <i>Henry</i> goes to <i>Italy</i> , to sue for the Pope's Pardon, and receives Absolution. Afterwards he falls out with him again, and <i>Rodolphus</i> is elected Emperor of <i>Germany</i> .	VII.	<p>1077. <i>Henry</i> passes into <i>Italy</i>, and there comes to an Agreement with the Pope, by the Mediation of the Princess <i>Mathilda</i>, of <i>Hugh</i> Abbot of <i>Cluny</i>, and of some other Noblemen. He obtains his Absolution at <i>Canosa</i>, under certain Conditions,</p>	<p>An Assembly at <i>Forcheim</i>, <i>March</i> 13. A Council at <i>Clarmont</i>. A Council at <i>Dijon</i>. A Council at <i>Amun</i>.</p>	
which afterwards he was not able to observe.						

of the Eleventh Century of Christianity.

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1077.	<p>The Complaints of the Lombards against these Proceedings of the Emperor, which oblige him to break with the Pope.</p> <p>Henry recalls the excommunicated Bishops, whom he had dismissed.</p> <p>Rodolphus Duke of Suevia causes himself to be chosen Emperor, in the Convention at Forcheim; and to be crown'd at Alentz by Archbishop Sigefred.</p> <p>The Pope determines to pass into Germany, to end the Difference between Henry and Rodolphus; but the former takes a Resolution to hinder his Passage, and to make War with Rodolphus, and the other Rebels.</p> <p>The Pope having caus'd certain Bishops of Henry's Party to be apprehended, that Prince, in like Manner, arrests two of the Pope's Legates, by way of Reprisal.</p> <p>The Archbishops of Rheims, Besançon, Liege, Sens, Bourdeaux, Bourges and Tours, and the Bishops of Senlis, Chartres, Auxerre, Noyon, and Autun, not appearing in the Council of Autun, to clear themselves, are condemned by Hugh of Die, the Pope's Legate, and obliged to go to Rome, to get that Condemnation remitted.</p> <p>Geduin Arch-deacon of Langres is chosen and ordained Archbishop of Lyons, instead of him whom Hugh of Die had deposed.</p> <p>Rainier Bishop of Orleans is likewise depos'd by the Pope, and Sanzon is substituted in his Room.</p> <p>Stephen Bishop of Annecy is excommunicated for taking Possession of that Church.</p> <p>The Pope renews his Pretensions to Spain, and exhorts the Kings and Princes of that Country, to pay him the Tribute, which he pretends to be due to the Holy See.</p> <p>He, in like Manner, lays claim to the Island of Corsica, and sends a Legate to reside there in Quality of Governor.</p> <p>Gerard Abbot of St. Vincent at Laon, is made Abbot of St. Medard at Soissons; but being turn'd out some time after, by Queen Bertha, he founded the Abby of Seauve-Majeur, in the Diocese of Bourdeaux.</p>					
1078.	V.	XXII.	VIII. Nicephorus Botoniata gets Possession of the Imperial Diadem, having caused Michael to be confined in a Monastery.I.	1078. The Pope renews, in the Council of Rome, the Anathema which he had denounced against Tedald Archbishop of Milan, and against Guibert Archbishop of Ravenna. Arnulphus Bishop of Cremona being present in the Council, is deposed for Simoniacal Practices, without Hope of Restauration.	A Council held at Rome in Lent. Another Council at Rome in the Month of December. A Council at Poitiers.	Lambert of Aschaffenburg compleats his History. Michael Psellus retires to a Monastery, where he dies a little while after.
<p>led for Simoniacal Practices, without Hope of Restauration.</p> <p>Roland Bishop of Treves, is excommunicated, for having obtained his Bishoprick, by undertaking to manage the Deputation of the Assembly of Worms.</p> <p>Cardinal Hugo, who took Part with the Emperor Henry, is likewise excommunicated.</p> <p>The Sentence of Excommunication denounced against the Archbishop of Narbonne, by the Pope's Predecessors, is revived in that Council.</p> <p>All the Normans of Apulia are excommunicated in the same Council.</p> <p>Upon the breaking up of this Council, the Pope solicits the Germans to call an Assembly, to put an End to the Dissensions between Henry and Rodolphus, and excommunicates all those Persons who hinder their Meeting.</p> <p>Both Parties seem to mistrust the Pope's definitive Sentence.</p> <p>Henry makes himself Master of the Countries of Bavaria and Suevia, which Rodolphus had abandoned to retire to Saxony.</p> <p>Rodolphus levies Forces, besieges the City of Wuresburg, and takes it; after having defeated Henry's Army, who came to relieve the Place, but the latter found Means to recover it a little while after.</p> <p>Nicephorus Botoniata is excommunicated in the second Council of Rome, for usurping the Government of the Eastern Empire.</p> <p>The Envoys of Henry and Rodolphus, take an Oath in that Council, in the Name of their Masters, that they should not hinder the Pope's Legates from holding an Assembly in Germany, to determine their Controversies.</p> <p>A Decree in the same Council against Investitures made by Laicks.</p> <p>The Archbishop of Tours, and the Bishop of Rennes, are suspended in the Council of Poitiers, for endeavouring to disturb it.</p> <p>The Archbishop of Besançon, is likewise suspended in that Council, for not appearing therein, no more than the Bishop of Autun.</p> <p>The Abbot of Bergues is deposed for Simony in the same Council.</p> <p>The Divorce of William Duke of Aquitaine from his Wife, is order'd in that Council, by reason of their being too near a kin.</p> <p>The Settlement of the Regular Canons of St. Quentin, at Beauvais, made by Guy Bishop of that City, who confert'd the Government of that Convent on Ives, his Successor afterward in the Bishoprick of Beauvais.</p> <p>Cosinus is chosen Patriarch of Constantinople, in the Place of John Xiphilin.</p> <p>St. Anselm succeeds Herluin Abbot of Bec, who died this Year.</p>						
1079.	VII.	XXIII.	II.	1079. Berenger is forced to abjure his Opinions, and to make a new Confession of Faith. The Archbishop of Aquileia, promises in the Council of Rome, to continue loyal, for the future, to Pope Gregory	A Council held at Rome in the Month of February.	
<p>and his Successors, and to be obedient to them in all Things.</p> <p>Tedald Archbishop of Milan, Peter Archbishop of Narbonne, Sigefroy Bishop of Bononia, Roland Bishop of Trevis, and the Bishops of Fermo and Camerine, are excommunicated and deposed in that Council, without Hope of Restauration.</p> <p>The Pope, after having caus'd the Envoys of Henry and Rodolphus, to take an Oath in the Council, that their Masters should submit to the Decision of the Holy See, deposes his Legates to hold an Assembly in Germany.</p> <p>Henry having defeated Rodolphus, in a Battle near Fladesheim, could not suffer an Assembly to be held, in which his Right might be brought into question.</p> <p>The Church of Lyons erected into a Primacy by Gregory VII.</p> <p>This Pope threatens a certain Lord named Wezelin, with Excommunication, if he continue to disturb the Tranquillity of the King, whom the Holy See had set over Dalmatia.</p> <p>He confers upon Landulphus Bishop of Pisa, and his Successors, the Office of Legate, and Half the Revenues of the Island of Corsica, reserving the other Moiety for the Holy See, with all the Forts.</p> <p>He confirms the Election which the Monks of Marseille made of Cardinal Richard, for their Abbot.</p> <p>William Abbot of St. Stephen at Caen, is ordained Archbishop of Rouen, in the Place of John, who had resigned that Archbishoprick by reason of his Infirmities.</p>						

The *Chronological* TABLE

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1080.	VIII. Gregory is depos'd in a Council held at <i>Brescia</i> , and <i>Guibert</i> is declar'd Pope.	XXIV. <i>Henry</i> is excommunicated by the Pope, in the Council of <i>Rome</i> , and <i>Rodolphus</i> is confirm'd in the Imperial Dignity, but the latter dies in the End of the Year.	III. <i>Michael Ducas</i> sent to desire Succours of the Pope, and of <i>Robert Duke of Apulia</i> . <i>Nicephorus</i> is expell'd by <i>Alexis Comnenus</i> , who is proclaim'd Emperor.	1080. The Pope forbids the <i>Sclavonians</i> to celebrate Divine Service in the Vulgar Tongue. <i>Manasses</i> Archbishop of <i>Rheims</i> is depos'd in the Council of <i>Lyons</i> . The Decree against Investitures is reviv'd in the Council of <i>Rome</i> . The Sentence pronounce'd in the Council of <i>Lyons</i> against <i>Manasses</i> , is confirm'd in that of <i>Rome</i> . The Bulls of Excommunication publish'd against <i>Tedald</i> Archbishop of <i>Milan</i> , <i>Guibert</i> of <i>Ravenna</i> , <i>Peter</i> of <i>Narbonne</i> , and the other Bishops, are reiterated in that Council. <i>Henry</i> is excommunicated by the Pope in the Council, which de-	A Council at <i>Bordeaux</i> . A Council at <i>Lyons</i> . A Council held at <i>Rome</i> in the Beginning of Lent, against the Emperor <i>Henry</i> . An Assembly held at <i>Mentz</i> , at <i>Whitsuntide</i> . A Council held at <i>Brescia</i> in the Month of <i>June</i> , against the Pope. A Council at <i>Avignon</i> . A Council at <i>Lillebonne</i> . A Council at <i>Meaux</i> . A Letter written by the Clergy of <i>Noyon</i> to those of <i>Cambray</i> , about the admission of the Sons of Priests into Orders.	<i>Theophylact</i> Archbishop of <i>Acris</i> . <i>Folcard</i> a Monk of <i>St. Berthin</i> . <i>Gerard</i> Abbot of <i>St. Vincent</i> at <i>Laon</i> . <i>Willeram</i> Abbot of <i>St. Peter</i> at <i>Mersburg</i> . <i>Ursio</i> Abbot of <i>Aumont</i> . <i>Amatus</i> a Bishop in <i>Italy</i> . <i>Adam</i> a Canon of <i>Eremon</i> . <i>Conard</i> Bishop of <i>Utrecht</i> . <i>Weneric</i> Bishop of <i>Verceil</i> . <i>Waleran</i> Bishop of <i>Naumburg</i> . The Death of <i>Guilmund</i> Archbishop of <i>Aversa</i> . <i>Hepidannus</i> a Monk of <i>St. Gal</i> , died likewise this Year.
<p>declares him fallen from the whole Imperial Dignity, and transfers the Empire of <i>Germany</i> to <i>Rodolphus</i>. The chief Leaders of <i>Henry's</i> Party meet at <i>Mentz</i>, and call the Council of <i>Brescia</i> against the Pope. <i>Hildebrand</i> is depos'd in that Council, and <i>Guibert</i> Archbishop of <i>Ravenna</i> is substituted in his Room, who assumes the Name of <i>Clement III</i>. <i>Henry's</i> Letter to <i>Hildebrand</i> depos'd from the Papal Dignity, to oblige him to relinquish the See of <i>Rome</i>. A Letter by the same Emperor to the Clergy and People of <i>Rome</i>, requiring them to expel <i>Hildebrand</i> the depos'd Pope. <i>Henry</i> likewise sends Ambassadors to the Christian Kings and Princes, to induce them to acknowledge <i>Clement</i> as lawful Pope, and to withdraw from their Obedience to <i>Gregory</i>. <i>Gregory</i> comes to an Agreement with <i>Robert Guiscard Duke of Apulia</i>, and invests him with the Territories which were in his Possession, granting him also a Toleration to enjoy those that he had usurp'd. This Pope nominates another Archbishop of <i>Ravenna</i> instead of <i>Guibert</i>, whom he endeavours to get oured from that Archbishoprick. A bloody Battel fought <i>October, 15</i>. between <i>Henry</i> and <i>Rodolphus</i>; insomuch that the latter having receiv'd a Wound in his Arm, quits the Field, and causes himself to be convey'd to <i>Mersburg</i>, where he died a little after. <i>Henry</i> marching into <i>Saxony</i>, lays waste those Parts, and at his return re-gains the whole Country of <i>Suevia</i>. <i>Gregory</i> demands Succours of <i>Robert Guiscard</i>; writes to the German Princes to oblige them to choose an Emperor entirely devoted to the Interests of the Holy See, in the Place of <i>Rodolphus</i> deceased; and sends thither a Form of an Oath, which he requires them to put to the Prince whom they should elect. <i>Achard</i> is turn'd out of the Church of <i>Arles</i> which he usurp'd, and <i>Gibelin</i> is substituted in his Room, by <i>Hugh</i> of <i>Die</i>, in the Council of <i>Avignon</i>. Another <i>Hugh</i> is chosen Bishop of <i>Grenoble</i> in that Council. <i>Ursio</i> Bishop of <i>Soissons</i> is depos'd in the Council of <i>Meaux</i>, and <i>Arnalphus</i> a Monk of <i>St. Medard</i> is put in his Place. <i>Gautier</i> is elected Bishop of <i>Challon</i>. The Pope endeavours to no purpose, to extort a Tribute from the Kingdom of <i>France</i>, as he had done from <i>England</i>, and the other Estates of <i>Christendom</i>. He congratulates <i>Alphanus</i> Bishop of <i>Salerno</i>, upon occasion of his having found the Relicks of <i>St. Matthew</i>. He threatens <i>Orzueccius</i> Sovereign Prince of <i>Sardinia</i>, to dispossess him of that Island (which he avouches to belong to the Holy See) unless he submit to the Injunctions of the Church of <i>Rome</i>. He is well satisfy'd with the Conduct of his Legate in that Island, who had oblig'd a Greek Archbishop to keep his Beard shav'd. In a Letter written by him to <i>Synnadius</i> Patriarch of the <i>Armenians</i>, he censures certain Errors which are attributed to him.</p>						
1081.	IX.	XXV. <i>Henry</i> marches into <i>Italy</i> at the Head of an Army and besieges <i>Rome</i> . <i>Gregory</i> defends himself, and <i>Henry</i> is oblig'd to retire to <i>Lombardy</i> .	I.	1081. <i>Bertrand</i> Count of <i>Provence</i> , takes an Oath of Allegiance to the Pope.		<i>Joan Thraceus</i> Scyltizes <i>Cyropalata</i> . <i>Engelbert</i> Archbishop of <i>Triers</i> . <i>Ulric</i> a Monk of <i>Cluny</i> . <i>Bernard</i> a Monk of <i>Corby</i> in <i>Saxony</i> .
1082.	X.	XXVI. <i>Henry</i> returns to the Siege of <i>Rome</i> , but the rigorous Resistance he met, with oblig'd him to turn it into a Blockade. The German Rebels choose <i>Herman</i> in the Place of <i>Rodolphus</i> .	II.	1082. <i>Robert</i> Abbot of <i>Rebais</i> is ordain'd Bishop of <i>Meaux</i> in the Council of that City; by <i>Hugh</i> of <i>Die</i> ; but this Ordination being made without the Consent of the Archbishop of <i>Sens</i> and his Suffragans, that Archbishop consecrated another, after having excommunicated <i>Robert</i> .	A Council at <i>Meaux</i> .	
1083.	XI. <i>Henry</i> makes himself Master of part of the City of <i>Rome</i> , and causes <i>Guibert</i> to be ordain'd Pope, who takes the Name of <i>Clement III</i> .	XXVII.	III.	1083. <i>Gregory</i> holds a Synod at <i>Rome</i> with <i>Henry's</i> Consent, who grants Passports to all the Prelates who were oblig'd to be present therein; but he causes the Deputies of the German Rebels, and <i>Otho</i> Cardinal-Bishop of <i>Ostia</i> who accompany'd them to be arrested on the Road. This Synod concludes nothing. <i>Hugh</i> Bishop of <i>Die</i> , is translated from that See to the Archbishoprick of <i>Lyons</i> .	A Council held at <i>Rome</i> , in the Month of <i>November</i> .	<i>Marianus Scotus</i> compleats his Chronicle.

Of the Eleventh Century of Christianity.

A.C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1084.	XII. Henry takes the rest of the City of Rome, and causes himself to be crown'd Emperor by Clement III. But Gregory VII. induces Robert Duke of the Normans to come to his Relief, who obliges Henry to retire.	XXVIII.	IV.	1084. Nicolas the Grammarian is chosen Patriarch of Constantinople.		
1085.	XIII. Gregory VII. dies May, 24. and the See of Rome continues vacant almost a whole Year. Guibert becomes Master of part of the Churches of Rome and endeavours to get himself acknowledged as lawful Pope.	XXIX.	V.	1085. This Question, viz. Whether the Pope had a Right to excommunicate and de-throne the Emperor Henry? is debated in the Assembly of Berchach, between Gebhard Archbishop of Salzburg on Herman's side, and Wicelin Archbishop of Mentz on that of Henry, without determining any thing as to the Matter in Hand. Wicelin's Opinions condemn'd, and his Ordinations declar'd null in the Assembly of Quintileneburg.	An Assembly at Goslar or Berchach; held in the Beginning of the Year against Henry. An Assembly at Quintileneburg, held against Henry after Easter. An Assembly at Mentz for Henry, held in the Month of May.	Desiderius Cardinal.
<p>The Ordinations and Consecrations of Sigefroy Bishop of Augsburg, of Norbert Bishop of Chur, and all those made by excommunicated Clerks, are likewise declar'd null in that Assembly, which pronounc'd a Sentence of Anathema with lighted Candles against Guibert, Cardinal Hugo, John Bishop of Porto, Peter the Chancellor, Liemar Archbishop of Bremen, Udo Bishop of Hildesheim, Otho of Constance, Burchard of Basil, and Herman of Spire; as also against Wicelin of Mentz, Sigefroy of Augsburg, Norbert of Chur, and their Adherents.</p> <p>Hildebrand with those of his Party, and the Bishops of the Assembly of Quintileneburg, are condemn'd and depos'd in that of Mentz, and other Bishops are substituted in their Room.</p> <p>Herman and Ecbert of Saxony are likewise excommunicated in that Council.</p> <p>The Death of Robert Guiscard Duke of the Normans of Apulia.</p>						
1086.	Desiderius Abbot of Mount Cassin is made Pope, under the Name of Victor III.	XXX.	VI.	1086. Hugh Archbishop of Lyons, the Archbishop of Aix, and the Bishop of Marseilles aspire to the Papal Dignity.		The Death of Anselm Bishop of Lucca. The Death of Alphanus Bishop of Salerno. Marianus Scotus a Recluse, dies at Mentz.
<p>I. The Archbishop of Lyons in vain endeavours to oppose the Election of Victor.</p> <p>Sr. Bruno institutes the Order of Carthusian Monks.</p> <p>Philip King of France divorc'd from Bertha his Wife, who is banish'd to Monsfrenuil.</p>						
1087.	II. Victor is consecrated at Capua, May, 9. and dies Sept. 16. at Mount Cassin, after having nominated Otho Bishop of Ostia for his Successor.	XXXI.	VII.	1087. The Anathema denounc'd against Guibert the Anti-Pope, is renew'd in the Council of Benevento. The Archbishop of Lyons, and the Bishop of Marseilles, are likewise excommunicated in that Council.	A Council at Capua. A Council at Benevento against Guibert.	
1088.	Otho Bishop of Ostia is ordain'd Pope May, 12. under the Name of Urban II. Guibert is expell'd by the Romans, and oblig'd to renounce all manner of Claim to the Popedom.	XXXII.	VIII.	1088. The Death of Berenger, which happen'd Jan. 6. The Death of William I. surnam'd the Conqueror, King of England, on Sept. 9. The Pope confirms the Primacy of the Church of Toledo, and sends the Pall to Bernard Archbishop of that Metropolitan See.		Hildebert Archdeacon of Mans. The Death of Durandus Abbot of Troarn.
1089.	II. He revives in that of Melfi, the Decrees against Persons guilty of Simony, and abolishes the Institution of Clerks call'd the Acephalia, who were retain'd in the Service of the great Lords, or depended on them.	XXXIII.	IX.	1089. The Pope confirms in the Council of Rome, all the Proceedings of Gregory VII. against Guibert the Anti-Pope, the Emperor Henry and their Adherents.	A Council at Rome. A Council at Melfi.	The Death of Lanfranc Archbishop of Canterbury, on May, 8.
1090.	III.	XXXIV.	X.	1090. A Grant of the City of Tarragona to the See of Rome, by Berenger Count of Barcelona.	A Council at Toulouse.	Lambert Bishop of Arras. Raynold Archbishop of Rheims. Thierry Abbot of St. Trudo. Peter Chartophylax of the Church of Constantinople.

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1091.	IV. Guibert returns to Rome, takes the Castle St. Angelo, and becomes Master of the City.	XXXV.	XI.	1091. The Death of St. Wolphelin Abbot of Bruvilliers, in the Diocels of Cologne. The Pope grants the Archbishoprick of Taragona to Berenger Bishop of Vich.	A Council held at Benevento against Guibert.	Ingulphus Abbot of Croyland.
1092.	V.	XXXVI.	XII.	1092. St. Anselm is chosen Archbishop of Canterbury, March, 6. and consecrated on the 4th. Day of December following. Roscelin, a Clerk of the Church of Compeigne, is oblig'd to make an Abjuration of his Error, in the Council of Soissons; but having maintain'd it again afterwards, he was banish'd again from France and England. Lambert, nominated Bishop of Arras, is ordain'd at Rome by the Pope. Ives is likewise install'd Bishop of Chartres by the Pope at Capua in the End of the Year, in the Place of Geffery who was depos'd. The Pope's Discourse to Ives of Chartres, after his Consecration. Richer Archbishop of Sens cites Ives Bishop of Chartres to an Assembly held at Estampes, to give an Account of his Ordination; and that Assembly having determin'd to restore Geffery, Ives of Chartres appeals to the Pope, who forbids Richer the use of the Pall, 'till he desist from further Prosecution. Philip King of France marries Bertrada the Wife of Foulques le Rechin Count of Anjou. The Bishop of Senlis performs the Nuptial Ceremonies, for the Revenue of certain Churches conferr'd upon him. Ives Bishop of Chartres vigorously opposes that Marriage.	A Council at Soissons againg Roscelin. A Council at Rheims.	St. Anselm. Simeon the Younger. Georgius Cedrenus. Roscelin a Clerk of the Church of Compeigne. Paul Provost of Benruden.
1093.	VI.	XXXVII. Conrad the Son of Henry, revolts against his Father, and is crown'd at Milan by Anselm Archbishop of that City.	XIII.	1093. Ives Bishop of Chartres is put in Prison, for declaring against King Philip's Marriage.	A Council at Troyes in Apulia.	
1094.	VII.	XXXVIII.	XIV.	1094. The Pope's Bull for the Restauration of the Bishoprick of Arras. Praxeda, the Wife of the Emperor Henry, appears in the Council of Constance, and makes a Confession of many infamous Practices, which she had been constrain'd to commit, by her Husband. Hugh Archbishop of Lyons, the Pope's Legate, excommunicates King Philip in the Council of Autun, by reason of his Marriage with Bertrada, but the Pope suspends the Execution of that Sentence.	A Council at Constance. A Council held at Autun October, 16.	
1095.	VIII.	XXXIX.	XV.	1095. Pope Urban II. gives Audience in the Council of Placentia to the Ambassadors of the Emperor of Constantinople, who desir'd Succours against the Infidels. King Philip sends Ambassadors to that Council, who obtain some respite as to the Sentence of Excommunication which was denounc'd against him. The Pope forms in the same Council, the Project of the Crusade, which was absolutely resolv'd upon in that of Clermont. The Condemnation of Berenger's Opinions is reviv'd in the Council of Placentia. Hugh Archbishop of Lyons is suspended, for neglecting to make his appearance, and to send any one to excuse his Absence. The Empress Praxeda makes the same Declaration against her Husband in that Council, as she had before exhibited in the Council of Constance. The Council of England declares that Urban should not be acknowledg'd as Pope, nor St. Anselm as Primate of England, so long as he took part with him. The Pope publishes a Sentence of Excommunication against King Philip and against Bertrada his Concubine in the Council of Clermont. He likewise renews in that Council, the Anathema's against the Emperor Henry, and Guibert the Anti-Pope. Upon the Remonstrances of Peter the Hermit, a Gentleman of Picardy near Amiens, and upon the receipt of the Letters sent by Alexius Emperor of Constantinople, and Simeon Patriarch of Jerusalem, the Levantine Crusade is resolv'd on, and publish'd in the same Council: The Mark of the Soldiers list'd for that Expedition, was a red Cross sow'd, on their left Shoulder, and the Watch-word, 'Tis the Will of God. A Confirmation of the Primacy of the Archbishoprick of Lyons in that Council. The Bull of that Confirmation, dated September, 1. The Pope forbids Richer Archbishop of Sens the use of the Pall, for refusing to owne the Primacy of the Church of Lyons. Humbaud Bishop of Limoges is depos'd by the Pope in the Council of that City.	A Council held in Lent at Placentia. A Council held in England, April, 21. A Council at Clermont in the Month of November. A Council at Limoges in the Month of December.	The Death of Gerard Abbot of St. Vincent at Lash.
1096.	IX.	XI.	XVI.	1096. A Dispute between St. Anselm and the King of England. The Pope confirms the Privileges of the Canons of St. Martin at Tours. King Philip Promises to quite Bertrada, and the Pope gives him Absolution in the Council of Nismes.	A Council at Rouen. A Council at Tours. A Council at Nismes.	Conrad a Monk of Bruvilliers. Geffery de Maletorre. Bertulphus or Bernulphus, a Priest of Constance. William of Apulia. Nalgod a Monk of Cluny.

of the Eleventh Century of Christianity.

A.C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1097.	X.	XLI.	XVII.	1097.	A Council at Bari.	Othlo a Monk of St. Boniface. Gregory Cardinal. Peter-de-Honestis, a Clerk of Ravenna. Thibaud or Theobald Clerk of the Church of Essampes.
1098.	XI.	XLII.	XVIII.	1098. St. Anselm Archbishop of Canterbury leaves England, and passes into Italy. He Disputes against the Greeks about the Procession of the Holy Ghost, in the Council of Bari; and entreats the Pope not to excommunicate the King of England. The Pope grants to Roger Count of Sicily and Calabria, that no Legates shall be sent into his Dominions without his consent; that the Princes, his Successors shall be Legates of the See of Rome by their Office; and that they shall have a Right to depute any of their Bishops or Abbots, whom they shall think fit, whenever they are summoned by the Pope. The Pope still defers the denouncing a Sentence of Excommunication against the King of England in the Council of Rome. Robert de Molefme retires with one and twenty Monks to Cisteraux, and there lays the Foundation of that Order.	A Council at Bari. A Council held at Rome, in favour of the Party, that opposed the Interests of Pope Gregory VII.	Eadmer a Monk of Canterbury. Gislebert a Monk of Westminster. Bernard a Monk of Cluny. Bernard a Clerk of the Church of Utrecht. Adam Abbot of Perseme. Albert a Benedictine Monk of Metz. Erard a Benedictine Monk. Berthorius Abbot of Mount-Cassin. Gonthier a Monk of St. Amand. Anastasius a Monk of St. Sergius at Angers. Baudry Bishop of Dol. Gaunilon an English Monk. Nicetas Serro Archbishop of Heraclea. Samuel of Morocco a converted Jew.
1099.	XII. Urban II. dies July, 29. Paschal II. is chosen in his Place Aug. 12. I.	XLIII.	XIX.	1099. The City of Jerusalem is besieged by the Christian Army under Godfrey of Bouillon, June, 9. and taken on July, 15th.	A Council held at Rome, on the last Day of March against the Investitures.	
1100.	II. The Death of Guibert the Anti-Pope, according to some Authors.	XLIV.	XX.	1100. The Institution of the Order of Fontevrault.		

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1100.	Paschal II. I. The Death of Guibert the Anti-Pope. Albert d'Atella chosen Anti-Pope in his Place, is taken at the End of Four Months by Pope Paschal's Party; and shut up in a Monastery. Theodoricus, afterwards made Anti-Pope by the Inhabitants of la Cava, quitted that Dignity three Months after, to become a Hermit. Maginulphus who succeeded him, under the Name of Sylvester IV. died a little after.	Henry IV. Emperor. XLIV. Philip I. King of France, in the 40th. Year of his Reign. William Rufus King of England, and Robert his Brother, Duke of Normandy. William is killed in hunting, and Henry the youngest of the Three Brothers succeeds him in the Kingdom England.	Alexis Comnenus. XX.	1100. Hugh, Abbot of Flavigny, who was expelled by his Monks, is restored to his Abby by the Council of Valence.	A Council at Valence held in the Month of September. A Council at Poitiers assembled on the Octave of St. Martin, in which Philip the I. King of France is excommunicated. A Council at Essampes in which Philip Bishop of Troyes is cited. A Council at Anse, in which is debated concerning the Pilgrimage to the Holy Land.	St. Bruno. Leo Cardinal Deacon. Theobode. Robert Monk of St. Remi. Domnizon. Ives of Chartres. Marbodius Bishop of Rennes. Bruno Bishop of Segni.
1101.	II.	XLV. The Death of Conrad, Son of the Emperor Henry.	XXI.	1101. Leo of Marsi, Bishop of Segna, is made Cardinal Bishop of Ostia. St. Bruno dies on the 6th. of October. and Laudinus succeeds him in the Priory of La Grande Chatreuse.		Leo of Marsi, Cardinal Bishop of Ostia. Geffery Abbot of Vendome. Hildebert Bishop of Mans.

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1102.	III.	XLVI. Lewis the Gros, made King of France in his Father's Life-time, assumes the Administration of the Government. The Emperor Henry IV. obliges himself by a Vow to take a Journey to Jerusalem.	XXII.	1102. The Pope abolishes the Bishoprick of Lavello, and confirms the Rights of the Church of Melfi.	A Council at Rome, in which the Emperor Henry IV. is excommunicated. A Council at London.	Baudry Bishop of Noyon. Sigebert a Monk of Gemblours.
1103.	IV.	XLVII. Robert Duke of Normandy is depriv'd of his Dukedom, and taken Prisoner by his Brother Henry, who causes his Eyes to be put out: He dies in Prison.	XXIII.	1103. Gaucherius is made Bishop of Maguelone in Languedoc.		
1104.	V.	XLVIII.	XXIV.	1104. Godfrey Abbot of Nogent is chosen Bishop of Amiens in the Council of Troyes, and Guibert succeeds him in that Abby. The Privileges of the Church of St. Peter of Troyes, and the Abby of Molesme are confirm'd in the same Council.	A Council at Troyes held the 27th. of March, where Hubert Bishop of Senlis being accus'd of Simony, clears himself by Oath. A Council at Beaugency July the 30th. concerning the Divorce of King Philip from Bertrade.	Rainoldus of Semur, Archbishop of Lyons. Guibert, Abbot of Nogent.
1105.	VI.	XLIX. Henry Vth. having revolted against his Father, is receiv'd and proclaim'd King by the Saxons. He feigns a Reconciliation with his Father, whom he afterwards causes to be Imprison'd in the Castle of Bingen, and thence to be convey'd to Ingelheim; where he make his escape, and retires to Liege.	XXV. Henry IV. being again excommunicated in the Council of Mentz, is forced at Ingelheim to Abdiccate the Empire, and on his Knees to implore Absolution of Bishop Albanus the Pope's Legate, who denies it him, and refers him to the Pope. His Son Henry is proclaim'd and crown'd King of Germany in the same Council. Henry the IV. being retir'd to Liege, causes a Declaration there to be publish'd, to which his Son returns an Answer. Odo Abbot of St. Martin at Tournay is made Bishop of Cambrai, but afterwards expelled his Bishoprick, for refusing to admit the Emperor's Investiture.	1105. Henry V. banishes Erlong Bishop of Wurtzburg, and Substitutes Robert in his Place. Henry IV. being again excommunicated in the Council of Mentz, is forced at Ingelheim to Abdiccate the Empire, and on his Knees to implore Absolution of Bishop Albanus the Pope's Legate, who denies it him, and refers him to the Pope. His Son Henry is proclaim'd and crown'd King of Germany in the same Council. Henry the IV. being retir'd to Liege, causes a Declaration there to be publish'd, to which his Son returns an Answer. Odo Abbot of St. Martin at Tournay is made Bishop of Cambrai, but afterwards expelled his Bishoprick, for refusing to admit the Emperor's Investiture.	An Assembly at Northausen, May the 29th. A Council at Paris, November the 2d. where King Philip and Bertrade are Divorc'd, after having solemnly sworn to live separately. A Council at Mentz held in the End of the Year against the Emperor Henry IV.	Philippus Solitarius, a Greek Monk Composes his Dioptron or Rule of a Christian Life. Odo Bishop of Cambrai.
1106.	VII.	L. Henry V. succeeds his Father Henry IV. who died at Liege, August, 7. I.	XXVI.	1106. The Inhabitants at Liege, to obtain Pardon of the new Emperor, are oblig'd to dig out the dead Body of Henry IV. which is transported to Spire, and laid in a Stone Coffin without the Church. The Decrees against the Investitures are renew'd in the Council of Guastalla.	A Council at Guastalla October, 19. under Paschal II. in which are regulated Matters relating to the Churches of Germany and Lombardy, that were engag'd in the Schism.	Gilbert Crispin, Abbot of Westminster. Petrus Alphonsus a converted Jew.
The Decrees against the Investitures are renew'd in the Council of Guastalla. a Punishment for their Defection. Gillebert or Gilbert surnam'd Crispin, is install'd Abbot of Westminster in this Year. Petrus Alphonsus a Spanish Jew is converted to the Christian Religion; Baptiz'd at Huesca; and held at the Font by Alphonsus King of Spain.						
1107.	VIII.	II. The Death of Edgar King of Scotland.	XXVII.	1107. The Deputies of the Assembly of Mentz enter into Conference with the Pope at Chalons about the Affair of the Investitures, but nothing is concluded therein. The Emperor sends an Envoy to the Council of Troyes, which allows him a Year's space to be in a capacity to plead his own Cause in Person at Rome, in a General Council.	An Assembly at Mentz held in the Beginning of the Year about the Investitures. A Council at Troyes in Champagne held by Pope Paschal on the Festival of the Ascension, concerning the Investitures and against Simony.	Stephen Abbot of St. James at Liege. The Death of Manasses, Archbishop of Rheims.
1108.	IX.	III. The Death of Philip King of France, July, 26. Lewis the Gros his Son crown'd at Orleans five Days after.	XXVIII.	1108. Rodolphus is chosen Abbot of St. Trudo after the Death of Thierry.		Anselm Dean of Laon. William de Champeaux. Stephen Harding, Abbot of Chichester.

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A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1109.	X.	IV.	XXIX.	1109.		The Death of St. Hugh Abbot of Cluny April 30th. The Death of Rainoldus of Semur, Archbishop of Lyons.
1110.	XI.	V. Henry V. comes into Italy. He is crowned King of Lombardy at Milan, by the Archbishop Chysolanus.	XXX.	1110. The Heretick Henry, who began to Dogmatize in Provence with Peter de Brillis, and passed from thence to Lausanna; arrives this Year at Mans, where he divulges his Errors for sometime, and whence he is at last expelled by Bishop Hildebert. Guigue de Caestre succeeds John in the Priory of la Grande Chartreuse.	An Assembly at Ratisbon, held in the Beginning of the Year, in which the Emperor declares that he is resolv'd to go to Rome, there to receive the Imperial Crown; and to accommodate the Difference between him and the Pope. A Council in Ireland, held by Gilbert Bishop of Limerick the Pope's Legate, to regulate the Limits of the Bishopricks of that Kingdom.	Anscherus, Abbot of St. Riquier, writes this Year, the Life and Miracles of St. Angilbert. Theofredus Abbot of Epternach. Thibaud or Theobald, a Clerk of Etampes. Radulphus Ardens.
1111.	XII.	VI. Henry after having made a Treaty with the Pope, concerning the Investitures, which is sign'd and sworn to, and Hostages given on both Sides, enters Rome February the 11th. and at last obliges the Pope, to grant him the Investitures, and to crown him Emperor on April, 13. The Emperor returns to Germany, and being arriv'd at Spire in the Month of August, causes the Body of Henry IV. his Father, to be there interr'd with a Magnificent Funeral Pomp, according to the Permission which he had obtain'd of the Pope, upon the Testimony that was produc'd, that he dy'd in a State of Repentance.	XXXI.	1111. Bruno Bishop of Segni and Abbot of Mount-Cassin, is deprived of his Abby by the Pope, who gives it another, because this Bishop took the Liberty to speak too freely concerning the Investitures, and against the Pope's Proceedings. Leo of Marsi. Cardinal Bishop of Ostia escapes by flight out of Rome, after the taking of Paschal II. and traverses all Italy, to incite the People to take up Arms in Favour of the Pope. Franco is made Abbot of Affligham.	An Assembly of Cardinals at Rome, which disannuls all the Pope's late Proceedings, renews and confirms the Decrees of his Predecessors against the Investitures. A Council at Jerusalem, in which Conon, Cardinal Bishop of Palestrina, and the Pope's Legate in the Levant, Excommunicates the Emperor Henry.	Nicetas-Seidus. Hariulphus a Monk of St. Riquier. Hugh Abbot of Flavigny. Odo a Benedictine Monk of Asti. Rimond d' Agiles. Turgos a Monk of Durham.
1112.	XIII.	VII.	XXXII.	1112.	A Council at Lateran which annuls the Pope's Treaty with the Emperor relating to the Investitures. A Council at Vienna held September, 16. by Guy Archbishop of that City and the Pope's Legate, in which the Privilege of the Investitures is abrogated, and the Emperor excommunicated.	John Pyke, Walter Archdeacon of Oxford. Euthymius Zygabenus a Greek Monk. Philippus Solitarius. The Death of Baudry Bishop of Noyon and Terrouanne, who was advanc'd to the Episcopal Dignity, A. D. 1097.
1113.	XIV.	VIII.	XXXIII.	1113. St. Bernard retires to Cisteaux, with Thirty of his Companions, there to embrace the Monastick Life. The Foundation of the Abby de la Ferté the first Daughter of Cisteaux in the Diocess of Châlons. William de Champeaux is ordain'd Bishop of Châlons.		The Death of Odo Bishop of Cambray at Doway, whither he had retir'd. The Death of Siebert, Monk of Gemblours.
1114.	XV.	IX.	XXXIV.	1114. The Church of Amiens sends Deputies to the Council of Beauvais, to re-demand Godfrey their Bishop, who had retir'd to La Grande Chartreuse. This Bishop writes a Letter to that Council, in which he declares, that he had resign'd his Bishoprick. The Foundation of the Abby of Pontigny in the Diocess of Auxerre. Baudry, Abbot of Bourgueil is made Bishop of Dol. Ernulphus or Arnulphus is translated from Burk Abby to the Bishoprick of Rochester. Stephen install'd Bishop of Autun, the preceding Year quits his Bishoprick to become Monk in the Abby of Cluny.	A Council at Beauvais, December, 6th. in which Conon the Pope's Legate excommunicates the Emperor.	Udastralchus a Monk. Florentius Bravo, a Monk of Westminster. Arnulphus or Ernulphus; Bishop of Rochester. The Death of Gillebert or Gilbert, Abbot of Westminster in this Year or the next.

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1115.	XVI.	X. The Emperor Henry returns to Italy, where he takes Possession of the Territories left by the Princess Matilda, who died on the 24th. Day of July.	XXXV.	1115. The Council of Rheims, obliges Godfrey to return to his Bishoprick of Amiens. The Contest that arose between the Chapter of St. John and that of St. Stephen at Besançon for the Metropolitan Right, is decided in favour of the former, in the Council of Tournus. Bernard chosen Bishop of St. Davids in England is ordain'd at Westminster. The Foundation of the Abbies of Clairvaux and Morimond in the Dioceses of Langres. St. Bernard install'd Abbot of Clairvaux, by William de Champeaux Bishop of Châlons; the Episcopal See of Langres, to which this Right of Instalment belong'd, being vacant. Peter, afterwards Library-Keeper of Mount-Cassin, is put at the Age of Five Years into that Monastery.	A Council at Soissons held Jan. 6th. which enjoyns the Carthusian Monks, to send back Godfrey to his Bishoprick of Amiens. A Council at Rheims March, 27. A Council at Cologne held on the second Festival of Easter. A Council at Châlons, July the 12th. In these Three Councils call'd by Canon the Pope's Legate, and in another held at Cologne in the Christ-mass Holy-days the Emperor Henry, is again Excommunicated. A Council at Tournus.	Yves Bishop of Chartres, died December, 23.
1116.	XVII.	XI.	XXXVI.	1116. The Contest between Chrysolanus and Jordanes, for the Archbishoprick of Milan, is determin'd in favour of the latter in the Council of Lateran.	A Council at Lateran March, the 6th. which revokes the Privilege of the Investitures granted to the Emperor Henry, and renews the Decrees of the Popes against those Investitures.	Gauterius Bishop of Maguelone.
1117.	XVIII.	XII.	XXXVII.	1117. The Pope confirms the Institution of the Order of Fontevrault.		
1118.	Paschal returns to Rome, with's Forces. He dies there January, 18. Gelasus II. is elected in his Place six Days after.	XIII.	XXXVIII. The Death of Alexis Comnenus. John Comnenus his Son succeeds him.	1118. The Institution of the Order of Knights Templars, the first of whom were Hugh de Paganis, and Geoffrey de St. Aldemar.		
Cincius of Franchipani being offended at this Election, takes Gelasus Prisoner, but he is soon rescu'd by the Romans. Gelasus being sollicitated to confirm the Privilege of Investitures, and refusing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own safety at Cajeta, where he causes himself to be consecrated. The Emperor residing at Rome, causes Maurice Burdin Archbishop of Braga to be proclaim'd under the Name of Gregory VIII. Gelasus passes into France, and retires to Cluny.						
1119.	I. Gelasus dies at Cluny, Jan. 29. after having appointed for his Successor Guy, Cardinal, Archbishop of Vienna, who is chosen at Cluny, Feb. 1. and Consecrated October, 14. under the Name of Calixtus.	XIV.	I.	1119. William de Champeaux, Bishop of Châlons and Pontius, Abbot of Cluny, are sent by Pope Calixtus to the Emperor Henry, he commences the Negotiation about the Investitures. The Emperor sends 'em back with fair words. The Pope deputed to him again two Cardinals to put an End to that Negotiation. They agree upon the same	An Assembly at Triburria to accommodate Matters relating to the Investitures. A Council at Toulouse, held June, 6. in the Presence of Pope Calixtus, in which the new Hereticks are condemn'd. A Council held Oct. 21. at Rheims, against the Investitures.	Stephen Harding, Abbot of Cîteaux, publishes his Charter of Charity, or the Institutes of the Cistercian Order. Petrus Chrysolanus, Dedicates to the Emperor Comnenus his Discourse concerning the Procession of the Holy Ghost. The Birth of Thomas Becket, Archbishop of Canterbury. The Death of Florentius Bravo, Monk of Winchester.
Things in Writing, with the Emperor, who Promises to give the Pope a Meeting at Mouzon to consummate this Affair. Calixtus, after the opening of the Council of Rheims, being arrived at Mouzon, cannot come to any Agreement with the Emperor. He returns to the Council, where he condemns the Investitures, and solemnly excommunicates the Emperor Henry, the Anti-Pope Burdin and their Adherents. Tuslin chosen Archbishop of York, 1115. but Radulphus Archbishop of Canterbury having refus'd to ordain him, till he had acknowledg'd the Primacy of the Church of Canterbury, at last receives Episcopal Ordination from the Pope's Hands in the Council of Rheims.						

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A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1120.	II. Calixtus passes into Italy, and enters Rome, as it were in Triumph. Maurice Burdin, who was driven out from thence, retires to Sutri.	XV. reted at Rome by that Pope, and created Cardinal. William is made Abbot of St. Thierry in the place of Geoffry, translated to the Abby of St. Medard at Soissons. Ulricus, Monk of St. Blasius in the Black Forrest, is promoted this Year to the Bishoprick of Constance.	II.	1120 The Institution of the Order of Premonstré by S. Norbert. Stephen the Nephew of Calixtus, succeeds Poppo in the Bishoprick of Metz, is consecrated.		Eurathius Archbishop of N. ce. Stephen Bishop of Autun. Nicephorus Bryennius. Joannes Zonaras Honoratus of Autun Nicolas Monk of Soissons. Ælnotus a Monk of Canterbury.
1121.	III. Burdin is taken at Sutri, and confin'd in the Monastery of Cava, where he spends the rest of his Lifetime in a kind of forc'd Penance.	XVI. Saxony Revolts against the Emperor.	III.	1121 Bruno Bishop of Spire and Arnoldus Abbot of Fulda, are deputed to Rome by the Assembly of Wurtzburg, there to negotiate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of Foigny, in the Diocess of Laon. The Heretick Tanchelmus, or Tanchelinus dogmatizes in Flanders. The Institution of the Order of Carmelites by a Patriarch of Antioch, who having gather'd together certain Hermits of Mount Carmel, enjoin'd 'em to lead a Monastick Life.	An Assembly at Wurtzburg, that appeases the Commotions of the Empire. A Council at Soissons, which obliges Petrus Abaelardus to burn his Book of the Trinity.	The Death of William de Champeaux Bishop of Châlons, in the end of January. Thomas a Monk of Ely. St. Norbert. Guigue Prior of La Grande Chartreuse. Geoffrey Bishop of Chartres.
1122.	IV.	XVII.	IV.	1122 The Pope confirms the Right of the Cathedral adjudged to the Church of St. John at Besançon, by the Council of Tournus. The Deputies of the Assembly of Wurtzburg having agreed upon at Rome, certain Conditions of an Accommodation between the Holy See and the Empire, the Pope sends into Germany, Lambert Cardinal Bishop of Ostia, and two other Cardinals, who conclude with the Emperor a Treaty concerning the Investitures; which put an end to a Quarrel of above 50 Years continuance. Albero Primate of the Church of Metz, and Brother to Godfrey Duke of Louvain, succeeds Frederick Bishop of Liege. Adam Abbot of St. Denis being deceased, Suger, who was at Rome, is chosen in his Place, and Consecrated in the following Year.		Gilbert Bishop of Limerick. Franco Abbot of Afflighem. Peter Library-Keeper of Mount Cassino. Ulricus Bishop of Constance. Baudry Bishop of Dol.
1123.	V.	XVIII.	V.	1123 Petrus Mauricius, Surnam'd the Venerable, is made Abbot of Cluny, on the Festival of the Assumption of the Virgin Mary.	The I. General Council of Lateran, held in the Month of March, confirms the Treaty between the Pope and the Emperor relating to the Affair of the Investitures.	The Death of Marbodius Bishop of Rennes. The Death of Bruno Bishop of Segni.
1124.	VI. Calixtus II. dies December 13th. after his Death, the Cardinals chuse Theobald Cardinal of St. Anastasia. and are ready to proclaim him under the Name of Celestin II. but the People disliking this Election, proclaim Lambert Cardinal Bishop of Ostia, who assumes the Name of HONORIUS II. and who is afterwards admitted by the Cardinals and peaceably enjoys the Papal Dignity.	XIX.	VI.	1124 Stephen is Ordain'd Bishop of Paris, and Rainaud, or Rainoldus Archbishop of Rheims.		The Death of Arnulphus or Arnulphus Bishop Rochester. The Death of Guibert Bishop of Nogent sous Coucy.
1125.	I. The Emperor Henry V. dies at Utrecht May 23. without Male Issue. Lotharius, Duke of Saxony, is elected King of Germany, proclaim'd and crown'd at Mentz, August 30th. Conrad and Frederick, Nephews of the Emperor Henry V. who endeavour to get Possession of the Empire, and make War with	VI. The Emperor Henry V. dies at Utrecht May 23. without Male Issue. Lotharius, Duke of Saxony, is elected King of Germany, proclaim'd and crown'd at Mentz, August 30th. Conrad and Frederick, Nephews of the Emperor Henry V. who endeavour to get Possession of the Empire, and make War with		1125 The Pope approves the Institution of the Order of Premonstré. Matthew, Prior of St. Martin in the Fields, is ordain'd Bishop and Cardinal by Pope Honorius II. and sent Legate into France. Hildebert, Bishop of Mans, is install'd Archbishop of Tours in the place of Gilbert. The Heretick Tanchelinus or Tanchelmus spreads his Doctrine in Flanders.	A Council at London held September 9th. for the Reformation of the Manners of the Clergy.	
1126.	II.	II.	VIII.	1126 Otho of Frisingen embraces the Monastick Life in the Abby of Morimond. Albericus the Fellow-Disciple of Petrus Abaelardus, and an able Divine, being chosen Bishop of Châlons after the Death of Ebalus, St. Bernard entreats the Pope to confirm that Election. The Heretick Peter de Bruys divulges his Opinions in Provence and Languedoc. St. Norbert is sent for to Antwerp to confute the Heretick Tanchelmus.		

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1115.	XVI.	X. The Emperor Henry returns to Italy, where he takes Possession of the Territories left by the Princess Matilda, who died on the 24th. Day of July.	XXXV.	1115. The Council of Rheims, obliges Godfrey to return to his Bishoprick of Amiens. The Contest that arose between the Chapter of St. John and that of St. Stephen at Besançon for the Metropolitan Right, is decided in favour of the former, in the Council of Tournus. Bernard chosen Bishop of St. Davids in England is ordain'd at Westminster. The Foundation of the Abbies of Clairvaux and Morimond in the Dioceses of Langres. St. Bernard install'd Abbot of Clairvaux, by William de Champeaux Bishop of Châlons; the Episcopal See of Langres, to which this Right of Instalment belong'd, being vacant. Peter, afterwards Library-Keeper of Mount-Cassin, is put at the Age of Five Years into that Monastery.	A Council at Soissons held Jan. 6th. which enjoyns the Carthusian Monks, to send back Godfrey to his Bishoprick of Amiens. A Council at Rheims March; 27. A Council at Cologne held on the second Festival of Easter. A Council at Châlons, July the 12th. In these Three Councils call'd by Canon the Pope's Legate, and in another held at Cologne in the Christ-mass Holy-days the Emperor Henry, is again Excommunicated. A Council at Tournus.	Yves Bishop of Chartres, died December, 23.
1116.	XVII.	XI.	XXXVI.	1116. The Contest between Chrysolanus and Jordanes, for the Archbishoprick of Milan, is determin'd in favour of the latter in the Council of Lateran.	A Council at Lateran March, the 6th. which revokes the Privilege of the Investitures granted to the Emperor Henry, and renews the Decrees of the Popes against those Investitures.	Gauterius Bishop of Maguelone.
1117.	XVIII.	XII.	XXXVII.	1117. The Pope confirms the Institution of the Order of Fontevrault.		
1118.	Paschal returns to Rome, with's Forces. He dies there January, 18. Gelasus II. is elected in his Place six Days after.	XIII.	XXXVIII. The Death of Alexis Comnenus. John Comnenus his Son succeeds him.	1118. The Institution of the Order of Knights Templars, the first of whom were Hugh de Paganis, and Geoffrey de St. Aldemar.		
Cincius of Franchipani being offended at this Election, takes Gelasus Prisoner, but he is soon rescu'd by the Romans. Gelasus being solicited to confirm the Privilege of Investitures, and refusing to proceed in that Affair, is oblig'd upon the Emperor's approach to provide for his own safety at Cajeta, where he causes himself to be consecrated. The Emperor residing at Rome, causes Maurice Burdin Archbishop of Braga to be proclaim'd under the Name of Gregory VIII. Gelasus passes into France, and retires to Cluny.						
1119.	I. Gelasus dies at Cluny, Jan. 29. after having appointed for his Successor Guy, Cardinal, Archbishop of Vienna, who is chosen at Cluny, Feb. 1. and Consecrated October, 14. under the Name of Calixtus.	XIV.	I.	1119. William de Champeaux, Bishop of Châlons and Pontius, Abbot of Cluny, are sent by Pope Calixtus to the Emperor Henry, he commences the Negotiation about the Investitures. The Emperor sends 'em back with fair words. The Pope deposes to him again two Cardinals to put an End to that Negotiation. They agree upon the same	An Assembly at Triburria to accommodate Matters relating to the Investitures. A Council at Toulouse, held June, 6. in the Presence of Pope Calixtus, in which the new Hereticks are condemned. A Council held Oct. 21. at Rheims, against the Investitures.	Stephen Harding, Abbot of Cîteaux, publishes his Charter of Charity, or the Institutes of the Cistercian Order. Petrus Chrysolanus, Dedicates to the Emperor Comnenus his Discourse concerning the Procession of the Holy Ghost. The Birth of Thomas Becket, Archbishop of Canterbury. The Death of Florentius Bravo, Monk of Winchester.
Things in Writing, with the Emperor, who Promises to give the Pope a Meeting at Mouzon, to consummate this Affair. Calixtus, after the opening of the Council of Rheims, being arrived at Mouzon, cannot come to any Agreement with the Emperor. He returns to the Council, where he condemns the Investitures, and solemnly excommunicates the Emperor Henry, the Anti-Pope Burdin and their Adherents. Turstin chosen Archbishop of York, 1115. but Radulphus Archbishop of Canterbury having refus'd to ordain him, till he had acknowledg'd the Primacy of the Church of Canterbury, at last receives Episcopal Ordination from the Pope's Hands in the Council of Rheims.						

of the Twelfth Century of Christianity.

A.C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1120.	II. <i>Calixtus</i> passes into Italy, and enters Rome, as it were in Triumph. <i>Maurice Burdin</i> , who was driven out from thence, retires to <i>Sutri</i> .	XV. ted at Rome by that Pope, and created Cardinal. <i>William</i> is made Abbot of St. <i>Thierry</i> in the place of <i>Geoffry</i> , translated to the Abby of St. <i>Medard</i> at <i>Soissons</i> . <i>Ulricus</i> , Monk of St. <i>Blasius</i> in the <i>Black Forrest</i> , is promoted this Year to the Bishoprick of <i>Constance</i> .	II.	1120 The Institution of the Order of <i>Prémontré</i> by S. <i>Norbert</i> . <i>Stephen</i> the Nephew of <i>Calixtus</i> , succeeds <i>Poppo</i> in the Bishoprick of <i>Metz</i> ; is consecra-		<i>Eurathius</i> Archbishop of <i>Nice</i> . <i>Stephen</i> Bishop of <i>Autun</i> . <i>Nicephorus Bryennius</i> . <i>Joannes Zonaras</i> . <i>Honoratus</i> of <i>Autun</i> . <i>Nicolas</i> Monk of <i>Soissons</i> . <i>Ælnotus</i> a Monk of <i>Canterbury</i> .
1121.	III. <i>Burdin</i> is taken at <i>Sutri</i> , and confin'd in the Monastery of <i>Cava</i> , where he spends the rest of his Life-time in a kind of forc'd Penance.	XVI. <i>Saxony</i> Revolts against the Emperor.	III.	1121 <i>Bruno</i> Bishop of <i>Spire</i> and <i>Arnoldus</i> Abbot of <i>Fulda</i> , are deputed to Rome by the Assembly of <i>Wurtzburg</i> , there to negotiate an Accommodation between the Pope and the Emperor. The Foundation of the Abbey of <i>Foigny</i> , in the Diocess of <i>Laon</i> . The Heretick <i>Tanchelmus</i> , or <i>Tanchelinus</i> dogmatizes in <i>Flanders</i> . The Institution of the Order of <i>Carmelites</i> by a Patriarch of <i>Antioch</i> , who having gather'd together certain Hermits of <i>Mount Carmel</i> , enjoin'd 'em to lead a Monastick Life.	An Assembly at <i>Wurtzburg</i> , that appeases the Commotions of the Empire. A Council at <i>Soissons</i> , which obliges <i>Petrus Abaelardus</i> to burn his Book of the <i>Trinity</i> .	The Death of <i>William de Champeaux</i> Bishop of <i>Châlons</i> , in the end of <i>January</i> . <i>Thomas</i> a Monk of <i>Ely</i> . St. <i>Norbert</i> . <i>Guigue</i> Prior of <i>La Grande Chartreuse</i> . <i>Geffrey</i> Bishop of <i>Chartres</i> .
1122.	IV.	XVII.	IV.	1122 The Pope confirms the Right of the Cathedral adjudged to the Church of St. <i>John</i> at <i>Besançon</i> , by the Council of <i>Tornus</i> . The Deputies of the Assembly of <i>Wurtzburg</i> having agreed upon at Rome, certain Conditions of an Accommodation between the Holy See and the Empire, the Pope sends into Germany, <i>Lambert</i> Cardinal Bishop of <i>Ostia</i> , and two other Cardinals, who conclude with the Emperor a Treaty concerning the Investitures; which put an end to a Quarrel of above 50 Years continuance. <i>Albero</i> Primate of the Church of <i>Metz</i> , and Brother to <i>Godfrey</i> Duke of <i>Louvain</i> , succeeds <i>Frederick</i> Bishop of <i>Liege</i> . <i>Adam</i> Abbot of St. <i>Denis</i> being deceased, <i>Suger</i> , who was at Rome, is chosen in his Place, and Consecrated in the following Year.		<i>Gilbert</i> Bishop of <i>Limerick</i> . <i>Franco</i> Abbot of <i>Afflighem</i> . <i>Peter</i> Library-Keeper of <i>Mount Cassino</i> . <i>Ulricus</i> Bishop of <i>Constance</i> . <i>Baudry</i> Bishop of <i>Dol</i> .
1123.	V.	XVIII.	V.	1123 <i>Petrus Mauritianus</i> , Surnam'd the Venerable, is made Abbot of <i>Cluny</i> , on the Festival of the Assumption of the Virgin <i>Mary</i> .	The I. General Council of <i>Lateran</i> , held in the Month of <i>March</i> , confirms the Treaty between the Pope and the Emperor relating to the Affair of the Investitures.	The Death of <i>Marbodius</i> Bishop of <i>Rennes</i> . The Death of <i>Bruno</i> Bishop of <i>Segni</i> .
1124.	VI. <i>Calixtus</i> II. dies December 13th. after his Death, the Cardinals chuse	XIX.	VI.	1124 <i>Stephen</i> is Ordain'd Bishop of <i>Paris</i> , and <i>Rainaud</i> , or <i>Rainoldus</i> Archbishop of <i>Rheims</i> .		The Death of <i>Arnulphus</i> or <i>Arnulphus</i> Bishop <i>Rochefer</i> . The Death of <i>Guibert</i> Bishop of <i>Nogent Sous Coucy</i> .
1125.	I. The Emperor <i>Henry</i> V. dies at <i>Utrecht</i> May 23. without Male Issue. <i>Lotharius</i> , Duke of <i>Saxony</i> , is elected King of <i>Germany</i> , proclaim'd and crown'd at <i>Mentz</i> , August 30th. <i>Conrad</i> and <i>Frederick</i> , Nephews of the Emperor <i>Henry</i> V. who endeavour to get Possession of the Empire, and make War with	VI. The Emperor <i>Henry</i> V. dies at <i>Utrecht</i> May 23. without Male Issue. <i>Lotharius</i> , Duke of <i>Saxony</i> , is elected King of <i>Germany</i> , proclaim'd and crown'd at <i>Mentz</i> , August 30th. <i>Conrad</i> and <i>Frederick</i> , Nephews of the Emperor <i>Henry</i> V. who endeavour to get Possession of the Empire, and make War with		1125 The Pope approves the Institution of the Order of <i>Prémontré</i> . <i>Matthew</i> , Prior of St. <i>Martin</i> in the <i>Fields</i> , is ordain'd Bishop and Cardinal by Pope <i>Honorius</i> II. and sent Legate into <i>France</i> . <i>Hildebert</i> , Bishop of <i>Man</i> , is install'd Archbishop of <i>Tours</i> in the place of <i>Gilbert</i> . The Heretick <i>Tanchelinus</i> or <i>Tanchelmus</i> spreads his Doctrine in <i>Flanders</i> .	A Council at <i>London</i> held September 9th. for the Reformation of the Manners of the Clergy.	
1126.	II.	II.	VIII.	1126 <i>Otho</i> of <i>Frisingen</i> embraces the Monastick Life in the Abby of <i>Morimond</i> . <i>Albericus</i> the Fellow-Disciple of <i>Petrus Abaelardus</i> , and an able Divine, being chosen Bishop of <i>Châlons</i> after the Death of <i>Ebalus</i> , St. <i>Bernard</i> entreats the Pope to confirm that Election. The Heretick <i>Peter de Bruys</i> divulges his Opinions in <i>Provence</i> and <i>Languedoc</i> . St. <i>Norbert</i> is sent for to <i>Antwerp</i> to confute the Heretick <i>Tanchelmus</i> .		

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1127,	III. The Pope declares War against Roger Duke of Sicily, who presum'd to enjoy the Duchies of Calabria and Apulia without any dependence upon the See of Rome.	III. vice, 'by reason of the Persecutions rais'd by him against Stephen Bishop of Paris; that Prince has recourse to Pope Honorius, and prevails with him to take off the Suspension. St. Bernard congratulates the Abbot Suger, upon his introducing a Reformation into the Abby of St. Denis. The Foundation of the Abby of Igny in the Diocess of Rheims.	IX.	1127. St. Norbert is made Archbishop of Magdeburg. The Bishops of the Province of Sens having suspended the Dominions of King Lewis the Gros from Divine Service.	A Synod at Nantes against incestuous Marriages, and Successions to Benefices among Kinsfolks, as also about the Fiscal Right relating to Wrecks. A Council at London, held in the Month of May, in which are renew'd the most part of the Ordinances of the Council of London, A. 1125.	St. Bernard composes his Treatise of the Duties of Bishops, which he dedicates to Henry Archbishop of Sens, and at the same time makes a Discourse to the Clergy of Paris, call'd Of Conversion.
1128	IV. The Pope excommunicates Roger Duke of Sicily.	IV. Drogo or Dreux Prior of St. Nicaise of Rheims, is constituted first Abbot of St. John at Laon by Bartholomew de Foigny, Bishop of that City. Peter, Library-Keeper of Mount Cassin is expell'd that Monastery by the Envy of his Companions, and retires to the Emperor, who constitutes him his Secretary and Chaplain, and employs him in several Negotiations.	X.	1128 The Death of Albero Bishop of Liege, January the 1st. Stephen Abbot of St. John at Chartres is made Patriarch of Jerusalem.	A Council at Troyes held Jan. 13. which confirms the Institution of the Order of the Knights Templars, and prescribes 'em a Rule and a Form of a white Habit, upon which Pope Eugenius III. afterwards ordain'd that a red Cross should be worn.	St. Bernard composes this Year, his Treatise of Grace and Free Will. Drogo or Dreux.
1129	V. Lewis the Gros, King of France, causes his Son Philip to be crown'd, April the 14.	V.	XI.	1129. The Pope sends Legate to Denmark Gregory de Crescentia, Cardinal of Theodorus.	A Council at Châlons, held Feb. 2. in which Henry Bishop of Verdun resigns his Bishoprick according to St. Bernard's advice, and Ursio Abbot of St Denis at Rheims is substituted in his place.	The Death of Gauterius Bishop of Maguelone.
1130	The Death of Honorius II. Feb. 14. Innocent II. is chosen the same day. The Schism of Peter de Leon, who assumes the Name of Anacletus. Innocent is acknowledg'd in the Assembly of Etampes and goes into France. I.	VI. Lewis the Gros, King of France, magnificently entertains Pope Innocent at Orleans Henry I. K. of England, receives him in the like manner, and owns his Authority.	XII.	1130 S. Bernard speaks earnestly in Favour of Pope Innocent in the Council of Etampes, and his judgment is followed by the Council. Hugh, a Native of Amiens, and Abbot of Redding in England, is made Archbishop of Roan.	A Council at Etampes, which acknowledges Innocent as lawful Pope.	Eckard Abbot of Urangen. Hugh Monk of Elcury. Isaac an Armenian Bp. writes against the Errors of the Armenians. Anselm Abbot of Gemblours Ordericus Vitalis. Anselm Bishop of Havelberg Hervaeus Monk of Dol. Hugh de Foliet. Stephen Bishop of Paris. Rainier Monk of St. Laurence at Liege. Gualbert Monk of Marchiennes. Pandulphus of Pisa. Fabritius Tuscus Abbot of Abendon. Auctus Abbot of Valombre.
1131	II. An Interview between Pope Innocent and the Emperor Lotharius at Liege. The Pope visits the Abbeys of Cluny and Clairvaux at his return from Liege.	VII. Philip the Son of Lewis the Gros, is kill'd by Accident, and his Brother Lewis the Younger, fir-nam'd the Godly, is crown'd by the Pope in the the Council of Rheims Octob. 25th.	XIII.	1131 The Emperor proposeth the re-establishment of the Investitures in his Interview with the Pope at Liege, but St. Bernard opposes it, and persuades that Prince to insist no longer upon that Demand. St. Bernard refuses the Bishoprick of Châlons, and causes Geoffrey Abbot of St. Medard at Soissons to be chosen Bishop of that Diocess. The Pope grants a Privilege to the Abbey of Mème. St. Bernard invites to Clairvaux Gueric, Canon of Tournay.	An Assembly at Liege, March the 21st. A Council at Rheims, held in the Month of October, where the Anti-pope Anacletus is excommunicated.	In this Year St. Bernard composes his Treatise of Injunctions and Dipensations. Albericus, Canon of Aix. Foucher a Monk of Chartres. Gauterius the Chancellor. Annas Comnenus. Michael Glycas. The Death of Baudry Bishop of Dol.
1132	III. The Pope returns to Italy.	VIII.	XIV.	1132 The Death of St. Hugh, Bishop of Grenoble. St. Bernard accompanies Innocent II. to Italy,		Trullin Archbishop of York. The Death of Hildebert Archbishop of Tours.
and by the Way, reconciles the Inhabitants of Genoua and Pisa, and obliges 'em to declare for the Pope. Albero, who had succeeded another Albero, in the Dignity of Primate of Mess, when the latter was made Bishop of Liege, is chosen Archbishop of Triers. A Contest between the Abbey of Cluny and that of Cisteaux, on occasion of a Privilege granted by Pope Innocent, which exempted the Monks of Cisteaux from paying Tythes to the Abbey of Cluny. Differences between Stephen Bishop of Paris, and an Arch-Deacon of his Diocess, who had unadvisedly suspended his Arch-Deaconry from Divine Service, with Stephen de Garlande his Adversary, which is the Subject of the Letters written by that Bishop.						

of the Twelfth Century of Christianity.

A.C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1133.	IV. <i>Lotharius</i> re-establishes Pope <i>Innocent</i> in the See of <i>Rome</i> , but this Prince is no sooner departed thence to return to <i>Germany</i> , but the Anti-Pope <i>Anacletus</i> constrains <i>Innocent</i> to retire a second time to <i>Pisa</i> . <i>Roger Duke</i> of <i>Sicily</i> , upon the Solicitation of <i>Anacletus</i> , who had given him the Title of King, in vain withdraws the Inhabitants of <i>Pisa</i> , from their Obedience to the Pope.	IX. <i>Lotharius</i> is crown'd Emperor at <i>Rome</i> , by Pope <i>Innocent</i> .	XV. <i>Thomas</i> , Prior of <i>St. Victor</i> , is kill'd near <i>Gournay</i> by the Relations of <i>Theobald</i> Arch-Deacon of <i>Paris</i> , as he was returning with <i>Stephen</i> Bishop of <i>Paris</i> from the Abby of <i>Chelles</i> , where they went to reform some Abuses. This Bishop Pronounces a Sentence of Excommunication against those Murderers, and retires to <i>Clairvaux</i> . <i>Archembald</i> , Sub-Deacon of <i>Orleans</i> is likewise Assassinated at the instigation of <i>John</i> Arch-Deacon of <i>St. Croix</i> of the same City. <i>Robert Pullus</i> , who had pass'd from <i>France</i> to <i>England</i> , in the Year 1130. and had since obtain'd the Arch-Deaconry of <i>Rochester</i> , re-establishes the University of <i>Oxford</i> .	1133. The Pope ratifies the Immunities and Donations made to the Church of <i>Pistoia</i> in <i>Tuscany</i> : He likewise confirms the Right of Superiority of the Archbishop of <i>Hamburg</i> , over the Bishops of <i>Denmark</i> , <i>Sweden</i> and <i>Norway</i> . A Council at <i>Jorare</i> , which excommunicates the Assassins of <i>Thomas</i> , Prior of <i>St. Victor</i> at <i>Paris</i> , and of <i>Archembaldus</i> , Sub-Dean of <i>Orleans</i> , and all those that entertain'd 'em. The Pope confirms this Sentence, and adds in a Letter, that Divine Service should cease to be celebrated in all those Places where these Assassins were present, and that those Ecclesiastical Persons that were abettors to these Murders, should be depriv'd of their Benefices.		
1134.	V.	X. A Treaty of Peace concluded between <i>Lotharius</i> and <i>Conrad</i> , by the Mediation of <i>St. Bernard</i> .	XVI. He is accompanied with two Cardinal Legates, <i>Guy</i> Bishop of <i>Pisa</i> , and <i>Matthew</i> Bishop of <i>Albano</i> , as also with <i>Geffery</i> Bishop of <i>Chartres</i> .	1134. <i>St. Bernard</i> , after the breaking up of the Council of <i>Pisa</i> , is sent to <i>Milan</i> , to reconcile the <i>Milanese</i> s with the Church of <i>Rome</i> . A Council at <i>Pisa</i> , held by the Pope against the Anti-Pope <i>Anacletus</i> .		<i>Hugh</i> of <i>St. Victor</i> . The Death of <i>St. Norbert</i> , the Founder of the Order of <i>Premontre</i> . The Death of <i>Stephen Harding</i> , Abbot of <i>Cisteraux</i> .
1135.	VI. <i>Roger Duke</i> of <i>Sicily</i> takes Possession of <i>Benevento</i> and <i>Capua</i> that belong'd to the See of <i>Rome</i> .	XI. <i>Henry I.</i> King of <i>England</i> dies without Male Issue, by reason that his three Sons were drown'd <i>A. 1120</i> . <i>Stephen</i> Count of <i>Boulogne</i> , the Son of <i>Adela</i> his Sister, seizes on the Kingdom of <i>England</i> , and disputes <i>Normandy</i> with <i>Matilda</i> or <i>Maud</i> the Daughter of that Prince, and Wife of <i>Geffery Plantagenet</i> , Count of <i>Anjou</i> .	XVII. <i>Alexander</i> Bishop of <i>Liege</i> is depos'd and <i>Albero IV.</i> of that Name, Primate of the Church of <i>Metz</i> , substituted in his Place. <i>William</i> , Abbot of <i>Thierry</i> , leaves his Abby and becomes a Monk in that of <i>Segni</i> of the <i>Cistercian</i> Order.	1135. <i>St. Bernard</i> returning from <i>Italy</i> to <i>France</i> , is sent into <i>Guyenne</i> with the Legate of the Holy See, where he obliges the Duke of that Province, to own Pope <i>Innocent II.</i> and to re-establish the Bishops of <i>Poitiers</i> and <i>Limoges</i> , whom he had expell'd. <i>William</i> , Abbot of <i>Thierry</i> , leaves his Abby and becomes a Monk in that of <i>Segni</i> of the <i>Cistercian</i> Order.		<i>St. Bernard</i> composes this Year his Treatise of the Commendation of the new <i>Militia</i> , Dedicated to <i>Hugh</i> , Grand Master of the Knights Templars. <i>Odo</i> Abbot of <i>Remy</i> at <i>Rheims</i> , writes his Letter concerning a Miracle of <i>St. Thomas</i> the Apostle. <i>Rupert</i> , Abbot of <i>Duyts</i> , dies <i>March, 3d</i> .
1136.	VII.	XII.	XVIII.	1136. <i>Helias</i> Abbot of <i>St. Sulpitius</i> of <i>Bourges</i> is chosen Bishop of <i>Orleans</i> , and consecrated in the Month of <i>April</i> , in the Year following. <i>Drogo</i> or <i>Dreux</i> , Abbot of <i>St. John</i> at <i>Laon</i> , is sent for to <i>Rome</i> by Pope <i>Innocent</i> , who creates him Cardinal, and Bishop of <i>Ostia</i> . <i>Odo</i> , Abbot of <i>St. Remigius</i> at <i>Rheims</i> , gives the Revenues of the House of <i>Mont-Dieu</i> to the <i>Carthusians</i> .		<i>Geffrey</i> the <i>Gros</i> , Monk of <i>Tiron</i> . <i>Rodolphus</i> Abbot of <i>St. Tron</i> . <i>William</i> Abbot of <i>St. Thierry</i> or <i>Theodoric</i> , <i>Peter</i> the Venerable Abbot of <i>Cluny</i> .
1137.	VIII.	XIII. The Death of <i>Lewis VI.</i> surnam'd the <i>Gros</i> , King of <i>France</i> , <i>August 1</i> . <i>Lewis</i> the Young succeeds him.	XIX. <i>Roger Duke</i> of <i>Sicily</i> , to oblige him to abandon the Anti-Pope <i>Anacletus</i> 's Party. This Saint enters into Conference with <i>Peter</i> Cardinal of <i>Pisa</i> , who was about to maintain the Anti-Pope's Cause, and persuades him to change his Opinion and Party.	1137. <i>St. Bernard</i> , is recall'd to <i>Italy</i> by the Pope, who afterwards sends him to <i>Roger Duke</i> of <i>Sicily</i> , to oblige him to abandon the Anti-Pope <i>Anacletus</i> 's Party. This Saint enters into Conference with <i>Peter</i> Cardinal of <i>Pisa</i> , who was about to maintain the Anti-Pope's Cause, and persuades him to change his Opinion and Party.		The Death of <i>Guigue</i> , Prior of the <i>La Grande Chariteuse</i> .
1138.	IX. The Death of the Anti-Pope <i>Anacletus</i> . The Schismatics substitute in his Place <i>Gregory</i> Cardinal, who takes the Name of <i>Victor</i> , but this last soon	XIV. The Death of the Emperor <i>Lotharius</i> , <i>December, 3</i> . The King of <i>France</i> gives <i>Normandy</i> , to <i>Eustache</i> the Son of <i>Stephen</i> King of <i>England</i> .	XX. <i>William</i> Bishop of <i>Langres</i> dying this Year, a Contest arises for that Bishoprick: <i>Peter</i> Archbishop of <i>Lyons</i> , and <i>Hugh</i> Son of the Duke of <i>Burgundy</i> , cause a Monk of <i>Cluny</i> to be chosen Bishop of that Diocese: But the Chapter of <i>Langres</i> opposes this Election, and appeals to the	1138. <i>William</i> Bishop of <i>Langres</i> dying this Year, a Contest arises for that Bishoprick: <i>Peter</i> Archbishop of <i>Lyons</i> , and <i>Hugh</i> Son of the Duke of <i>Burgundy</i> , cause a Monk of <i>Cluny</i> to be chosen Bishop of that Diocese: But the Chapter of <i>Langres</i> opposes this Election, and appeals to the	A Council at <i>London</i> , held <i>December, 13th</i> . in which 'tis debated about means to conclude a Treaty of Peace between the Kings of <i>France</i> and <i>England</i> .	<i>Gueric</i> , Abbot of <i>Igni</i> . The Death of <i>Drogo</i> or <i>Dreux</i> , Cardinal Bishop of <i>Ostia</i> .

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.	
1138.	abdicates the Pontificate, and puts an End to the Schism.			See of Rome. However the Monk does not forbear to cause himself to be ordain'd by the Archbishop of Lyons, and the Bishops of Autun and Mâcon. The Pope condemns this Ordination, and requires them to proceed to a new Election conformably to the Advice of St. Bernard: Godfrey, Prior of Clairvaux, and the Kinsman of this Saint is elected Bishop of Langres the Year next ensuing. Theobald, Abbot of Bec, is chosen Archbishop of Canterbury in the Council of London. Otto the Son of Leopold Marquis of Austria, is made Bishop of Frisinghen. Ulric, Bishop of Constance, leaves his Bishoprick and returns to the Monastery of St. Blaise. Guerric is constituted Abbot of Igny this Year in the Place of Humbert who had retir'd from thence. Arnold of Brescia divulges his Opinions in Italy.			
1139.	X. Pope Innocent waging War with Roger Duke of Sicily, who seized upon the Dutchy of Apulia, is taken Prisoner by that Prince, and oblig'd by an Agreement to confirm the Donation that Honorius II. had made to him of the Kingdom of Sicily, the Dutchy of Apulia and the Principality of Capua, with the Title of King.	I. Conrad, Duke of Franconia, is proclaim'd King of Germany. Geoffrey Count of Anjou, recovers part of Normandy.	XXI.	1139. Philip, Bishop of Tarento, a favourer of the Anti-Pope Anacletus is depos'd upon that account in the General Council of Lateran. William, Abbot of St. Thierry sends to Geoffrey Bishop of Chartres, Legate of the Holy See, and to St. Bernard Thirteen Propositions which he had taken out of the Theological Writings of Petrus Abaelardus. Alberic elected to the Bishoprick of Châlons, in 1126. but not having been ordain'd nor put in Possession of that Bishoprick, is advanc'd to the Archbishoprick of Bourges. St. Malachy, Primate of Ireland takes a Journey to Rome. Gillebert or Gilbert, Legate of the See of Rome, in Ireland, resigns his Office into the Pope's Hands. The Death of St. Otto the Apostle of Pomerania. The Death of Rainoldus Archbishop of Rheims, January, 13. Samson is chosen in his Place. The Death of Peter Archbishop of Lyons, who has for his Successor Falco, Dean of that Church.	The Second General Council at Lateran, held in the Month of April against the Followers of the Anti-pope Anacletus, and Arnold of Brescia, who is expell'd Italy.		
1140.	XI.	II.	XXII.	1140. St. Bernard, sends to Italy, some of his Monks to inhabit the Monastery of St. Anastasius, newly rebuilt, and Bernard afterward Pope under the Name of Eugenius III. is made Abbot of it. Turpin, Archbishop of York being dead, this Metropolitan See is contended for between William the Nephew of King Stephen, and Henry of Murdach, Abbot of Fontaines; William causes himself to be consecrated by Henry Bishop of Winchester, but the Pope denies him the Pall, and grants it to Henry, confirming his Election. However the King did not acknowledge Henry till three Years after. Geoffrey de Loroux Archbishop of Bourdeaux incurs the displeasure of King Lewis the Young, for having ordain'd Grimoard Bishop of Poitiers Canonically elected. The Pope confirms the Sentence of the Council of Sens against Petrus Abaelardus. Hereticks discover'd in the Diocess of Cologne this Year. The Church of Rheims, having remain'd near two Years destitute of an Archbishop, and St. Bernard having refus'd to accept of this Dignity, Samson Provost of the Church of Chartres, is ordain'd Archbishop of that Diocess in the End of the Year.	A Council at Sens, begun on the Octave of the Feast of Pentecost, in which St. Bernard confutes the Errors of Petrus Abaelardus, who Appeals to the See of Rome, but afterwards desists from that Appeal by the Advice of Peter the Venerable Abbot of Cluny, into whose Monastery he had retir'd. St. Bernard writes his Sermons 65. and 66. against the Hereticks of Cologne. He likewise writes to the Canons of Lyons, his famous Letter concerning the Festival of the Conception of the Virgin Mary, which those Canons had lately introduc'd. Petrus Abaelardus, about the same time composes his Apology. Philip a Monk of Clairvaux. Samson Archbishop of Rheims. Robert Pullus. William of Malmesbury. Hugo Metellus. Thomas de Maurigny. Bernard a Monk of Cluny. Ulgerus Bishop of Angers. Antonius Melissus. Wafelinus Momalius. The Death of Turpin Archbishop of York. The Death of Ulric Bishop of Constance.		
1141.	XII.	III. The King of France maintains a cruel War against Theobald Count of Champagne, for having detain'd the Archbishop of Bourges in his Territories.	XXIII.	1141. Albericus Archbishop of Bourges being dead, Peter de la Châtre is chosen in his Place, and consecrated by the Pope, but the King of France refusing to admit him, his Kingdom is suspended from Divine Service by the Pope, who afterwards takes of the Suspension, the King having acknowledged this Archbishop. Arnold Arch-Deacon of Sees, is chosen Bishop of Lisieux. Gillebert de la Porrée is ordain'd Bishop of Poitiers.			

of the Twelfth Century of Christianity.

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1142.	XIII.	IV.	XXIV. The Death of Fulk King of Jerusalem. Melisinda his Wife obtains the Administration of the Government during the Minority of her Son.	1142. Cardinal Yves, who was some time a Regular Canon of St. Victor at Paris, is sent to France by the Pope, there to pronounce a Sentence of Excommunication against Radulphus Count of Vermandois, who had divorc'd Petronilla, the Sister of the Count de Champagne his Wife, in order to marry the Duke of Aquitaine's Daughter. The Bishops Bartholomew of Laon, Simon of Noyon, and Peter of Senlis, the Promoters of this Divorce, are suspended <i>ab Officio</i> . Bernard, who of Prior of Porter had been made Bishop of Belley, leaves that Bishoprick to return to his Monastery.		Hugh of St. Victor dies, February, 11. The Death of Petrus Abaelardus.
1143.	The Death of Pope Innocent, September, 24. Celestine II. is substituted in his Place the same Day.	V.	The Death of John Comnenus, in the Month of April. Manuel Comnenus succeeds him.	1143. Yves, Bishop of Frescati, is sent into England, in Quality of the Pope's Legate. The Death of John Bishop of Sées, who has for his Successor, Girard a Regular Canon : The latter cannot peaceably enjoy this Bishoprick, by reason that he endeavour'd to introduce into his Church, Secular Canons in the Place of the Regular, who were in Possession of it.		The Death of William of Somerset a Monk of Malmesbury.
1144.	I. The Death of Celestine II. March, 8th. Lucius II. is chosen in his Place a few Days after. He makes a Truce with Roger King of Sicily, and implores the Assistance of the Emperor Conrad against the People of Rome, who had revolted from him, and proceeded to the Election of one Patricius.	VI. A Treaty of Peace concluded between the King of France and the Count of Champagne, by the Mediation of St. Bernard.	II.	1144. Pope Lucius confirms the Primacy of the Church of Toledo, above all the others of Spain. He grants a Privilege to the Abby of Cluny, and renders the Monastery of St. Sabas, Subject to that Abby. Robert Pullus, who had been invited to Rome, by Pope Innocent II. is made Cardinal and Chancellor of the Church of Rome, by Lucius II. Hugh Abbot of Pontigny, succeeds Henry, in the Archbishoprick of Sens. Amedeus Abbot of Haute-Combe, is ordained Bishop of Lausanna.		Amedeus Bishop of Lausanna. Pothon a Monk of Prom. Henry Bishop of Troyes. Herman Abbot of St. Martin at Tournay. Archardus a Monk of Clairvaux.
1145.	II. Lucius dies Feb. 25th. Eugenius III. is chosen in his Place and consecrated, March, 4.	VII.	III.	1145. Pope Eugenius exhorts the Christians to the Crusade, confirms the Privileges granted upon that Account, by Urban II. and orders St. Bernard to Preach up the Crusade, throughout all Christendom. Thierry Abbot of St. Eloy at Noyon, is consecrated Bishop of Amiens, by Samson Archbishop of Rheims. St. John Bishop of Valence being dead, Oribert, Prior of La Chaise-Dieu, is elected in his Place.		
1146.	II. The Heretic Arnold of Brescia returning into Italy, causes the Inhabitants of Rome, to revolt against the Pope, who is forced to retire into France.	VIII. Lewis the Young, King of France, causes himself to be crown'd at Bourges on the Festival of Christmas, before he undertakes his Voyage to the Holy Land.	IV.	1146. The Pope re-establishes the Bishoprick of Tournay, which for above five hundred Years had been united to that of Noyon, and constitutes Anselm Abbot of St. Vincent of Laon, Bishop of that Diocess. Helias Bishop of Orleans resigns his Bishoprick according to the Advice of St. Bernard. Serlo, a Monk of Cerisy, is chosen Abbot of Savigny.	A Council at Chartres held the third Sunday after Easter, in which St. Bernard, is chosen Chief of the Crusade for the Expedition to the Holy Land	Nicolas a Monk of Clairvaux. Simeon of Durham. Gauterius of Mauritania Bishop of Laon. Wolbero Abbot of St. Pantaleon at Cologne.
<p>It was the Custom of the Kings of France, to cause themselves to be crown'd on the principal Festivals of the Year, and conformably to this Custom, Samson Archbishop of Rheims having perform'd the Ceremony of the Coronation of King Lewis at Bourges, to the Prejudice of the Archbishop of that City (Peter de la Châtre) who alledg'd that this Right apparently belong'd to him in his own Church; He is depriv'd of the Use of the Pall by Pope Eugenius, to whom the Archbishop of Bourges had made his Complaint.</p> <p>A certain Monk named Radulphus, preaches to the Allies engag'd in the Crusade, that before their Departure for the Holy Land, they ought to destroy all the Jews, as being greater Enemies to Jesus Christ than the Mahometans.</p> <p>Sr. Bernard preaches up the Crusade, but admonishes the Christians of France and Bavaria, not to suffer the Jews to be put to death, nor so much as to be persecuted.</p>						
1147.	III. The Pope being arriv'd in France, is magnificently entertain'd at Paris by the King.	IX. The Emperor Conrad marches into the Levant, with an Army for the Relief of the Holy Land.	V.	1147. The Examination of the Doctrine of Gillebert de la Porrée Bishop of Poitiers is begun in the Pope's Presence in the Council of Auxerre and Paris, and the Determination of that Affair is refer'd to a	A Council at Etampes, held on Septuagesima-Sunday concerning the Expedition of the Holy Land, and the Regency of the Kingdom of France, which	The Death of Wafelinus Momalius, Prior of St. Laurence at Liege.

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings of France, and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1147.		The King of France follows him soon after, with another Army upon the same Design.		Council appointed to be held at Rheims the next Year. Otho Bishop of Frisinghen accompanies the Emperor Conrad in his Expedition to the Holy Land. Arnold Bishop of Li-	is given to Suger, Abbot of St. Denis. A Council at Auxerre held in the Beginning of the Year. A Council at Paris, held on the Festival of Easter.	
				<p><i>sioux</i>, in like manner accompanies the King of France into the Levant.</p> <p>Suger, Abbot of St. Denis, and Regent of the Kingdom, establishes Regular Canons in the Abby of St. Genevieve in the Place of the Monks that resided there.</p> <p>St. Bernard takes a Journey to Guienne with Albericus Cardinal-Bishop of Ostia, the Pope's Legate, and Geoffrey Bishop of Chartres: He there impugns the Errors of the Heretick Henry, and confutes 'em by his Preaching, and a great Number of Miracles. This Heretick endeavouring to make his Escape, is seiz'd, and convey'd, laden with Fetters, to Tholouse, and deliver'd into the Bishop's Custody.</p> <p>The Abby of Baume, is chang'd unto a Priory by the Pope, by reason of the Contempt that the Monks of that Abby had shewn of the Authority of the See of Rome; nevertheless this Title is restor'd some time after.</p>		
1148.	IV. The Pope after having held several Councils in France, returns to Italy.	X.	VI.	1148. Lucas Chrysobergius, according to some Writers, is advanc'd this Year to the Patriarchate of Constantinople; but as others will have it, not 'till Anno. 1155. Eon de l'Etoile, a Visionary Heretick is brought before Pope Eugenius in the Council at Rheims, who condemns him to close Confinement, so that he dies in Prison a little while after.	A Council at Rheims, held in the Month of March against Gillebert de la Porrée, Bishop of Poitiers. A Council at Triers, held in the Presence of Pope Eugenius, which approves the writings of St. Hildegarda.	
				<p>Gillebert de la Porrée being convicted by St. Bernard, in that Council, retracts his Errors.</p> <p>The Pope performs the Ceremony of the Dedication of the Church of Toul: He writes to St. Hildegarda, Abbess of Mount St. Roberts, commending her Spirit of Prophecy.</p> <p>St. Malachy, who undertook a second Journey to Rome, in order to obtain the Pall, of the Pope, dies by the way, at Clairvaux, November the 2d.</p>		
1149.	V.	XI. The King of France returning from the Holy Land, invests Henry the Son of Mathilda, Countess of Anjou, with the Dutchy of Normandy.	VII.	1149. Henry, the Brother of the King of France, and Monk of Clairvaux, is made Bishop of Beauvais. Gilbert Foliot, Abbot of Leicester in England, is ordain'd Bishop of Hereford.		St. Bernard writes his first Book Of Consideration. The Death of Amedeus, Bishop of Lausanne.
1150.	VI. Eugenius after his return to Italy, having sustain'd many shocks, at last makes himself Master of St. Peter's Church.	XII. Lewis the Young, King of France, divorces his Wife Eleonor, the Daughter of William Duke of Guienne, whom he had married in 1137.	VIII.	1150. Hugh, Abbot of Trois-Fontaines in Champagne, is created Cardinal-Bishop of Ostia. Henry and Roland, Monks of Clairvaux, are likewise made Cardinals at the same Promotion. Philip Arch-Deacon of Paris, the Son of King Lewis the Gross, is chosen Bishop of that City; but he resigns this Bishoprick to Peter Lombard, fir-nam'd Master of the Sentences. Gottschalcus, Abbot of St. Martin succeeds Alvisius in the Bishoprick of Arras. Philip, who had been depos'd from the Bishoprick of Tarento. Anno. 1139. and who had afterward retired to Clairvaux, there to take the Habit of a Monk, is made Prior of the same Monastery by St. Bernard. John a Monk of the Isle of Ochia, is advanc'd to the Patriarchate of Antioch this Year. Peter de Celles, is made Abbot of Celles in the same Year.		St. Bernard writes his second Book Of Consideration, and sends it to Pope Eugenius. Arsenius a Monk of Mount Athos, makes his Collection of the Canons. Otho, Bishop of Frisinghen. Serlo, Abbot of Savigny. Lucius, Abbot of St. Cornelius. Bartholemew De Foigny, Bishop of Laon. Peter Lombard, Bishop of Paris. Falco. Henry, Arch-Deacon of Huntington. Hugh, Cardinal Bishop of Ostia. Constantinus Manasses. Constantinus Armenopolus. Robert Pullus, Cardinal, dies this Year. The Death of William, Abbot of St. Thierry in the same Year.
1151.	VII.	XIII.	IX.	1151 The Pope confirms the Rights and Privileges of the Church of Colen. Jourdain de Ursins, Cardinal, is sent Legate into Germany. St. Bernard wrote his 190th. Letter against this Prelate. Geoffrey Arthur, Arch-Deacon of St. Asaph, is ordain'd Bishop of the same Church. Bartholemew, Bishop of Laon after having govern'd his Church 38. Years, retires to the Abby of Foigny, and there turns Monk. Gausterius, Abbot of St. Martin at Laon, succeeds him in that Bishoprick, but he leaves it three Years after, and becomes a Monk at Premonstré. Tuoldus is chosen Abbot of Trois-Fontaines in the room of Hugh, made Cardinal in the preceding Year. The Death of Hugh, who of Abbot of Pontigny had been ordain'd Bishop of Auxerre: Whereupon many Contentions arise about the Succession to that Bishoprick.	A Council at Beau-gency, held on the Festival of Easter, which approves the Divorce between the King of France and his Wife Eleonor by reason of their being too near of kin.	Gratian compleats his Collection of Canons. John, Patriarch of Antioch. Germanus, Patriarch of Constantinople. Andronicus Camaterius. George, Archbishop of Corfu. Lucas Chrysobergius, Patriarch of Constantinople. Robert, Arch-Deacon of Ostrevant. Theobaldus, a Monk of S. Peter at Beze. Gausterius. Canon of Terouane. Herbert a Monk. Haimo, Arch-Deacon of Châlons. Herman, a converted Jew of Colen. Nicetas Constantinopolitanus. Tenulfus, a Monk of Morigny.

of the Twelfth Century of Christianity.

A. C.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1152.	VIII.	The Death of Conrad. Frederick I. succeeds him I. Stephen King of England being deceas'd, the Kingdom returns to Henry II. Duke of Normandy.	X.	1152 Odo, Abbot of S. Cornelius at Compeigne, is chosen Abbot of S. Denis in the place of Suger. The Pope orders the Bishop of Saintes to permit a new Church to be built at Rochel. He confirms the Primacy of Toledo, and enjoins the Bishops of Spain to acknowledge it. He likewise ratifies the Constitutions and Privileges of the Cistercian Order.		The Death of Suger, Abbot of St. Denis, January 15. St. Bernard finishes his other Books, Of Consideration. John, Monk of Marmoutier. Alexander, Abbot in Sicily. Radulphus Niger, Monk of St. Germer. St. Elizabeth, Abbess of Schonau. St. Alred, Abbot of Reverb.
1153.	IX. Eugenius dies July 8th at Tivoli. Anastasius IV. is chosen in his Place two days after. I.	II.	XI.	1153 Pope Eugenius grants by a Bull to the Canons of St. Peter at Rome, the fourth part of all the Offerings that were made in that Church: Alanus, a Native of Burg de Reninghen near Ypres in Flanders, and Abbot of Larivoir, is ordain'd Bishop of Auxerre. Henry Archbishop of York being dead this Year, William his Competitor, who had been chosen and consecrated Archbishop of that Church in 1140. but before whom Henry was prefer'd by Pope Innocent, takes a Journey to Rome, where he obtains of Pope Anastasius, the Confirmation of his Archiepiscopal Dignity, and the Pall. However he does not long enjoy this Archbishoprick, dying in the next Year. The Cardinals Bernard and Gregory, the Pope's Legates in Germany, depose Henry Archbishop of Mentz. Robert, Abbot of Dunes, succeeds St. Bernard in the Abby of Clairvaux.		The Death of St. Bernard August 20th.
1154.	II. Anastasius dies Decem. 4th having for his Successor Adrian IV.	III. The Death of Stephen K. of England, and the beginning of the Reign of Henry II. his Successor according to the truest Opinion.	XII.	1154 Gauterius of Mauritanis is ordain'd Bishop of Laon in the place of another Gauterius the Successor of Bartholomew of Foigny. Pope Anastasius confirms the Statutes of the Regular Canons of St. John at Lateran, takes into the Protection of the See of Rome, the Order of the Knights of St. John of Jerusalem, and ratifies their Privileges.		The Death of Gillebert de la Porrée Bishop of Poitiers.
1155.	I. Arnold of Brescia excites Commotions in Rome against Pope Adrian, who suspends the City from Divine Service till the Romans should expel that Heretick and his Followers. These last are forc'd to escape by flight to Otricoli in Tuscany, where they are well receiv'd by the People: But some time after, Arnold of Brescia is taken Prisoner and deliver'd up to the Prefect of Rome, who causes him to be burnt, and his Ashes to be cast into the River Tiber, lest the People should shew any Honour to his Relicks. The Pope pronounces Anathema against William King of Sicily, who had refus'd to receive his Letters, because he did not give him the Title of King, and had taken Possession of some Territories belonging to the Patrimony of the Church of Rome.	IV. Frederick is crown'd Emperor at Rome by the Pope.	XIII.	1155 The Contest that arose An. 1132. between the Abby of Cluny and that of Cisteraux, as to the Affair of Tithes, is at last terminated by an Accommodation.		Basil of Acris Archbishop of Thessalonica, returns an Answer to the Letter which was writ to him by Pope Adrian, to induce him to be reconcil'd to the Latin Church.
1156.	II. The Pope concludes a Treaty of Peace with William, King of Sicily, and grants him the Title of King of both Sicilies, to take any Journeys to Rome, and sets Guards upon the Frontiers to hinder the passage of those that shou'd attempt to enter.	V. The Emperor being offended at the Letter which the Pope had writ to him, drives the two Legates, who brought it, out of his Dominions, forbids all his Subjects	XIV.	1156 A Difference arising between Adrian IV. and Frederick, concerning the Terms of a Letter writ by this Pope to the Emperor, which imported, that Adrian had conferr'd upon that Prince the notable Favour of the Imperial Crown. The Pope is oblig'd to give another Explication of the Terms of his Letter, to afford satisfaction to the Emperor; but takes an Occasion to complain that Frederick had prefix'd his own Name before that of the Pope in one of his Letters; that he exacted Fealty and Homage of the Bishops; that he refus'd to receive his Legates; and that he prohibited his Subjects to go to Rome. Otho, Bishop of Frisinghen, quits his Bishoprick, and retires to the Abby of Morimond, where he liv'd a Monk before his Advancement to the Episcopal Dignity, and dies there in the Month of September, in the same Year. Philip, formerly Bishop of Tarento, and afterwards Prior of Clairvaux, is constituted Abbot of Aumône of the Cistercian Order.		Hugh of Pontiers, a Monk of Vezelay, begins to write his History of that Monastery. The Death of Peter, the Venerable, Abbot of Cluny, on Christmas-day.
1157.	III.	IV.	XV.	1157.		The Death of Luke, Abbot of St. Cornelius.
1158.	IV.	VII.	XVI.	1158. Thomas Becket is made Lord Chancellor of England by King Henry II. The Reformation of the Regular Canons of St. Victor at Paris is establish'd in the Monastery of St. Evert at Orleans, by Roger its first Abbot.		

The Chronological TABLE

AC.	Popes.	Western Emperors, and Kings of France and Italy.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1159.	V. The Death of <i>Adrian</i> . The greatest part of the Cardinals chuse <i>Alexander III.</i> <i>Ostavian</i> is elected Antipope by others and maintain'd by the Emperor. He takes the Name of <i>Victor III.</i>	VIII. The Emperor being present at the Siege of <i>Cra-mons</i> , the two Competitors for the Papal Dignity present themselves before him to be supported. He appoints 'em to come to <i>Pavia</i> , there to be judg'd by a Council.	XVII.			
1160.	I. <i>Alexander</i> , who refus'd to appear in the Council of <i>Pavia</i> , having been inform'd of what was there transacted against him, excommunicates the Emperor <i>Frederick</i> .	IX.	XVIII.	1160. Thirty Persons, the Followers of <i>Arnold</i> of <i>Brescia</i> , call'd <i>Publicans</i> , having taken a Resolution to pass into <i>England</i> , to divulge their Doctrine, are there seized on, publicly whipt, stigmatiz'd with a hot Iron on their Foreheads, harrafs'd, and at last starv'd to death with hunger and cold. <i>Arnold</i> , Bishop of <i>Li-sieux</i> , is sent Legate into <i>England</i> .	A Council at <i>Pavia</i> , held in the Month of <i>February</i> , which declares the Election of <i>Alexander</i> to be void, and excommunicates him with his Adherents; but confirms that of <i>Victor</i> . A Council at <i>Oxford</i> , in which the <i>Publicans</i> or <i>Vaudois</i> are convicted and condemn'd.	<i>Hugh</i> , a Monk of <i>Cluny</i> . <i>Hugh</i> , Archbishop of <i>Roman</i> . <i>Michael</i> of <i>Thessalonica</i> , condemn'd for the Heresy of the <i>Bogomiles</i> , retracts his Errors and makes a Confession of his Faith. <i>Philip</i> , Bishop of <i>Tarento</i> . <i>Odo de Deuil</i> . <i>Gilbert</i> , Abbot of <i>Holland</i> .
1161.	II.	X. <i>Lewis</i> the Young, King of <i>France</i> marries <i>Adella</i> , or <i>Alix</i> , Daughter of <i>Theobald</i> Count of <i>Champagne</i> , who died in 1152.	XIX. The Death of <i>Canterbury</i> . He has for his Successor in that Archbishoprick, <i>Thomas Becket</i> , Chancellor of <i>England</i> , who is consecrated on <i>Whit-Sunday</i> . <i>Dr. Gilbert Foliot</i> is translated from the Bishoprick of <i>Hereford</i> to that of <i>London</i> .	1161 <i>Alanus</i> abdicates his Bishoprick at <i>Auxerre</i> , and retires to <i>Clairvaux</i> . The Kings of <i>Denmark</i> , <i>Norway</i> , <i>Hungary</i> , and <i>Bohemia</i> , as also six Archbishops, twenty Bishops and many Abbots write (as 'tis reported) Letters by way of excuse, to the Assembly at <i>Lodi</i> , by which they own <i>Victor</i> as lawful Pope. The Death of <i>Theobald</i> , Archbishop of <i>Canterbury</i> . He has for his Successor in that Archbishoprick, <i>Thomas Becket</i> , Chancellor of <i>England</i> , who is consecrated on <i>Whit-Sunday</i> . <i>Dr. Gilbert Foliot</i> is translated from the Bishoprick of <i>Hereford</i> to that of <i>London</i> .	An Assembly at <i>New-Market</i> , in the Month of <i>July</i> , in which the Election of <i>Alexander III.</i> is declar'd Legitimate, and that of <i>Victor</i> illegal. An Assembly at <i>Beauvais</i> at the same time, which passes alike Judgment with that of <i>New-Market</i> , in Favour of <i>Pope Alexander</i> . An Assembly of the Prelates of <i>England</i> and <i>France</i> , in which both Kings assisted, where were present the Legates of <i>Alexander</i> and <i>Victor</i> , and Deputies from the Emperor <i>Frederick</i> . <i>Alexander</i> is there own'd as lawful Pope, and <i>Victor</i> excommunicated with his Adherents. An Assembly at <i>Lodi</i> , held <i>June 20.</i> in the presence of the Emperor <i>Frederick</i> , which confirms what was transacted in that of <i>Pavia</i> the preceding Year, in favour of <i>Victor</i> .	<i>Peter de Roy</i> a Monk of <i>Clairvaux</i> . <i>Enervinus</i> , Provost of <i>Stemfeld</i> . <i>Ecbert</i> , Abbot of <i>St. Eirin</i> . <i>Bonacursus</i> . <i>Ebrard de Bethune</i> . <i>Michael</i> of <i>Thessalonica</i> . <i>Odo</i> , a Regular Canon.
1162.	III. The Pope who had fled for Refuge to the Territories of <i>William K.</i> of <i>Sicily</i> , waiting for a favourable Opportunity to pass into <i>France</i> , arrives there at last on the Festival of <i>Easter</i> , and is received by the Kings of <i>France</i> and <i>England</i> , who go before him upon the <i>River Loire</i> as far as <i>Torcey</i> , land to meet him, and conduct him on the Road, each holding one of the Reins of his Horse's Bridle.	XI. An interview between the King of <i>France</i> and the Emperor at <i>Avignon</i> , where the Anti-pope <i>Victor</i> is present, and where the Emperor is incens'd against the King, by reason that <i>Alexander</i> was not come according as he had engag'd to bring him, and as having the strongest Party, designs to take him Prisoner; but the King is deliver'd from this Trouble, by the Army that the King of <i>England</i> had caus'd to march that way.	XX.	1162 <i>John de Bellemains</i> is ordain'd Bishop of <i>Poitiers</i> . <i>Peter</i> , Abbot of <i>Colles</i> , is translated to the Abby of <i>St. Remigius</i> at <i>Rheims</i> . <i>Geffrey</i> , Abbot of <i>Igny</i> succeeds <i>Fastredus</i> in the Abby of <i>Clairvaux</i> .	A Conference at <i>Avignon</i> , which was propos'd by the Emperor to put an end to the Schism, but was broke off by reason that <i>Pope Alexander</i> refus'd to appear.	<i>Hugh</i> of <i>Poitiers</i> , a Monk of <i>Vezelay</i> . <i>Albert</i> Abbot of <i>Hildeheim</i> . <i>John</i> of <i>Hexam</i> , Provost of <i>Hagulfstadt</i> . <i>Fastredus</i> , Abbot of <i>Clairvaux</i> .

of the Twelfth Century of Christianity.

A.C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1163.	IV.	XII.	XXI.	1163. Henry, the Brother of the King of France, is translated from the Bishoprick of Beauvais, to the Archbishoprick of Rheims. John, Dean of Orleans, is assassinated by a certain Lord, from whom he endeavour'd to recover some Goods belonging to the Chapter of Orleans, which he had usurp'd. The Beginning of the Contests between Henry II. King of England, and Thomas Becket, Archbishop of Canterbury.	A Council at Tours, held in the Pope's Presence, May, 28. against the Anti-Pope Victor, and his Adherents, and against the Hereticks of this Age. An Assembly at Westminster, in which Thomas, Archbishop of Canterbury, incurs the Displeasure of the King of England, by refusing to observe the Customs of the Kingdom without any Limitation. A Council at Sens, concerning the Murder of John, Dean of the Church of Orleans.	Arnold, Bishop of Liffieux, pronounces his Discourse concerning the Unity and Liberty of the Church in the Council at Tours.
1164.	V. The Death of the Anti-Pope Victor, at Lucca. His Adherents and Followers proceed to the choice of Guy of Crema, who assumes the Name of Paschal III.	XIII.	XXII.	1164. Thomas Becket, Archbishop of Canterbury, repents of what he did in the Assembly at Clarendon, and abstains from celebrating Divine Service, till the Pope who then resided at Sens, had given him Absolution for that Offence. The King of England, sends to the Pope to desire, that the Archbishop of York, may be made Legate of the Holy See in England, and that the Customs of this Kingdom may be confirm'd by its Authority, and observ'd by the Bishops of England.	An Assembly at Clarendon, held in the Month of January, in which Thomas, Archbishop of Canterbury, and the other Prelates of England, are compell'd to confirm certain Customs of the Kingdom, and to oblige themselves by Oath to observe 'em without Restriction. An Assembly at Northampton against Thomas, Archbishop of Canterbury.	Richard of St. Victor. Hugh, Monk of St. Saviour at Lodeve. Laurence a Monk of Liege. St. Hildegarda, Abbess. The Death of Peter Lombard, Bishop of Paris
The Pope only grants the Office of Legate to the Archbishop of York with this Restriction, that the same Legate should have no Jurisdiction over the Person of the Archbishop of Canterbury, and that the Bishops should continue to obey him as their Primate. Thomas Becket retires to France, after the Sessions of the Assembly at Clarendon, which requir'd him to resign his Archbishoprick: He is very favourably receiv'd by the French King and the Pope, who orders him to keep his Station of Archbishop. William of Champagne the fourth of the Brothers of Adella Queen of France, is chosen Bishop of Chartres after the Death of Robert. Maurice de Sully, succeeds Peter Lombard in the Bishoprick of Paris. Richard of St. Victor, is constituted Prior of that Monastery.						
1165.	VI. Alexander returns into Italy, and makes his publick entry into Rome, in the Month of November.	XIV. The Nativity of Philip fir-nam'd Augustus, King of France.	XXIII.	1165. Stephen, who was sometime Bishop of Tournay, becomes a Regular Canon in the Monastery of St. Evre at Orleans.		Philip de Harveng, Abbot of Bonne Esperance. Alanus Bishop of Auxerre. John of Salisbury. Arnold, Bishop of Liffieux. Adamus Scotus. Geffrey Arthur, Bishop of St. Asaph. The Death of St. Elizabeth, Abbess of Schonau.
1166.	VII.	XV. The Emperor Frederick, marches into Italy, with an Army, to put the Anti-Pope Paschal in Possession of the See of Rome.	XXIV.	1166. Alexis Aristenus Oeconomus, or Steward of the Church of Constantinople, cites in the Syond of that City the 37th. Canon of the Council in Trullo against Nicephorus, Patriarch of Jerusalem. The Deputies of the King of England having assisted at the Assembly of Wurtzburg, repair to Rome, there to demand Satisfaction as to the Affair of Thomas, Archbishop of Canterbury. The Pope returns an Answer to the King their Master with so much Resolution, that this Prince is oblig'd to disown what these Deputies had done in the Assembly of Wurtzburg. Thomas Becket, Archbishop of Canterbury, is constituted Legate of the Holy See in England, and in that Character condemns and abrogates the Customs that were publish'd at Clarendon; excommunicates all those that should observe, or cause 'em to be observ'd; and threatens the King of England with an Anathema.	A Synod of Constantinople, held by Lucas Chrysobergius, Patriarch of that City. An Assembly at Wurtzburg, held on the Festival of Whitsunside, in which the Emperor obliges by Oath the greater Part of the Lords and Prelates of whom it was compos'd, to acknowledge no other Pope but Paschal. The Deputies of the King of England, who was at variance with Pope Alexander, by reason of the Differences between him and Thomas, Archbishop of Canterbury, take the same Oath.	Peter of Celles. Gilbert Foliot. The Death of St. Ælred; Abbot of Reverby.
1167.	VIII.	XVI. The Emperor defeats the Romans in a Battle, makes himself Master of part of the City of Rome, and of	XXV.	1167. John of Oxford, deputed to Rome, by the King of England, obtains a Promise of the Pope, that he would send two Legates to determine the Affair of the Archbishop of Canterbury, and causes		Hugh of Lons, Monk of Fzeley, compleats his History of the Monastery. Michael Ancharius, Patriarch of Constantinople. The Death of Lucas Chrysobergius, Patriarch of Constantinople.

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1167.		St. Peter's Church: But the Diseases that rage in his Army afterwards, oblige him to retire speedily to Lombardy.		the Authority of the Archbishop to be suspended till the arrival of those two Legates. Michael Anchiolus is advanc'd to the Patriarchal See of Constantinople. William of Tyre is made Arch-Deacon of that Church.		The Death of Wolbero, Abbot of St. Pantaleon at Cologne.
	Peter of Blois repairs to Sicily, where he's chosen to be Tutor, and afterward Secretary to William II. King of Sicily Geoffrey, Prior of Vigewis is ordain'd Priest by Giraldus Bishop of Cahors.					
1168.	IX. The Italians, animated by the Sentence of the Council of Lateran, revolt against the Emperor, own Pope Alexander, and expel the Schismatical Bishops.	XVII. of Canterbury, refuses to admit as Judges of the Controversy between him and the King of England, the Pope's Legates in the Assembly at Gisors, and pleads his own Cause so resolutely, that it breaks up, without concluding any thing. He obtains of the Pope sometime after, the Revocation of those two Legates.	XXVI.	1168. William of Champagne, is translated from the Bishoprick of Chartres, to the Archbishoprick of Sens. Thomas, Archbishop	A Council at Lateran, in which Pope Alexander pronounces a Sentence of Deposition against the Emperor Frederick. An Assembly at Gisors, in the Month of November.	The Death of Odo de Deuil, Abbot of St. Cornelius, at Compeigne.
1169.	X. Pope Alexander, who had retir'd to Benevento, returns thence in the End of the Year. The Romans, refuse to admit him, but on condition that he should order the Walls of Fregesi to be demolish'd, which he had fortify'd. The Pope does it accordingly, but the Romans having broke their Word, he causes Fregesi to be re-fortify'd, and returns to Benevento.	XVIII. The Emperor is defeated by the Milanese, and escapes with much a-do to Germany. An Interview between the Kings of England, and France at St. Denis, about the Affair of Thomas, Archbishop of Canterbury, where they come to no Agreement. The King of England causes his Son Henry to be crown'd by the Archbishop of York, to the prejudice of the Archbishop of Canterbury, to whom this Right belong'd.	XXVII.	1169. The fruitless Negotiations of two other Legates of the See of Rome, concerning an Accommodation of the Differences between the King of England and the Archbishop of Canterbury. The King of England, being dissatisfy'd with the Proceedings of these two last Legates, desires two others to be sent, which suit is granted; but they have no better Success in their Negotiation than the former. The Pope revokes the Suspension of the Authority of the Archbishop of Canterbury. He suspends the Archbishop of York, and the Bishops who assisted at the Coronation of the King of England, ab Officio, &c.		
1170.	XI. The Anti-Pope Paschal dies. His Partisans substitute John, Abbot of Struma in his Place under the Name of Calixtus III.	XIX. An Interview between the Kings of England, and France, at St. Germain en Laye, who conclude a Mutual Treaty of Peace.	XXVIII. Manuel Comnenus, causes a Proposal to be made to the Pope for the Re-union of the Greek and Latin Churches, in case he wou'd cause him to be crown'd Emperor of the West; but the Pope replies, that the Matter being of too great difficulty, he cou'd not grant his request.	1170. Theorianus, is sent to Armenia by the Emperor Manuel Comnenus, to endeavour to procure a Re-union between that and the Greek Church. He finds means to gain the Patriarch of the Armenians. The Interview between the two Kings at St. Germain en Laye, where were present the Legates of the Pope, and Thomas Archbishop of Canterbury, produces no Effect, as to the Reconciliation of this Prelate to his Prince. Rotrou, Archbishop of Roan and Bernard, Bishop of Nevers, are sent by the Pope to the King of England, with Orders to suspend the whole Kingdom from Divine Service, if he refus'd to be reconcil'd to the Archbishop of Canterbury, and to restore Peace to the Church. This Prince yields to their Remonstrances and even entreats 'em to promote the Accommodation, which is at last terminated this Year. Theobald, the Kinsman of William Champagne; Archbishop of Sens, is ordain'd Bishop of Amiens. The Archbishop of York, and the Bishops of London and Salisbury, whom Thomas Becket had excommunicated, create him new Troubles in England, and he is no sooner arriv'd at Canterbury, but he is assassinated in his Church on the Festival of Christ-mass. Pontius the fifth, Abbot of Clairvaux, is made Bishop of Clermont in Auvergne. The Birth of St. Dominick.		Henry, Archbishop of Rheims, writes to the Pope and Cardinals, in favour of Dreux or Drogo, Chancellor of the Church of Noyon. Peter of Poitiers, Chancellor of the Church of Paris, composes his Book of Sentences. Robert of Melun, Bishop of Hereford. Alexis Aristenes. Simon Logotheta. John of Cornwall. Gerochus, Provost of Reichersperg. Peter de Riga, Canon of Rheims.

of the Twelfth Century of Christianity.

A. C.	Popes.	Western Em- perors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1171	XII.	XX.	XXIX.	1171 The King dis- patches an Envoy to Rome to clear himself of the Murder of Thomas Becket, Archbishop of Canterbury. The Pope sends two Legates, to oblige him to make Satisfaction to the Church, and in the mean while excommunicates the Murderers. The King meekly submits to the Penance impos'd on him by the Legates; dis-annuls the Customs publish'd at Clarendon, and at last receives Absolution at the Door of the Church. Richard succeeds Thomas in the Archbishoprick of Canterbury. The Assassins of Thomas, Archbishop of Canterbury come to Rome to get Absolution; where the Pope enjoyns 'em to take a Journey to Jerusalem in the Habit of Pilgrims: One of 'em perishes by the way, and the two others spend the Remainder of their Lives in doing Penance, being shut up in a place call'd Monte Nigro.		
1172.	XIII.	XXI.	XXX.	1172 Gharinus or Warinus is constituted the fifth Abbot of St. Vi- clor at Paris. Henry II. King of England, is absolv'd in the Council of Avran- ches.	A Council at Lom- bez, in which the Heretick Oliverius and his Followers call'd Bons Hommes, or Good Men are convicted and condemn'd. A Council at Cassel in Ireland held in the Month of October. A Council at Avranches.	The Death of Gilbert, Ab- bot of Hoiland.
1173.	XIV.	XXII. The Young King of Eng- land rebels a- gainst his Fa- ther, who is oblig'd to repair to the Tomb of Tho- mas, Archbishop of Canterbury, to implore his Affi- stance.	XXXI.	1173 The Canoniza- tion of Thomas, Archbi- shop of Canterbury.		Richard of St. Vidor dies March 10.
1174.	XV.	XXIII.	XXXII.	1174. The Canoni- zation of St. Bernard, Jan. 18. William, Arch-Deacon of Tyre, is advanced in the Month of May to the Dignity of Archbi- shop of that Church.		
1175.	XVI.	XXIV. The Empe- ror makes War in Italy.	XXXIII.	1175. The Pope ap- proves the Institution of the Order of the Knights of St. James in Spain, and of the Monks of the Abby of St. Saviour at Messina. Nivelon de Cherisy, is made Bishop of Soissons.	A Council at Lon- don, held on the Sun- day before the Festi- val of the Ascension, in which were pre- sent the two Henry's Kings of England.	Geffrey, Abbot of Clair- vaux. William, Archbishop of Tyre.
Geffrey Arthur, Bishop of St. Asaph, who had quitted his Bishoprick, by reason of some Disturbances that happen'd in Wales, and had retired to King Henry's Court, who gave him the Abby of Abington, is solicited in the Council of London, to return to his Bishoprick; but upon his Refusal, other Incumbents are provided both for his Bishoprick and Abby, and he re- mains destitute of a Benefice. Geffrey, who was translated from the Abby of Igny to that of Clairvaux, going into Italy, is there made Abbot of Fossa- nova, and some Years after, of Hautecombe.						
1176.	XVII.	XXV. The Empe- ror's Army is entirely de- feated by the Milanese Forces, and that Prince is oblig'd to send Ambassadors to Pope Alexander, to sue for Peace.	XXXIV.	1176. The Pope ap- proves the Institution and the Constitution of the Carthusian Order.		
1177.	XVIII. An Inter- view between Pope Alexan- der and the Emperor Fre- derick at Venice, in the Month of July where the Peace of the Church is established. By virtue of this Treaty William, King of Sici- ly obtains a Truce of fifteen Years with the Em- peror, and the Lombards one of seven.	XXVI.	XXXV.	1177. William of Champagne, the Bro- ther-in-law of the King of France, is translated from the Archbishoprick of Sens, to that of Reims, and made Car- dinal. Stephen of Tournay is translated from the Ab- by of St. Evert at Or- leans, to that of St. Genevieve at Paris, after the Death of the Abbot Aubert. The Pope sends a Legate to a King of the Indies, commonly call'd Prester John.	A Council at Venice held by the Pope September 16. in which the Peace is confirm'd, and the Anathema renew'd against those that were not return'd to the Bosom of the Church.	
1178.	XIX. The Pope is recall'd from Anagnia to Rome, by the	XXVII.	XXXV.	1178. Esclius, Arch- bishop of Lundon, Pri- mate and Legate of the See of Rome in Denmark and Sweden, and Regent		1178. Clergy

The Chronological TABLE

A.C.	Popes.	Western Em- perors, and Kings.	Eastern Empe- rors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1178.	Clergy, Se- nate, and Peo- ple of that City. The Anti- pope Calixtus obtains Par- don upon his Prostration at the Pope's Feet.			of both Kingdoms, quits all these Dignities, to turn Monk at <i>Clairvaux</i> , where he dies four Years after. <i>Abfalon</i> succeeds him in the Archbishop- rick of <i>Lunden</i> . <i>Saxo Grammaticus</i> , Provost of <i>Rosthild</i> , is sent to <i>Paris</i> by <i>Abfalon</i> Archbishop of <i>Lunden</i> , to bring Monks of <i>St. Genevieve</i> into <i>Denmark</i> . A great Number of Dissenters from the Church of <i>Rome</i> are discover'd at <i>Thoulouse</i> , who being branded with the odious Name of Hereticks, are excommunicated and banished by the Pope's Legate, with the Assistance of some Bishops; and who retire to the Country of <i>Albigensis</i> , where <i>Roger</i> , Count of <i>Alby</i> , receives 'em favourably, and makes use of 'em to detain the Bishop of his City Prisoner, since that Time these People were call'd <i>Albigenses</i> , or <i>Albigensis</i> . The Pope confirms the Rights and Privileges of the Archbishop of <i>Colen</i> .		
1179.	XX.	XXVIII. <i>Lewis</i> , the Young King of <i>France</i> causes his Son <i>Philip</i> to be Anointed and Crown'd at <i>Rheims</i> .	XXXVII.	1179. <i>William</i> , Arch- bishop of <i>Tyre</i> assists in the Council of <i>Lateran</i> , and draws up the Acts. The <i>Albigensis</i> , or Peo- ple of <i>Alby</i> , are Con- demn'd and Excommu- nicated in the General Council of <i>Lateran</i> ,	A III. General Council at <i>Lateran</i> , begun March 2.	
				which declares that they were called <i>Cathari</i> , <i>Patarians</i> and <i>Publicans</i> , and that they had many other Names. <i>Laborant</i> is made Cardinal. <i>John</i> of <i>Salisbury</i> ordain'd Bishop of <i>Chartres</i> .		
1180.	XXI.	XXIX. The Death of <i>Lewis</i> , the Young King of <i>France</i> , on the 10th. or 20th. Day of September. His Son <i>Phi- lip Augustus</i> succeeds him.	XXXVIII. <i>Manuel Comnenus</i> dies Octob. 6th. <i>Alexis Com- nenus</i> succeeds him.	1180. <i>Arnold</i> , Bishop of <i>Lisieux</i> , having in- curr'd the displeasure of the King of <i>England</i> , re- tires to the Monastery of <i>St. Victor</i> at <i>Paris</i> . <i>Peter</i> , Abbot of <i>Ciste- aux</i> is ordain'd Bishop of <i>Arras</i> .		<i>John</i> , the Hermit writes this Year the Life of <i>St. Ber- nard</i> . <i>Thierry</i> or <i>Theodoricus</i> , a Monk, in-like manner composes his History in the same Year. <i>Richard</i> , Prior of <i>Hagulstade</i> . <i>Stephen</i> Bishop of <i>Tournay</i> . The Death of <i>St. Hildegarda</i> , Abbess of <i>Mont St. Robert</i> . The Death of <i>Philip de Harveng</i> , Abbot of <i>Donne Esperance</i> . The Death of <i>Adamus Scotus</i> a Regular Canon. The Death of <i>Nicolas</i> , a Monk of <i>Clairvaux</i> in the same Year.
1181.	XXII. <i>Alexander III.</i> dies on the 27th. Day of August, or on the 21. of September. <i>Lucius III.</i> is chosen to supply his place.	XXX. The Death of <i>Lewis</i> , the Young King of <i>France</i> , on the 10th. or 20th. Day of September. His Son <i>Phi- lip Augustus</i> succeeds him.	I.	1181. <i>Henry</i> , Bishop of <i>Alby</i> , having in Qua- lity of the Pope's Legate levy'd certain Troops, marches into <i>Gascogne</i> , to expel thence the Peo- ple call'd <i>Publicans</i> , who were Masters of a great Number of Castles: They make a Shew, to avoid the Storm, of abjuring their Opinions, but the Bishop being gone, they live as before. <i>John de Bellemains</i> is translated from the Bishoprick of <i>Poitiers</i> to the Archbishoprick of <i>Narbonne</i> , and after- wards to that of <i>Lyon</i> . <i>Baldwin</i> of <i>Devonshire</i> , Abbot of <i>Ferden</i> , is ordain'd Bishop of <i>Winchester</i> .		The Death of <i>Alanus</i> at <i>Clairvaux</i> .
1182.	I.	XXXI.	II.	1182. <i>Peter de Celle</i> , Abbot of <i>St. Remigius</i> , at <i>Rheims</i> install'd Bi- shop of <i>Chartres</i> in the place of <i>John</i> of <i>Salis- bury</i> .		Cardinal <i>Laborant</i> writes his Collection of Canons. The Death of <i>John</i> of <i>Salisbury</i> , Bishop of <i>Char- tres</i> . The Death of <i>Arnold</i> , Bishop of <i>Lisieux</i> , Au- gust, 31.
1183.	II.	XXXII. <i>Henry</i> , the Youngest of the three Sons of the King of <i>England</i> , dies.	I. <i>Andronicus Comnenus</i> cau- ses <i>Alexis</i> to be put to Death, and U- surps the Imperial Throne.	1183. Above seven thousand <i>Albigensis</i> are destroy'd in <i>Berry</i> , by the Inhabitants of the Country.		
1184.	III.	XXXIII.	II.	1183.	A Council at <i>Verona</i> , held in the pre- sence of the Pope and the Emperor <i>Frederick</i> , concern- ing the Execution of the Treaty of Peace concluded at <i>Venice</i> .	
1185.	IV. <i>Lucius III.</i> dies at <i>Verona</i> , November, 25. <i>Urban III.</i> succeeds him.	XXXIV.	III. <i>Isaac An- gelus</i> kills <i>An- dronicus</i> , and takes Possessi- on of the Em- pire.	1185. Contests a- rise between Pope <i>Ur- ban</i> , and the Emperor <i>Frederick</i> , concerning certain Lands left by the Princess <i>Mathilda</i> to the Church of <i>Rome</i> ; about the Goods of Bishops after their Decease, to which the Emperor laid Claim as his Right, and about the Taxes that were levy'd for the Maintenance of Abbesses. <i>Baldwin</i> of <i>Devonshire</i> , is translated from the Bishoprick of <i>Winchester</i> to the Archbi- shoprick of <i>Canterbury</i> , after the Death of <i>Richard</i> the Successor of <i>Thomas Becket</i> .		<i>Baldwin</i> Archbishop of <i>Canterbury</i> . <i>Joannes Phocas</i> , a Greek Monk, goes in Pilgrimage to the Holy Land, and at his return writes a Relati- on of what he had seen and observ'd. <i>Petrus Comestor</i> . <i>Peter</i> of <i>Blois</i> . <i>Sylvester Girald</i> , Bishop of <i>St. David</i> .

of the Twelfth Century of Christianity.

A.C.	Popes.	Western Emperors, and King.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1186.	I. The Pope being offend- ed at a Letter sent by the Assembly of <i>Geinlenhausen</i> , resolves to ex-communicate the Emperor, but the Inhabitants of <i>Verona</i> entreat him not to publish this Excommunication in their City.	XXXV. <i>Henry</i> , the Son of the Emperor <i>Frederick</i> , marries <i>Constance</i> , the Daughter of <i>Roger</i> , King of <i>Sicily</i> .	I.	1186. The Pope sends the <i>Pall</i> to <i>Baldwin</i> , Archbishop of <i>Canterbury</i> . <i>St. Hugh</i> , Prior of the <i>Carthusian</i> Order is made Bishop of <i>Lincoln</i> .	An Assembly at <i>Geinlenhausen</i> , in which a Resolution is taken to write to the Pope concerning the Rights claim'd by the Emperor.	<i>Godfrey</i> , of <i>Viterbo</i> com- pleats his Universal His- tory, and dedicates it to the Pope. <i>Hermann</i> . <i>John</i> the Hermit. <i>Bernard</i> , Abbot of <i>Font- caud</i> . <i>Joannes Cinnamus</i> .
1187.	II. The Pope de- parting from <i>Verona</i> with a Design to ex-communicate the Emperor, dies <i>October</i> , <i>17</i> . before he could effect it. <i>Gregory VIII</i> . succeeds him the next Day, but dies two Months after, <i>December</i> , <i>16</i> .	XXXVI. The Nati- vity of <i>Lewis</i> <i>VIII</i> . King of <i>France</i> , the Father of <i>St. Lewis</i> , <i>Septem- ber</i> , <i>5th</i> .	II. The City of <i>Jerusalem</i> is taken from the Christians, <i>October</i> , <i>2</i> . by <i>Saladin</i> King of <i>Syria</i> and <i>Egypt</i> . Thus at the End of Eighty eight Years, ends the Kingdom of <i>Jerusalem</i> .	1187. A circular Letter of Pope <i>Gregory</i> to all the Faithful, ex- horting them to the Re- lief of the <i>Holy Land</i> . A Fast appointed by this Pope during five Years, on all the <i>Fri- days</i> , from <i>Advent</i> till <i>Christmas</i> ; with ab- staining from <i>Flesh</i> on <i>Wednesdays</i> and <i>Satur- days</i> . <i>Robert de Bar</i> suc- ceeds <i>Peter de Celles</i> in the Bishoprick of <i>Char- tres</i> .		<i>Theoprianus</i> . <i>Hugo Esherianus</i> . <i>Robertus Paululus</i> . <i>Gervase</i> , a Priest of <i>Chi- chester</i> . <i>Odo</i> , Abbot of <i>Bel</i> . Cardinal <i>Laborant</i> . <i>Geffery</i> Prior of <i>Vigeois</i> . <i>Thierry</i> or <i>Theodoric</i> , a Monk. <i>Joannes Burgundus</i> . The Death of <i>Peter de Celles</i> , Bishop of <i>Chartres</i> , on the <i>17</i> . of <i>February</i> .
1188.	I. After a Va- cancy of 20. Days, <i>Clement</i> <i>III</i> . is elected in the Place of <i>Gregory VIII</i> . <i>January</i> , <i>6</i> .	XXXVII.	III.	1188. <i>Philip Au- gustus</i> , King of <i>France</i> , imposes a Tax in his Kingdom for his Voyage to the <i>Levant</i> , which is call'd by the Name of <i>Saladin's Tithes</i> .		
1189.	II. The Queen Mother, and her Brother <i>William</i> of <i>Champagne</i> , Cardinal Archbishop of <i>Rheims</i> obtain the Government of <i>France</i> during the King's Absence. <i>William</i> , the Good King of <i>Sicily</i> , dies without Issue. <i>Constance</i> his Aunt, the Wife of <i>Henry</i> the Son of the Em- peror, lays Claim to the Succession, but <i>Tancred</i> , the Natural Brother of the Princess, gets Possession of the King- dom.	XXXVIII. <i>Henry II</i> . King of <i>Eng- land</i> dies, and <i>Richard</i> his Son succeeds him. The Kings of <i>England</i> , and <i>France</i> , set forward in their Journey to the <i>Holy Land</i> .	IV.	1189. <i>William</i> Bi- shop of <i>Ely</i> , and Le- gate of the See of <i>Rome</i> , in <i>England</i> , is made Re- gent of the Kingdom during the Absence of King <i>Richard</i> , who is about to undertake an Expedition to the <i>Holy Land</i> .		
1190.	III. The Kings of <i>England</i> and <i>France</i> , arrive in the Month of <i>August</i> at <i>Messina</i> , and reside there above six Months.	XXXIX. The Death of the Empe- ror <i>Frederick</i> , in the <i>Levant</i> . His Son <i>Henry IV</i> . succeeded him.	V.	1190.		<i>Neophytus</i> . <i>John</i> , Bishop of <i>Lydda</i> . The Death of <i>Richard</i> , Prior of <i>Hagulfstadt</i> .
1191.	I. <i>Clement III</i> . dies <i>April</i> , <i>10</i> . and <i>Celestin</i> <i>III</i> . is substi- tuted in his Place.	I. <i>Henry</i> is crown'd Em- peror by Pope <i>Celestin</i> , and his Wife <i>Con- stance</i> Empress. <i>Richard</i> , King of <i>England</i> , takes Possession of the Kingdom of <i>Cyprus</i> , carries off a rich Booty from thence, and gives this Kingdom to <i>Guy</i> of <i>Lusignan</i> , in exchange for that of <i>Jerusalem</i> , which <i>Richard</i> hop'd ere long to wrest out of the Hands of the Infidels.	VI.	1191. <i>Eurard d' A- vesnes</i> , Bishop of <i>Tour- nay</i> dying, <i>Peter</i> , Chan- ter of the Church of <i>Paris</i> , is chosen in his Place, but <i>William</i> , Archbishop of <i>Rheims</i> opposes this Election, and causes <i>Stephen</i> , Abbot of <i>St. Genevieve</i> at <i>Paris</i> , to be elected the next Year. The taking of the City of <i>Acre</i> by the Christians from the Infidels in the <i>Levant</i> . Pope <i>Celestin</i> orders the Bishops of <i>Eng- land</i> , to excommunicate all those that shou'd refuse to obey the Bishop of <i>Ely</i> , Regent of the Kingdom.		
1192.	II. The Pope excommuni- cates the Em- peror, because he detains Pri- soner <i>Richard</i> ,	II. <i>Richard</i> King of <i>England</i> , is taken Prisoner in returning from the <i>Holy Land</i> , by <i>Leo-</i>	VII.	1192. The Pope confirms the Rights and Privileges of the Chruches and King- dom of <i>Scotland</i> .		<i>Baldwin</i> , of <i>Devonshire</i> , Archbishop of <i>Canterbury</i> , dies in the <i>Levant</i> , this Year or in the following.

The Chronological TABLE

A. C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1192.	King of England.	bold, Duke of Austria, and deliver'd up to the Emperor Henry, who confines him fourteen Months. During his Imprisonment, John his Brother, fir-nam'd <i>Without Land</i> , gets Possession of the Kingdom of England.		The Canonization of St. Ubal, Bishop of Eugubio. Stephen of Tournay, causes his Nephew to be chosen in his Place Abbot of St. Genevieve, at Paris.		
1193.	III.	III. Philip King of France, marries Batilda, according to some Authors, or Isemburga (as others will have it) the Sister of Canutus King of Denmark, but is divorced from her some time after, under pretence of being too near a Kin.	VIII.	1193. George Xiphylin, is chosen Patriarch of Constantinople.		Demetrius Tornicius writes this Year his Treatise of the Procession of the Holy Ghost.
1194.	IV.	IV. Richard, King of England, being released out of Prison, resumes the Government of his Kingdom.	IX.	1194. The Pope appoints the Bishop of Lincoln to take Cognisance of the Misdemeanors and Crimes committed by Geoffrey, Archbishop of York. Michael de Corbeil, Dean of the Church of Paris, who had been chosen Patriarch of Jerusalem, is made Archbishop of Sens.		The Death of Joannes Burgundus or John Burguignon, Magistrate of Pisa.
1195.	V.	V.	X. Isaacus Angelus, is depos'd and Alexius Angelus is plac'd on the Imperial Throne. I.	1195. The Pope constitutes Hubert, Archbishop of Canterbury, his Legate in England, and enjoyns the Bishops of this Kingdom to submit to his Authority. He grants a Commission to Simon, Dean of the Church of York, to govern that Church; and Summons Geoffrey, who was Archbishop of it, to appear at Rome, to clear himself there, of the Crimes laid to his Charge.	A Syond at York, held in the Month of June. A Council at Montpellier in the Month of December. Robert de Torigny. Otho de St. Blaise. John Brompton, Abbot of Forval. Lupus Protospatus. Alulphus, Monk of St. Martin at Tournay. Isaac, Abbot of L' Etoile.	Gauterius a Regular Canon of St. Victor. Thierry or Theodoric, Abbot. Ogerus, Abbot of Lucidia and of Mount St. Michael.
1196.	VI.	VI. The Emperor Henry, marches into Italy, with a numerous Army, and makes himself Master of Sicily, which belong'd to his Dominions, in right of his Wife. He treats the Sicilians so cruelly, that this Princess commiserating their Misfortunes, constrains her Husband by force, to grant 'em a Peace upon reasonable Terms.	II.	1196. Eustach is ordain'd Bishop of Ely in England in the Place of William. Odo de Sully succeeds Maurice in the Bishoprick of Paris.		Henry, Abbot of Clairvaux. The Death of Maurice de Sully Bishop of Paris, Sept. 3. Gilbert of Sempringham. Peter, Abbot of Clairvaux. Garnerius, Abbot of Clairvaux. Nicolas, a Canon of Liege. Sibrandus, Abbot of Mariegarde.
1197.	VII. The Pope consents that Frederick, the Son of the Emperor Henry, shou'd be crown'd King of Sicily, for 1000 Marks of Silver to be paid to him, and as many to the Cardinals.	VII. The Death of the Emperor Henry at Messina. The Right of Succession to the Empire is disputed between Philip the Brother of Henry, and Otho, Duke of Saxony.	III.	1197. The Archbishop of Messina, going to consult the Pope about the decess'd Emperor who dy'd excommunicated; cannot obtain a License for the Intererring of that Prince in consecrated Ground, but with the Consent of Richard, King of England, and after having restor'd the Sum of Money that was exacted for his Ransom. Jourdain du Hommel, is ordain'd Bishop of Liseux. Under his Government, the Building of the Cathedral of Liseux was finish'd, and that Church was much enrich'd by the Liberality of this Bishop.		Bertrand, Abbot of la Chaife-Dieu. Radulphus Tortarius. Christian, a Monk of Clairvaux. Gauterius of Châtillon. Thomas, a Monk of Chichester. Garnerius, a Monk of St. Victor. The Death of Peter Comestor, Dean of St. Peter at Troyes. Robert of Flamesbury. Bartholomew, Bishop of Oxford.
1198.	VIII. Celestin III. dies January, 8. Innocent III. succeeds him. I.	VIII. Philip Augustus, King of France is excommunicated, December, 6th. by the Pope's Legate Peter of Capua, and his Kingdom suspended from Divine Service, because he refus'd to retake his Wife Batilda whom he had put away, and to quit Mary the Daughter of the Duke of Aquitaine, whom he had marry'd; nevertheless the Publication of this Sentence is deferr'd till after the Festival of Christmas.	IV.	1198. Pope Innocent, reduces Dol and the other Bishopricks of Bretagne, under the Jurisdiction of the Archbishoprick of Tours.	A Council at Sens, which deposes the Abbot of St. Martin at Nevers, suspends the Dean of the Church of that City, who were accus'd of the Herefie of the Publicans, and remits 'em both to the Judgment of the See of Rome.	Odo de Chirton. John a Carthusian of des Portes. Stephen de Chaum, a Carthusian Monk.

of the Twelfth Century of Christianity.

A. C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1199.	II.	IX. The Death of Richard, King of England. John, firnam'd Without Land, takes Possession of his Dominions to the Prejudice of Arthur, Duke of Bretagne, the Son of Geffrey, the elder Brother of the said John.	V.	1199. The King of France is freed from the Sentence of Excommunication which the Pope's Legate had publish'd against him; by quitting the Daughter of the Duke of Aquitaine and retaking his former Wife. However he forbears not to put her away again some time after.	Gonthier a Monk of St. Amand. Theodorus Balsamon. Oliver of Colen. Radulphus de Diceto. Gautier de Vineauf. Richard, Abbot of Mount Cassin. Elias of Coxie. Saxo Grammaticus. Joannis Camaterus. Zacharias Chrysopolitanus. Roger de Hoveden. The Death of George Xiphylin, Patriarch of Constantinople.	William le Petit, a Regular Canon of Newbridge. Gervase, a Monk of Canterbury.

Of the Thirteenth Century of Christianity.

A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1200.	Innocent III. III.	Alexius Angelus Reigns at Constantinople, having turn'd his Brother Isaac Angelus out of the Throne. VI. John Camatera Patriarch of Constantinople.	The Empire disputed between Philip Brother of the Emperor Henry VI. who was crown'd at Mentz, by the Archbishop of Tarentaise, and Otho Duke of Saxony, crown'd at Aix-la-Chapelle, by Adolphus Archbishop of Cologne.	1200.	The Council of London.	Abbot Joachim dies about this Year. Bernard Bishop of France. John Belesh. Peter Chanter of the Church of Paris. Dodochin, Abbot of St. Disibede. Albertus Patriarch of Jerusalem. Hervard Arch-deacon of Liege. Robert de Corceon, Cardinal. These all flourish'd at this time. Peter of Corbeil is made Archbishop of Sens. Alanus of Lisle, flourish'd from the Beginning to the End of this Century. Simon of Tournay teacheth at Paris.
1201.	IV.	VII.	IV. The Pope sends a Legate into Germany to support the Interest of Otho.	1201.	The Council of Soissons held in April, wherein Philip Augustus retook his first Wife.	Nicolas of Otrantes is sent to Constantinople and writes against the Greeks. Absalon Abbot of Spinkerbac. Andreas Silvius Abbot of Marchiennes.
1202.	V.	VIII.	V.	1202. The Death of William, Abbot of Rofchildq.	William the Pilgrim. Walter of Coutances Archbishop of Roan. Richard Canon of London. Nicolas Archbishop of Thessalonica.	Tagenon Dean of Pavia. Anonymous, Author of the History of Frederick's Expedition.
1203.	VI.	Constantinople taken by the French and Venetians, who drive out the Emperor Alexius Angelus, and take out of Prison the old Isaac Angelus, whom they reseat on the Throne with his Son Alexis, who is crown'd August, 1. The Constantinopolitans dissatisfy'd with them, Proclaim Nicetas Connabas Emperor.	VI.	1203.		Stephen of Cella Nova. John de Nusco, flourish'd.
1204.	VII.	Alexius Angelus falls upon the Latins, by the Advice of Murzulphus. They besiege the City. Murzulphus seizes on Connabas rids himself of	VII. Philip crown'd King of Germany a second time by Adolphus Archbishop of Cologne.	1204. The Bulgarians are reunited to the Roman Church. The Emperor Baldwin writes to the Pope about the taking of Constantinople. Conrad Archbishop of Mentz being dead, King Philip caus'd Diepold; or Lupoldus Bishop of Worms to be elected in his stead by some Canons.		Nicetas Acominates compiles his History. Baldwin Count of Flanders, writes his Letter about the taking of Constantinople. Gilbert Martin quits the Abby of Gemblours, and retires into the Monastery of Villiers.

The Chronological T A B L E

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1204.		Alexius, and continues the War. Murzuplus flies.		Sifroy is Elected by the Majority, his Election confirm'd by the Pope, and that of Lupoldus rejected.		
<p><i>Theodorus Lascaris</i>, Son in Law to <i>Alexius Angelus</i>, is set up in his Place by the Greeks.</p> <p>Constantinople is taken by the Latins, April 12. who chuse for Emperor <i>Baldwin</i> Count of Flanders, and become Masters of the Dominions of the Greek Empire in Europe. The Greek Princes maintain those of Asia, where they set up several Sovereignities. <i>Theodorus Lascaris</i> sets up the See of his Empire at Nice in Bithynia. <i>Michael</i> of the Family of the <i>Comneni</i> seizes on part of Epirus; <i>David</i> on Heraclea, <i>Pentus</i> and <i>Paphlagonia</i>; and <i>Alexius</i> his Brother on the City of <i>Trebizonda</i>; where he set up an Empire, which was always distinct from that of Constantinople.</p> <p><i>Thomas Morosini</i> is elected Patriarch of Constantinople by the Latins.</p> <p>I. <i>Baldwin</i> Emperor.</p>						
1205.	VIII.	II. <i>Baldwin</i> is taken April 5. near <i>Adrianople</i> by the Bulgarians, who put him to a cruel Death after 18 Months Imprisonment.	VIII.	1205 <i>Adolphus</i> Archbishop of Cologne is depos'd by the Pope's Legate, for having crown'd <i>Philip</i> of Swabia, and <i>Bruno</i> put into his Place.		<i>Geffrey</i> of <i>Ville-hardouin</i> and <i>Gonthier</i> wrote against this Time. <i>Lambert</i> of <i>Liege</i> , Monk of <i>Duiz</i> . <i>Helinand</i> , Monk of <i>Froimond</i> . Anonymus Author of the Life of St. <i>William</i> of <i>Roschilda</i> , Flourish'd. <i>Albertus Magnus</i> Born.
1206.	IX.	<i>Henry</i> the Brother of <i>Baldwin</i> is Elected Emperor of Constantinople. I.	IX. <i>Orto</i> is besieg'd in Cologne by <i>Philip</i> , is forc'd out of the place and defeated: He escapes to Saxony, and from thence goes over to England to beg assistance. Cologne surrenders, and Archbishop <i>Bruno</i> made Prisoner.	1206. <i>Stephen</i> of <i>Langton</i> interdicts the Kingdom of England, because the King would not own him for Archbishop of <i>Canterbury</i> ; which yet he was oblig'd to do afterwards.	The Council of <i>Lambeth</i> in England.	<i>Stephen</i> of <i>Langton</i> Elected Archbishop of <i>Canterbury</i> . The Death of <i>Nicetas Acominates</i> . His Brother <i>Michael</i> Archbishop of <i>Athens</i> makes his Panegyrick. <i>Joel</i> composes his Chronology. <i>Roger Bacon</i> Born.
1207.	X.	II. The Death of <i>John Comatera</i> Patriarch of Constantinople.	X. Peace concluded at <i>Northusa</i> between <i>Philip</i> and <i>Orto</i> . The Empire to remain to <i>Philip</i> , and his Daughter is promis'd in Marriage to <i>Orto</i> , who is declar'd his Successor.	1207. The Inquisition and Croisades against the <i>Albigenses</i> . <i>Adolphus</i> Arch-Bp. of Cologne Absolv'd by the Legates of the Pope, in the Assembly of <i>Northusa</i> ; and <i>Bruno</i> set at Liberty.	A Council held in the Province of <i>Narbonne</i> against the <i>Albigenses</i> . The Assembly of <i>Northusa</i> held in the Christmas Holy-Days.	<i>William</i> of <i>Segnelay</i> made Bishop of <i>Auxerre</i> . <i>Gautier</i> of <i>Contances</i> Archbishop of <i>Rean</i> , dies Nov. 16.
1208.	XI.	III. <i>Theodorus Lascaris</i> causes a Patriarch of Constantinople Refusing at Nice to be elected. <i>Michael Auterianus</i> is the first.	<i>Philip</i> kill'd at <i>Bamberg</i> Jun. 1. by <i>Orto</i> of <i>Wilsbach</i> . <i>Orto</i> Duke of Saxony is elected at <i>Frankfort</i> King of Germany in his place. I.	1208. <i>Bruno</i> causes <i>Adolphus</i> to be depos'd from the Archbishoprick of Cologne, and takes Possession of it again. <i>Sifroy</i> takes Possession of the Archbishoprick of <i>Mentz</i> , after he had turn'd out <i>Lupoldus</i> , who enjoy'd it till <i>Philip's</i> Death. The Institution of the Order of St. <i>Francis</i> .	The Assembly of <i>Paris</i> , wherein Gallo Cardinal Legate in France drew up several Orders.	<i>Roderick Ximenes</i> advanc'd to the Archbishoprick of <i>Toledo</i> .
1209.	XI.	IV.	II. <i>Orto</i> Crown'd Emperor by Pope <i>Innocent</i> 11. October 4. An Insurrection of the People of Rome against <i>Orto</i> .	1209. The Memory of <i>Amaury</i> condemn'd in the Council of <i>Paris</i> , his Bones dug up and cast into the Common Sewer. Several of his Disciples condemn'd also in that Council, and afterwards burnt. The Metaphysicks and Physicks of <i>Aristotle</i> , newly brought from Constantinople, and translated into Latin, are condemn'd to be burnt by the same Council, which forbids the reading them under pain of Excommunication.	An Assembly of <i>Wurtzburg</i> , wherein the Pope's Legates approv'd of the Marriage to be contracted between <i>Orto</i> the Emperor and <i>Philip's</i> Daughter. The Council of <i>Montilly</i> against <i>Raymond</i> Count of <i>Toulouse</i> . The Council of <i>Avignon</i> , Sept. 6. The Council of <i>Paris</i> .	
1210.	XIII.	V.	III. <i>Orto</i> revenges himself of the Romans by Acts of Hostility, which oblig'd the Pope to Excommunicate him, and to declare him divested of the Empire in a Council Assembled at Rome.	1210.	The Council of Rome against the Emperor <i>Orto</i> .	The Death of <i>Gilbert Martin</i> about this Year. <i>Arnold</i> Abbot of <i>Iules</i> writes his Chronicon. <i>Vernerus</i> Abbot of St. <i>Blaise</i> . <i>Peter</i> de <i>Vaux de Cernay</i> . <i>William</i> of <i>Puilaurent</i> . <i>Gervais</i> of <i>Tilbury</i> . <i>Gautier</i> Mapes. <i>Gilbert</i> . <i>Alanus</i> . <i>John Galle</i> . <i>Bernard</i> of <i>Compsesta</i> . These all Flourish'd.
1211.	XIV.	VI.	<i>Frederick</i> II. Elected King of Germany.	1211. The Pope causes the Sentence of excommunication against the Emperor <i>Orto</i> to be	The Assembly of <i>Nuremberg</i> , held about Pentecost, wherein the Emperor <i>Orto</i> declar'd War against the Count of <i>Thuringa</i> , who had given shelter to the Archbishop of <i>Mentz</i> .	<i>Wilbrand</i> of <i>Odelburg</i> writes his Itinerary of the Holy Land.
<p>Publiish'd in Germany by <i>Sifroy</i> Archbishop of <i>Mentz</i>. The Institution of the Order of the Trinity, or of the Redemption of Captives, by <i>John</i> of <i>Matha</i> Dr. of <i>Paris</i>, and by <i>Felix</i> Hermit of <i>Valois</i>, approv'd by the Pope three Years after.</p>						

of the Thirteenth Century of Christianity.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1212.	XV.	VII.	II. Frederick goes into Germany, where he is very well received and makes great Progress against Otto.		The Council of Paris,	Robert of Marian finishes his Chronicon.
1213.	XVI.	VIII.	III. Peter of Arragon, kill'd September 10. His Son James I. succeeds him.		The Council of Lavaur against the Count of Toulouse and the Albigenfes.	John of Oxford. John of Fordeham. Jocelin of Brakelonde. John Gray. Adam of Barking. Hugh le Blanc, Flourish'd.
1214.	XVII.	IX.	IV. Frederick Crown'd Emperor at Aix-la Chapelle. O-			
tho is entirely routed July 15. at Bouvines by Philip Augustus King of France. Alphonso King of Castile dies Octob. 5. His Son Henry succeeds him.						
1215.	XVIII.	X. Theodorus Irenicus Coppas nominated Patriarch of Constantinople by the Greeks.	V. Simon Count of Montfort made General of the croisade against the Albigenfes takes upon him the Name of Count of Toulouse; that county being granted to him by the Council of Montpellier and the Pope.	1215. The Decree of the Council of Montpellier, which grants to Simon General of the Croisade against the Albigenfes, all the Territories of Raimond Count of Toulouse, Favourer of those Hereticks, with a Charge of receiving the Investiture of them from the King of France. The Pope confirm'd this Decree, yet reserving to the Count's Son some Demans in Provence, and 400 Marks a Year	The Council of Monipellier, the beginning of this Year, The Fourth General Lateran Council held in November.	Alexander Neckam is made Abbot of Exeter. Conrade of Lichtenau is likewise made Abbot of Ursperg. St. Francis of Assisy. William Deacon of Bourges then Flourish'd.
The Pope's Legate, in reforming the University of Paris confirms the Prohibition of Reading Aristotle's Works; but permitted the Teaching of his Logicks. The Pope approves of the Order of Minor Friars, which began this Year to be founded at Paris. The Institution of the Order of St. Dominick.						
1216.	XIX. Innocent II. dies July 16. two days after Honorius III. is Elected in his stead. I.	XI. Henry Emperor of Constantinople dies June 10. Peter of Courtenay Count of Auxerre, who had marry'd his Daughter Yolanda is Elected in his stead. I.	VI. The Death of the Emperor Otto. John King of England dies Oct. 17. Henry III. his Son Succeeds him.	1216.	The Council of Melun.	Anonymous Author of a Collection of the Decretals of Innocent III.
1217.	II.	II. Peter of Courtenay Crown'd Emperor of Constantinople by Pope Honorius III. in the Suburbs of Rome Apr. 18. He is taken in his Journey to Constantinople, by Theodorus Comnena Prince of Epirus. His Wife Yolanta governs the Empire three Years.	VII. Henry of Castile dies, leaving his Sister Berengaria Queen of Leon his heirs who gave the Kingdom to her Son Ferdinand, who succeeded his Father Alphonso in the Kingdom of Leon.	1217. The Dominicans are founded in Paris in the House of St. James, from whence they were call'd Jacobines. The Foundation of the Order of the Valley of Scholars in the Diocess of Langres approv'd by the Pope the Year ensuing.		Matthew Paris enters into the Monastery of St Albani
1218.	III.	I. Theodorus Comnena Prince of Epirus renounces the Schism of the Greeks, and is reunited to the Latin Church.	VIII. Simon of Montfort General of the Croisade against the Albigenfes, having laid Siege to Toulouse, was kill'd in a Salley: His Son Amaury Succeeds him in his Conquests.	1218. The Franciscans obtain an House in Paris in which they are establish'd.		Raimond of Pennafort enters into the Order of Franciscans.
1219.	IV.	II.	IX.	1218. The Franciscans go from France to establish themselves in England.		Maurice made Bishop of Man.
1220.	V.	III. Maximus made Patriarch of Constantinople at Nice.	X. Frederick Crown'd Emperor at Rome by Pope Honorius III.		Paris. Jourdain enters into the Order of the Dominicans. Ricerus the Companion of St. Francis. St. Anthony of Padua. Henry of Kaba Abbot of Richenou. Conrade Prior of Schur. Eckerhard Dean of St. Gal. William Monk of St. Denis. These Flourish'd at this time.	William of Seguelry is translated to the Bishoprick of

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1221.	VI. Manuel Charitopulus succeeds Maximus in the Patriarchship of Constantinople.	Robert Son of Peter of Courtnay, declar'd Emperor of Constantinople. I.	XI. Frederick falls out with the Pope who excommunicates him.	1221.		Albertus Magnus enters into the Order of the Dominicans. St. Bonaventure born. Radulphus Niger. Alexander of Sommerfet. Conrade Monk of Schur. These flourish'd at this time.
1222.	VII.	II. Theodore Lascaris being dead, John Ducas his Son in Law succeeds him. crown'd at Aix-la-Chapelle.	XII. The Emperor Frederick, causes his Son to be elected King of Germany, in an Assembly held at Wurtzburg, and to be	1222. An Impostor who call'd himself the Christ, and shew'd marks in his Hands, Feet and Side, as the Scars of the Wounds upon the Cross; is condemn'd in a Council at Oxford, and afterwards burnt.	The Assembly of Wurtzburg. The Council of Oxford.	Fourdain made second General of the Dominicans. Alexander of Hales enters into the Order of the Franciscans. The Death of Peter of Corbeil, Archbishop of Sens.
1223.	VIII.	III. The Birth of Theodorus Lascaris surnam'd Ducas.	XIII. Philip Augustus, dies July, 25. and his Son Lewis VIII. succeeds him in the Kingdom of France.	1223. The Pope confirms the Order of Franciscans. The Foundation of the Order of St. Mary of Mercy by St. Peter Nolasens, at Barcelona, under the Protection of James I. King of Arragon, and by the Advice of Raymond of Pennafort.	The Council of Paris against the Albigenses.	Gauier Cornu is made Archbishop of Sens. The Death of William of Segnelay Bishop of Paris.
1224.	IX.	IV. Raymond Count of Toulouse dying, his Son of the same Name succeeds him, submits to the Church of Rome, and makes his Peace in the Council of Montpellier.	XIV. The Death of Alphonso King of Portugal, his Son Sancho succeeds him. His Brother Alphonso is declar'd Governor.	1224.	The Council of Montpellier, held in August, for the Reconciling of the Count of Toulouse, with the Church of Rome.	The Birth of St. Thomas Aquinas. Rigord Historiographer of France. William the Breton, flourish'd.
1225.	X.	V.	XV. the Pope in the Council of Bourges, the Revenue of two Prebends in all the Cathedrals, two Maces in the Abbies, and one Prebend in each Church of the Kingdom, and the Power of nominating four Abbots to visit all the Monasteries of France. But the Council oppos'd it.	1225. Cardinal Romanus, Legate of the Holy See, demands for the Pope in the Council of Bourges, the Revenue of two Prebends in all the Cathedrals, two Maces in the Abbies, and one Prebend in each Church of the Kingdom, and the Power of nominating four Abbots to visit all the Monasteries of France. But the Council oppos'd it.	The Council of Bourges, November, 30. against the Albigenses, and concerning the Contests between the Count of Toulouse and the Count of Montfort, wherein nothing was concluded. The Council of Metz held December 10.	John Algrain of Abbeville is made Archbishop of Besancon. Humbert de Romans enters into the Order of the Dominicans. Prepositivus flourish'd.
1226.	XI.	VI. Germanus II. surnam'd Nauplius elected Patriarch of Constantinople, at Nice, after the Death of Manuel Charitopulus.	XVI. Lewis VII. King of France dies, the beginning of Novem. Lewis IX. call'd St. Lewis succeeds him at eleven Years and a half old, under the Tutelage of Queen Blanche his Mother.	1226. Raymond Count of Toulouse is excommunicated in the Council of Paris, and his Dominions given to Lewis King of France, to whom Amaury Count of Montfort, had surrender'd his Title.	The Council of Paris, held January, 18. against the Albigenses. The Edict of Lewis VIII. King of France, against the excommunicated.	Casareus of Heisterbat, writes the Life of St. Engelbert Archbishop of Cologne, and Homilies on the Sundays and Festivals of the Year. The Death of Francis of Assisy.
1227.	Pope Honorius dies, April, 18. and two Days after Gregory IX. is elected. I.	VII. Syria with the Crusade. Frederick orders four Manifestoes against the Popes and Cardinals to be publish'd.	XVII. Pope Gregory XI. renews the Sentence of Excommunication issu'd by his Predecessor against the Emperor Frederick, because he did not go into	1227. Raymond Count of Toulouse, is a fresh excommunicated with the Men of Toulouse, and Trincavel Count of Beziers in the Council of Narbonne. The Decree of the same Council which orders that the Feast, of St. Matthias, shall always be celebrated in Leap-Year, on the latter of the two Bissextile Days. The Bull of Pope Gregory, September, 26. which gives leave to the Dominicans, to preach and hear Confessions. But those Monks using this Privilege without the Consent of the Bishops and Curates, rais'd the Secular Clergy against them.	The Assembly of Aix-la-Chapelle; wherein the Expedition of the Emperor and the Crusade to the Holy Land is resolv'd upon. The Council of Narbonne, held in Lent.	The Death of Alexander Neckam. The Death of Helinand. John Algrain made Cardinal. Hugh of St. Marian, flourish'd.

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A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1228.	II.	VIII. Robert Emperor of Constantinople dies. His Brother Baldwin II. succeeds him.	XVIII. Frederick goes into Syria. The Pope in his Absence seizes on a great many Towns of Apulia.	1228.	The Assembly of Paris in April, wherein Raymond Count of Toulouse makes his Accommodation with the Pope and King Lewis, and receives Absolution.	The Death of Stephen of Langton. William elected Bishop of Paris.
1229.	III.	I. Theodore Comnena, being become Master of Thessalonica, and having assum'd the Title of Emperor of Constantinople, is excommunicated by the Pope.	XIX. Frederick makes a Treaty with the Sultan, and causes himself to be crowned King of Jerusalem. He returns into Italy, and retakes the Towns which had been taken from him in his Absence.	1229. The University of Paris, not able to have Justice done them for the Death of some of their Scholars, kill'd by Soldiers, retir'd some to Rheims, and some to Angers. The Dominicans took advantage of their Absence, and procur'd Degrees for themselves and leave to teach; which was the Cause of the Contests which they afterwards had with the University.	The Council of Toulouse, against the Albigenes.	Benet made Bishop of Marseilles. Conrad of Lichtenau finishes his Chronicon.
1230.	IV.	II. Theodore Comnena, being become Master of Thessalonica, and having assum'd the Title of Emperor of Constantinople, is excommunicated by the Pope.	XX. Frederick is absolv'd by the Pope, and reconcil'd to him at Anagnia. The Death of Alphonso King of Leon. He leaves his Kingdom to his two Daughters: But his Son Ferdinand who was already King of Castile, lies'd upon it.	1230. Stadings, a new Sect of Hereticks in Germany. Pantaleon Deacon of the Church of Constantinople, writes against the Greeks. Peter de Vignes makes a Discourse about the Deposing of Frederick, against the Pope and Cardinals.	Albertus Prior of Mount de Vignes. Hugh of Floress. Conrade of Marburg. Philip of Greve. Cardinal James of Vistry. Adam of Chanilly made Bishop of Senlis.	Fabian Hugelin. Conrade of Everbach. John Gal Abbot of Fontenelle.
1231.	V.	III.	XXI. Frederick distrusting his Son Henry banishes him to Sicily.	1231. Pope Gregory renews the Prohibition of Reading Aristotle's Works, but only till they were corrected.	The Council of Chateau-Gonthier.	Maurice, Bishop of Mans is translated to the Archbishoprick of Roan. The Death of St. Anthony of Padua.
1232.	VI.	IV.	XXII.	1232.	The Council of Melun.	Albertus Monk of Stada is made Abbot of his Monastery.
1233.	VII. The Pope writes to Germanus Patriarch of Constantinople, about the Reunion of the two Churches, and sends Legates to treat with him.	V.	XXIII. afterwards made an Order to hinder the Regulars from having any more than one Divinity-Professorship in Paris.	1233. The Institution of the Order of Servites at Florence. The University of Paris is re-establish'd, and reformed by the Order of the Holy See. It afterwards made an Order to hinder the Regulars from having any more than one Divinity-Professorship in Paris.	Statutes of Raymond Count of Toulouse against the Albigenes, ordered by the Council of Melun the Year before, and publish'd February, 14. of this Year. The Council of Beziers. The Council of Nympha in Bithynia, held the Morrow after Easter, for the Reunion of the two Churches, but they came to no Conclusion.	Maurice Archbishop of Roan, interdicts his Diocess, and dies the Year after.
1234.	VIII.	VI.	XXIV.	1234. The Stadings Hereticks of Germany getting to an Head against the Catholics, are defeated and cut to pieces by the Forces of the Archbishop of Breme, Duke of Brabant, and of the Count of Holland, who entirely extirpated that Sect.	The Council of Arles, July, 10.	William Abbot of Andreas finishes his Chronicon. Edmund Rich is made Archbishop of Canterbury.
1235.	IX.	VII.	XXV. The War of Frederick in Lombardy. His Son Henry joins with the Cities of Lombardy against him. Frederick causes him to be apprehended and depos'd, and banish'd him to Apulia, where he died in Prison the Year after.	1235. The Pope approves of the Order of Mercy.	The Council of Narbonne held about this Year.	Robert Grosset is elected Bishop of Lincoln. Alexander of Hales. John of Rochel. Thomas of Celano. Two Anonymous Authors of the Lives of Herman the Blessed, and of St. Anthony of Padua, flourish'd at that time.
1236.	X.	VIII.	XXVI. Conrade the Second Son of Frederick, is elected King of Germany after the Death of his Brother Henry.	1236. Albertus Abbot of Stada, endeavors to no purpose to bring in the Reformation of Cisterciaux into his Monastery, by Virtue of Pope Gregory's Bull.	The Council of Tours.	Albertus Magnus is made Vicar General of his Order. Luke, Bishop of Troy finishes his Chronicon. John Algrin dies. Jordan dies about this Year.

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1237.	XI.	IX. Baldwin comes to de-fire Supplies in the West against Batares the Emperor of the Greeks.	XXVII. Frederick goes into Italy where he retakes almost all the Towns of Lombardy.	1237.	The Council of London, November 19.	Godfrey of S. Pantaleon finishes his Chronicon. Gregory of Caerguent enters into the Monastery of Gloucester.
1238.	XII.	X.	XXVIII. Frederick is excommunicated and depos'd by the Pope, who offers the Empire to Robert Brother of S. Lewis King of France, who refuses it.	1238. The Divines of Paris by a Decision condemn the Plurality of Benefices. Several Carmelites come from the East to the West, where they set up a Convent.	The Council of Cognac the Munday after the Octave of Easter.	Raymond of Pennafort made General of his Order.
1239.	XIII.	XI. who lay Italy waste. Frederick is repuls'd before Rome. The League of the Pope against the Emperor.	XXIX. The War between the Guelphs and Gibelins, who	1239.	The Council of Tours	Gerard Monk of S. Quentin at Lisle flourishes. Walser Cornu, Archbishop of Sens, and Bernard Bishop of Annety, went by the Order of King S. Lewis to receive the Crown of Thorns of our Saviour, which that Prince had redeem'd from the Venetians to whom Baldwin II. Emperor of Constantinople had pawn'd it.
1240.	XIV. A Council appointed at Rome against the Emperor by the Pope.	XII.	XXX. The Professors of the Mendicant Friars. William Professor of the Order of Franciscans is oblig'd to retract two Propositions which he had advanc'd about Free-Will and Free-Grace.	1240. William of Auvergne Bishop of Paris condemns ten Propositions advanc'd by the Professors of the Mendicant Friars.		Edmund Rich Archbishop of Canterbury, retires into the Monastery of Pontigny in France. Raymond of Pennafort quits his Generalship. Albertus Abbot of Stada goes into the Order of Franciscans. Richard of S. Laurence. Moneta flourish'd. William d' Auvergne Bishop of Paris dies. Conrad of Litchman dies.
1241.	XV. Gregory IX. dies Sep. 30. Celestin IV. who is Elected in his room survives but 18 days after his Election. The Holy See is vacant for 19 Months or thereabouts.	XIII.	XXXI. The Prelates who went to the Council appointed to be held at Rome are apprehended and taken Prisoners. Frederick takes a Castle of Campania, where there were several of Pope Gregory's Relations whom he caus'd to be hang'd.	1241.		St. Thomas enters into the Order of the Dominicans. Alberick Monk of Citeaux finishes his Chronicon. Walter Cornu Archbishop of Sens dies.
1242.		XIV.	XXXII.	1242.	The Council of Laval.	Edmund Rich goes from the Monastery of Pontigny to the House of the Regular Canons of Soisy. George Pachymera born.
1243.	Innocent IV. is Elected Pope on the Feast of S. John Baptist, and Consecrated at Anagnia on the Festival of St. Peter and Paul. I.	XV. The Death of Germanus Nauplus Patriarch of Constantinople.	XXXIII.	1243.		
1244.	II.	XVI. Methodius is made Patriarch of the Greeks at Nice, and dying within three Months Manuel succeeds him.	XXXIV.	1244. The Bull of Innocent IV. May 14. which maintains the Dominicans in their Privilege of Preaching and Confessing.		James of Vitry dies. St. Thomas Aquinas comes to Paris, from whence he went afterwards to Cologne, to study there under Albertus Magnus.
1245.	I. Innocent IV. retires to France, and appoints a Council at Lyons.	XVII.	XXXV. Frederick is excommunicated and depos'd in the Council of Lyons.	1245. The Rule of the Order of the Carmelites is explain'd and moderated by the Pope,	The first General Council of Lyons. Cardinal.	Roderick Ximenes dies. Alexander of Hales dies. Hugh of St. Cher made Vincent of Beauvais enters upon his Work. Peter de Vignes is deputed on the behalf of the Emperor Frederick at the Council of Lyons.

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A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1246.	IV.	XVIII.	XXXVI. Several princes of Germany elected Henry Landgrave of Thuringen K. of Germany on Ascension-day	1246. Giles Monk of Orval. Bernard of Compostella Flourish'd. Peter of Vignes accus'd of disloyalty, has his eyes put out and imprison'd at Capua The Death of Edmund Rich who is Canoniz'd the next Year.	The Council of Beziers.	Bartholomew of Bresse. Godfrey of Bald. William Monk of St. Martin at Tournay.
1247.	V.	XIX.	XXXVII. Henry of Thuringen being dead; William Count of Holland is elected in his place.	1247.		Odo Rigaud is made Archbishop of Roan.
1248.	VI.	XX.	XXXVIII. William Count of Holland takes Aix-la-Chapelle; and is there Crown'd. S. Lewis departs from France to make War against the Saracens.	1248. The schismatical Preachers of Germany.	The Council of Valence in Dauphiny held the Saturday after the Festival of St. Andrew.	
1249.	VII.	XXI.	XXXIX.	1249.		Peter of Vignes dies.
1250.	VIII.	XXII.	XL. The Emperor Frederick dies, who leaves his Dominions to his Son Conrad. The Pope confirms the Empire to William Count of Holland, and declares him Sovereign of Sicily. St. Lewis is defeated in Egypt, and taken Prisoner by the Saracens. done. The Dominicans not regarding this Prohibition, nor conforming themselves to the Statutes of the University, it was no sooner re-establish'd, but by a Decree it expell'd those Monks.	1250. The Determination of the Divines of Paris; which imports, That 'tis not lawful to confess one's self to any Person whatever, without the consent of the Curate. The University of Paris causes its publick Lectures to cease, because of several Outrages committed against the Scholars, for which it could not get Justice		John of Parma made General of the Dominicans. Conrade Coadjutor of Mentz begins his Chronicon. David of Augsburg. Albericus Verus. Walter Bishop of Poitiers. Roger Historiographer of Hungary. Constantine of Orvieto. Engelbert Abbot of Cîteaux. Robert Rich. Robert Bacon. John de Dieu. John Christophilus. William Pe-rauld. Albertanus, flourish'd. Adam of Chamilly, Bishop of Senlis dies.
1251.	IX.	XXIII.	I. Conrade goes into Apulia and takes Possession of the Kingdom of Sicily.	1251.		Sr. Gertruda made Abbess of Rodaledorf.
1252.	X.	XXIV.	II. The Death of Ferdinand King of Leon and Castile, Jun. 1. His Son Alphonso Succeeds him.	1252. The Foundation of the College of Sorbonne, by Robert of Sorbonne.		Sr. Gertruda is translated with her Nuns to Helfrenden.
1253.	XI.	XXV.	III. The Kingdom to engage them to stand by it against the Dominicans.	1253. The Circular Letter of the University of Paris to all the Prelates of the Kingdom to engage them to stand by it against the Dominicans.	The Council of Saumur held in December.	Robert Grosset Bishop of Lincoln dies.
1254.	XII.	XXVI.	IV. Conrade dies May 22. being poyson'd by his natural Son Mainfroy. He left his Son Conradin heir to his Dominions. The Pope would have seiz'd upon Sicily, Mainfroy opposes it.	1254. Pope Innocent restrains the Pretensions of the Regulars, by his Decretal of Nov. 21. which prohibits them from performing any Hierarchical Functions without the leave of the Ordinaries. But this Decretal is repeal'd by his Successor Alexander, Decemb. 22. following. William of S. Amour Doctor of Paris, clears himself before the Bishop of Paris, and in a Sermon which he preach'd in the Church of S. Innocents, of the Accusations brought against him by the Dominicans.	The Council of Alby.	Humbert de Romans is made General of his Order. Rainier Sacho Flourishes. Bennet Bishop of Marseilles dies.
1255.	I.	XXVII.	Mainfroy defeats the Forces of the Pope and becomes Master of Apulia and Sicily. Alexander IV. invests Edmund the Son of the King of England with that Kingdom. Ecelinus exercises his Authority over several Towns of Lombardy.	1255. The Bulls of the Pope, One, which orders the Re-establishment of the Dominicans in the University of Paris; and the other directed to the Bishops of Orleans and Auxerre for the executing of the former. The Letter of the University of Paris to the Pope to excite him to revoke his Bull about re-establishing the Dominicans. Three other Bulls of the Pope to the Bishops of Orleans and Auxerre for the executing of that Bull, which Orders the Re-establishment of the Dominicans in the University. Those Bulls stop'd by the King's Order.	The Council of Bourdeaux. The Council of Beziers May 8.	S. Bonaventure and S. Thomas take their Drs. Degree at Paris. Hugh of S. Cher is made Cardinal. Thomas of Chantpre. Giles of Assisy. Robert of Sorbonne. John Colonna is made a Bishop of Messina. An Anonymous Author of the Life of S. Clair.

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1256.	II.	XXVIII.	William Count of Holland elected King of Germany. Dies in December.	1256. The Accommodation of March 1. for putting an end to the Contests between the University of Paris and the Dominicans. Several Bulls of the Pope against this Accommodation, and against several Members of the University suppos'd to be the Authors of it. One of those Bulls, dated October 21. confirms the Privilege granted to the Monks of Confessing without the Curate's leave. William of S. Amour is again delated by the Dominicans to the Bishops met at Paris, who could not adjust their Difference. The Book call'd, <i>The Everlasting Gospel</i> , is condemn'd by the Pope to be burnt, and those who maintain its Doctrine proscrit'd.	The Assembly of Paris, about the Differences between the University of Paris and the Dominicans.	S. Bonaventure elected General of his Order. Vincent of Beauvais dies. Albertus a Franciscan finishes his <i>Chronicon</i> . Nicephorus Blemmida writes about the Procession of the Holy Ghost.
1257.	III.	XXIX. Arsenius Autorianus is elected. Patriarch of Constantinople by the Greeks.	The Electors of the Empire being divided; one Part chose Richard the King of England's Brother for Emperor, at Francfort in January, and the others in Lens chose Alphonso King of Castile. Sancho II. King of Portugal dying, his Brother Alphonso III. succeeds him.	1257. William of S. Amour, Odo of Doway, and Christian of Beauvais, Doctors of Paris, having maintain'd, that the Monks could not preach, confess or give Absolution without the Consent of the Curates and Ordinaries, tho' they had receiv'd the Pope's Mission: This Doctrine is condemn'd by a Bull of Alexander, Dated October 2.		
1258.	IV.	XXX.		1258.	The Council of Ruffes held in Aug. The Council of Montpellier, Sept. 6.	Henry of Susa is made Arch-bishop of Embrun. William of Bresse advanc'd to the Arch-bishoprick of Sens. Bartholomew of Bresse dies.
1259.	V.	XXXI. Theodorus Lascaris dies, leaving his Son John about six Years old, under the Tuition of Arsenius Patriarch of Constantinople, and George Muzalon. But Michael Palaeologus, who by Mother's side descended from Alexis Comnena usurps the Government, and causes himself to be declared Regent.		1259. The Pope does so much by his Bulls against the Secular Members of the University, that he at last oblig'd most of them to re-unite themselves to the Mendicant Friars.		Matthew Paris finishes his History and dies this Year.
1260.	VI.	XXXII. Michael Palaeologus is made Colleague of the Empire: He causes Arsenius to be depos'd, and puts up Nicephorus of Ephesus in his Place.	Eseline dies.	1260. The Joachites or Joachimites, and the Book of the Eternal Gospel, are condemn'd by the Council of Arles. The Sect of the Flagellantes or Whippers begins at Perugia about this time.	The Council of Cologne. The Council of Arles. The Council of Cognac. An Anonymous Author of the Life of S. Godberta. Cardinal Hugh of S. Cher dies. Rainier Sacho dies about this time.	John Seneca. John Christophilus. John de Giles flourish'd. Albertus Magnus made Bishop of Ratisbon. Matthew of Vendome made Abbot of St. Denis.
1261.	VII. Alexander IV. dies June 24. The Holy See vacant 3 Months and 3 Days: The Cardinals who proceeded to the Election, not being able to pitch on one among themselves; chose Francis Patriarch of Jerusalem, who takes upon him the Name of Urban IV. and is consecrated Sept. 4.	XXXIII. Michael Palaeologus retakes Constantinople from the Latins by the Intelligence of the Greeks who were in the City. Thus ended the Empire of the Latins at Constantinople, after it had lasted 58 Years. I. Arsenius is re-established, and put into Possession of the Patriarchal See of Constantinople by Michael.		1261.	The Council of Lambeth held the beginning of May.	
1262.	II.	II. Michael Palaeologus causes the Eyes of John Son of Theodorus Lascaris to be put out, and usurps the Empire.	Pope Urban Invests Charles Count of Anjou Brother to St. Lewis with the Kingdom of Sicily.		The Council of Cognac. The Council of Bourdeaux.	Henry of Susa made Cardinal Bishop of Ostia. Annibal of Annebaud made Cardinal. George Acropolita writes his History. Giles of Assisy dies.

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A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1263.	III.	III.		1263. The Synod of Clermont. retire to Cologne. S. Thomas Aquinas retires into Italy. The Death of Thomas de Chantpré according to Justus Lipsius.		Humbert de Romans lays down his Generalship and Albertus Magnus his Bishoprick of Ratisbonne to
1264.	Urban IV. dies at Perugia, Oct. 3.	IV.		1264. The Festival of the Holy Sacrament instituted by Pope Urban.	The Council of Nantes held the Tuesday after the Festival of S. Peter and S. Paul.	
1265.	After a Vacancy of four Months, Cardinal Guy, the Gros, born in Provence is elected Pope, Feb. 5. and consecrated, March 18. under the Name of Clement IV. I.	V.	Charles Count of Anjou goes to Rome, where he is crown'd King of Sicily, Jun. 28. and made Senator.	1265. Simon Legate of the Holy See in Reforming the University of Paris, confirms the Rule of Order of the Year 1215, about Aristotle's Books without mentioning the Correction. Pope Clement's Bull of June 20, which condemns the Propositions of several Parisian Doctors, contrary to the Privilege of the Regulars, whereby they were empowered to preach and confess without the Leave of the Curates and Ordinaries, and confirms that Privilege.		
1266.	II.	VI. Arsenius is turned out of the Patriarchship of Constantinople, and Joseph Galefius put into his Place.	Mainfroy is defeated and kill'd in a Battle, Feb. 26. and Charles becomes Master of all Sicily.	1266. The Bull of Clement IV. by which he declares, that the Disposal of all Benefices belongs to him. The Pope's Answer to William of S. Amour about his Book.	The Council of Cologne under Archbishop Engelbert, May 10.	Gerard of Frachet finishes his Chronicon.
1267.	III.	VII.	Conradin the Son of Conrad marches into Italy with an Army to retake the Kingdom of Sicily. He becomes Master of Tuscany and Romania, and enters Rome, where he is proclaim'd Emperor by the People.	1267.	The Council of Vienna in Austria, May the 10th.	William of Bresse lays down the Archbishoprick of Sens. The Death of John Seneca.
1268.	IV. Clement IV. dies Oct. 29. The Holy See lies vacant for two Years, nine Months, and two Days.	VIII.	Conradin is defeated and taken Prisoner in August by Charles King of Sicily.	1268.	The Council of London held in April. The Constitution of St. Lewis King of France in May. The Council of Chateau Gonthier held in Aug.	
1269.	V.	IX.	Conradin is put to death, October 27.	1269.	The Council of Angers held in June. The Council of Sens held in October.	William of Bresse dies Feb. 8.
1270.	VI.	X.	St. Lewis King of France goes again into Africa, where he dies August the 25th. Philip the Hardy, his Son succeeds him.	1270. A Confraternity established at Rome by S. Bonaventure, which gave rise to the Institution of Confraternities in the Church. Stephen Templar Bp. of Paris, in December, condemns 13 Propositions taught by several Professors in Philosophy and Divinity of the University of Paris.	The Council of Compeign held the Monday after Ascension-day. The Council of Avignon, July the 15th	Gilbert of Tournay. Ralph Bocking. John Genes of Gaillart. William of Sanvic. William Guarron. Godfrey de Beaulieu. William of Chartres. Thomas Bockingam. William of Tripoli. William of Rubrock.
1271.	The Cardinals after a long Debate on Sept. 1. by way of Compromisal elected Thibault Arch-Deacon of Liege, Native of Platenza, who was then at Prolemais.	XI.		1271.	The Council of St. Quintin.	Peter of Tarentaise is made Archbishop of Lyons. Gerard of Frachet dies. The Cardinal of Ostia dies.
1272.	Thibald arrives in Italy the beginning of January, and is consecrated at Rome, March the 27th. having taken upon him the Name of Gregory X.	XII.		1272.		Thomas of Lentini made Archbishop of Cosenza, is sent Legate into the East, there to govern the Patriarchship of Jerusalem. William of S. Amour dies, Sept. 13.

The Chronological TABLE

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1273.	II.	XIII.	Ralph Count of Habsburg elected Emperor in October, at Francfort on the Mayn, and Crown'd at Aix-la-Chapelle.	1273.	The Council of Rhenes held the Monday after Ascension-day. The Assembly of Francfort for the Election of Ralph to the Empire.	William of Rishanger finishes his Continuation of Mathew Paris. George Pachymeras writes. Robert of Sorbonne dies.
1274.	III.	XIV.	Joseph retires into a Monastery. Vexius is elected soon after in his Place.	1274.	Gregory X. caus'd the Council of Lyons to approve of the Institution of the Conclave for the Election of the Popes. The Re-union of the Greek with the Latin Church confirm'd in the Council of Lyons. The Permission of Preaching and Confessing granted to the Mendicant Friars, is revok'd by the Council of Saltzburg.	S. Thomas dies, March 7. S. Bonaventure is made Cardinal. He dies July the 15. George Acropolita Logothetes swears to the Re-union in the Council of Lyons, in behalf of the Emperor of Constantinople.
1275.	IV.	XV.	III.	1275.	The Council of Arles.	William Peraule dies. Odo Rigald dies. Raymond of Pennafort dies. Thomas Spots and Thomas of Lentini flourish.
1276.	V.	XVI.	IV.	1276.	The Synod of Durham. The Council of Saumur held the Monday after the Festival of S. John Baptist. The Council of Bourges, Sept. 1.	
	Gregory X. dies Jan. 10. Peter of Tarantaise, Cardinal Bishop of Ostia is elected the 21 st , under the Name of Innocent V. After his Death, which happen'd June the 2 ^d . Cardinal Orsolen a Genoeze, is elected in his Place July the 12 th , and takes upon him the Name of Adrian V. He dies at Viterbo, Aug. 18. without having been consecrated. The Son of Julian a Portuguese, is elected and consecrated Sept. 15. under the Name of John XXI.	Cardinal Bishop of Ostia is elected the 21 st , under the Name of Innocent V. After his Death, which happen'd June the 2 ^d . Cardinal Orsolen a Genoeze, is elected in his Place July the 12 th , and takes upon him the Name of Adrian V. He dies at Viterbo, Aug. 18. without having been consecrated. The Son of Julian a Portuguese, is elected and consecrated Sept. 15. under the Name of John XXI.	Radulphus having declar'd War against Ottogar King of Bohemia, the latter is oblig'd by the Mediation of the Princes of Germany, to yield to him by a Treaty, Austria and the other Provinces which he had seiz'd upon, and to take an Oath to him. The Death of James I. King of Arragon, his Son Peter III. succeeds him. Twenty five Days after, Cardinal John Peter, the Son of Julian a Portuguese, is elected and consecrated Sept. 15. under the Name of John XXI.			
1277.	I.	XVII.	V.	1277.	The Council of Constantinople.	Guy de Munoy is made Abbot of S. Germain at Auxerre. Humbert de Romans dies. John de Lentini dies about this Year.
	John XXI. is crush'd by the fall of the Ceiling of the Palace of Viterbo, and dies May the 20 th . Novem. 25. John Cajetan is elected, and takes the Name of Nicholas III. and is consecrated December 26.			The Bishop of Paris renews the Censure of several Propositions which he had formerly condemn'd, and condemns several others.		
1278.	I.	XVIII.	VI.	1278.	The Council of Langeit. John Peckam made Archbishop of Canterbury. Roger Bacon accus'd of being a Conjuror, is condemn'd by his General.	Martinus Polonus made Archbishop of Genes, finishes his Chronicon and dies.
1279.	II.	XIX.	VII.	1279.	The Council of Ponteaudemur held the Thursday before Ascension-day. The Council of Avignon, May 17. The Council of Redding held in July. The Council of Buda held in September. The Council of Angers held in October.	Roger Bacon is imprison'd by the Pope's Order.
	Alphonso III. King of Portugal dies. His Son Denis succeeds him.					
1280.	III.	XX.	VIII.	1280.	The Council of Cologne. The Synod of Saintes. The Synod of Poitiers. John de Hayde. William de la Mare. Robert of Henry of Gand. S. Gertrude and S. Matildis.	Albertus Magnus dies. Bonaventure Brocard. Mark Paul the Venetian. Anonymous Author of the Annals of the Dominicans of Colmar. Ulrick of Strasburg.
	Nicholas dies August 22. The Holy See is vacant six Months.					
1281.	Simon de Brie Cardinal of S. Cecilia, is elected Pope, Feb. 22. at Viterbo, consecrated at Orvieto, March 23. and takes upon him the Name of Martin IV. because of the Office of Treasurer which he formerly had in the Church of S. Martin at Tours.	XXI.	IX.	1281.	The Council of Saltzburg. The Council of Lambeth.	Nicholas de Henaps is made Patriarch of Jerusalem.

of the Thirteenth Century of Christianity.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1282.	II.	XXII.	X. The Sicilian Vespers. Peter King of Arragon seizes on Sicily. Alphonso King of Castile is dethron'd by his Son Sancho. Henry III. King of England dies, Nov. the 25th. His Son Edward I. Succeeds him.	1282. The Pope's Bull dated Jan. 10. which grants to the Mendicants the Power of Preaching and Confessing, upon Condition, that those who confess'd themselves to them, should confess themselves once a Year to their proper Curate, according to the Determination of the fourth general Lateran Council.	The Council of Avignon. The Synod of Saintes held the Easter Holy-days. The Council of Tours held the beginning of August.	George Acropolita dies.
1283.	III.	XXIII.	XI. Michael Palaeologus dies. His Son Andronicus succeeds him. The Patriarch Veccus is turn'd out and Joseph re-establish'd.	1283. The Re-union of the Greeks and Latins is broken after the Death of the Emperor Michael.		
1284.	IV.	I.	XII. Charles King of Sicily is defeated by the King of Arragon, and his Son Charles the Cripple is taken Prisoner. Alphonso King of Castile dies, his Son Sancho remains in quiet Possession of the Kingdom.	1284. The Council of Constantinople against the Patriarch Veccus and the Bishops who had maintain'd the Union of the Greeks and Latins. The Synod of Nismes. The Synod of Poitiers.	George Metochites. Constantine Meliteniosas. George of Cyprus. George Moschamper, & Constantine Acropolita flourish. Mark a Greek Monk & Job Jafites write against Veccus. Simon of Crete writes for the Latins. Gregory Abulpharaje finishes his History. Roger Bacon dies.	
1285.	Martin IV. dies Mar. 25. Cardinal James Sabellus is elected in his place, April 2. and consecrated at Rome, May 20. under the Name of Honorius IV. I.	II.	XIII. Charles King of Sicily dies Jan. 7. his Son Charles the Cripple succeeds him. Philip the Hardy King of France dies Oct. 6. His Son Philip the Fair succeeds him. Peter III. King of Arragon dies Nov. 9. his Son Alphonso succeeds him.	1285.		Simon Monk of Afflighem. William Prior of the same Monastery. Henry Monk of the same. Alexander de Dol or of Ville de Dieu. Engelhard Abbot of Lankaim.
1286.	II.	III.	XIV.	1286.	The Council of Ravenna held July 8. The Council of Bourges Sept. 17.	William Durant is made Bishop of Menda. Matthew of Vendome dies.
1287.	Honorius IV. dies on Apr. 3. The Holy See vacant till April of the next Year.	IV.	XV. Charles the Cripple is set at Liberty.	1287.	The Synod of Exeter held April 16. The Council of Wurzburg.	
1288.	III. Nicholas IV. is elected April 22. I.	V.	XVI.	1288.	The Council of Lisle in Provence.	Nicholas of Hanaps dies.
1289.	II.	VI. George of Cyprus, Patriarch of Constantinople, dies; Anastasius succeeds him.	XVII. Charles the Cripple causes himself to be crown'd King of Sicily at Rome, May 28. Dangianus King of Arragon surrenders Sicily to him; but his Brother Frederick contests it with him.	1289.	The Synod of Chester.	Thierry of Apolda writes the Life of S. Elizabeth Countess of Thuringa.
1290.	III.	VII.	XVIII.	1290.	The Council of Noyon held in August.	Conrade of Halberstadt makes his Additions to the Concordance of the Bible. Gobelinus.
						Egehard Abbot of Uranger. Conrade the Dominican. Stephanard. Ralph of Cologne. Thomas Palmeran. Guy of Baif. Raymond of Martins. Nicholas the Gaul. Egehard Monk of S. Alban. Matthew d' Aqua Sporta and Arlo- sus General of the Franciscans. Luke of Padua. Richard of Middleton flourish.
1291.	IV.	VIII.	XIX. The Emperor Radulphus dies the last of September. Alphonso King of Arragon dies in June. His Son James, surnam'd the Just, succeeds him.	1291.	The Synod of Saltzburgh. The Council of London.	Gregory of Caer-guent finishes his Chronicon. Peter the Dominican. Gerard of Liege. John Peckam dies.
1292.	Nicholas IV. dies on April 4. The Holy See vacant 2 Years 3 Months and 2 Days.	IX.	Adolphus Count of Nassaw, is elected Emperor, January the 6. I.	1292.	The Synod of Chester.	James de Voragine made Archbishop of Genes.

The Chronological TABLE

A. C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1293.		X.	II.	1293.		Henry of Grand dies.
1294.	Peter Maron the famous Hermit is elected Pope the 10th of July, and named Celestine V. Benedict Cajetan persuades him to lay down the Papedom: He does it December 12, and Cajetan causes himself to be elected the 24th of the same Month, and takes upon him the Name of Boniface VIII.	XI.	III. Sancho King of Castile dies, his Son Ferdinand succeeds.	1294. Celestine V. renews the Constitution of Gregory X. for keeping the Cardinals lock'd up in the Conclave, till they had elected a Pope. He approves by a Bull dated August 28. of the Order of the Celestines which he had founded.	The Council of Saumur held in October.	Prology of Lucca writes the Lives of the Popes. Baldwin Regular Canon of Premonstre finishes his Chronicon.
1295.	I.	XII.	IV.	1295.	The Synod of Canterbury.	
1296.	II.	XIII.	V.	1296.		The Death of William Durant.
1297.	III.	XIV.	VI.	1297. The Freres condemn'd by Boniface.		
1298.	IV.	XV.	VII. Adolphus is depos'd by the Princes of Germany, and Albers Duke of Austria the Son of the Emperor Radulphus elected in his stead. Adolphus is conquer'd and kill'd in Battle.	1298.	The Synod of Saintes.	John the Teutonic. Garcias. Henry or Amand Saxon. Gautier or Walter of Exeter. Francis of Monsade James de Voragine dies.
1299.	V.	XVI.	II.	1299.	The Council of Roan held the Thursday after the Oflave of Whisfuntide.	

Of the Fourteenth Century of Christianity.

A. C.	Popes.	Western Emperors, and Kings.	Eastern Emperors.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1300.	Boniface VIII. the sixth Year of his Papacy, ending Dec. 24. Fair, King of France, the 16th Year of his Reign. Ferdinand King of Castile from 1295. James II. King of Arragon, from 1291. Dionysius King of Portugal, from 1279. Edward I. King of England, from 1272.	Albert of Austria Emperor of the West, the third Year of his Reign. III. Philip the Fair, King of France, the 16th Year of his Reign.	Andronicus Senior, the 17th Year of his Reign. XVII. Ottoman the first Emperor of the Turks, whose Reign is counted from 1297.	1300. The Publication and Opening of the Jubilee. Boniface appeared at Rome in his Pontifical Habits, with this Inscription, Ecce duo gladii, i. e. Lo! here are two Swords. He published a Crusado, and sent Bernard de Saisset Bishop of Pamiez into France, who was there arrested.	The Council of Melun held in January. The Synod of Cologne, under the Archbishop of Wichboldus. The Synod of Bayeux. The Council of Aush.	Dinus de Mugello. Engelbert Abbot of Admont. Jacobus Caietanus, Cardinal. Henry de Carret is made Bishop of Lucca. Steven de Salagnas. Andreas Novocastrensis. Rainerius de Pisa flourished.
1301.	VII.	IV.	XVIII.	1301. The Bishop of Pamiez set at liberty. Detember 4. Boniface suspended the Graces and Privileges, granted the Kings of France, and hindred the Levy of a Subsidy upon the Clergy. He declares himself Supreme in Things spiritual and temporal.	The Council of Compeigne held in November.	William de Nangis finished his Chronicle. Jacobus de Benedictis. Justus à Gijsters, an Abbot. Joannes Duns Scotus. Richard of Sienna. Peter de Dacia flourished
1302.	VIII.	V.	XIX.	1302. A Petition presented to King Philip the Fair against Boniface VIII. by Willam Nogaret, March 12. An Assembly of the States of France against the Pretensions of Boniface, April 10. The Writings and Proceedings on both sides upon that Subject. The Publication of the Bull, Unam Sanctam, November 16.	An Assembly at Paris, April 10. The Council of Pennasfel, May 13.	Joannes Monachus, Cardinal, founded a College bearing his Name at Paris. Petrus de Beseo. A nameless Author of the Treatise against the Authority of the Pope, flourished.

of the Fourteenth Century of Christianity.

A.C.	Popes.	Eastern Emperors.	Western Emperors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1303.	IX. The Death of Boniface, October 12. Benedict XI. chosen the second of the same Month.	VI.	XX. The Proceedings against Boniface. He is arrested at Agnonia, Sept 8. illuded by Sciarra Colonna, and dies sometime after his Deliverance.	1303. The Appeal of the King of France to the next Council.	An Assembly at Paris, June 13. The Council of Nogaröl held in December.	Prolemaus Lucensis, finishes his Ecclesiastical History. The Death of Dinus de Mugello.
1304.	I. The Death of Benedict, July 8. The Holy See remained vacant till the next Year.	VII.	XXI.	1304. Pope Benedict revokes his Bulls published against France. Joannes Parisensis broaches an erroneous Opinion concerning the Eucharist. It was condemn'd by the Bishop of Paris, who silenced that Monk.	The Council of Compeigne held the Friday after the Feast of Circumcision. Egidius Romanus wrote his Question about the Ecclesiastical and Temporal Powers. Alvarus Pelagius enters into the Order of Grey-Friars. Thomas Wicke finished his Chronicles of England.	Joannes Parisensis a Dominican, is made Licentiate of Divinity at Paris, and a little after composes his Treatise of the Eucharist.
1305.	I. Clement V. is chosen Pope June 5. He is crown'd at Lyons, Nov. 11. and resides in France.	VIII.	XXII.	1305. Pope Clement revokes the Bulls of Boniface against France, particularly, Unam Sanctam. The Templars are threatened, and King Philip the Fair undertakes to proceed against them.	Henry Stero finishes his History of the Emperors of Germany. Everardus finishes his Continuation of the Annals of Stero. Vitalis de Turno wrote his Moral Mirror upon Scripture. Joannes de Janduno. Thomas Joyce is made a Cardinal. Philip a Cistercian Abbot is made Bishop of Aichster. Bernardus Guidonis is appointed Inquisitor against the Albigenes.	
1306.	II.	IX.	XXIII.	1306. The Pope promises by his Bull, Aug. 23. to inform against the Templars.	The Death of Joannes Parisensis, the Dominican, September 23. The Death of Jacobus de Benedictis, Sept. 25.	
1307.	III.	X.	XXIV.	1307. The Templars are arrested through all France, October 5. Informations brought against them at Paris, by Gulielmus Parisensis, and in other places by others.	finishes his History of his Voyage into the Holy Land. Nicholas Trivet finishes his Chronicle.	Siffridus, a Priest of Asia finishes his Chronicle. Aiso, a Premonstratensis, finishes his History of his Voyage into the Holy Land.
1308.	IV. The Emperor Albertus is slain by one of his Nephews, May 10. Henry of Luxemburg succeeds him, November 1. The Death of Edward I. King of England, to whom Edward II. succeeds.	The Emperor Albertus is slain by one of his Nephews, May 10. Henry of Luxemburg succeeds him, November 1.	XXV.	1308. The Pope calls the Cause of the Templars to the Holy See. The Judgment of the Divines of Paris, about the Templars. The Pope questions the Templars, who are put into his Power, and gives leave to the Inquisitors and Bishops to draw up a Process. He appoints Commissioners to proceed against their Order. Dulcinus the Heretick, who had drawn many Persons after him, is arrested near Verceil, is carried and burnt in that City, and his followers dispers'd.	The Council of Auch, held November 26.	Gulielmus Parisensis a Dominican. Joannes de S. Germiniano flourished. The Death of Joannes Duns Scotus, November 8.
1309.	V.	I. Robert the Son of Charles II. was King of Naples, and powerful in Italy.	XXVI.	1309. The Popes Commissioners form a Process against the Templars.	The Council of Presburg in Hungary, held November 10.	Beringarius de Fredol, was made Cardinal and Bishop of Freescat, and his Nephew succeeds him in the Bishoprick of Beziers.
1310.	VI.	II.	XXVII.	1310. The Templars are condemned in a Provincial Council at Paris, and several put to Death in May. Informations through all Christendom against the Templars. The Pope causes the Errots of John Oliva, to be examined by Vitalis de Furno, a Grey-Friar.	The Council of Salzburg. The Council of Cologn. The Council of Paris begun in May. The Council of Ravenna. The Council of Salamanca, July ult. A Synod at London. A Council at Metz.	Jacobus de Viterbo. Alexander de Alexandria. Joannes de Eriburg, Bishop of Osmia. Malachias a Grey Friar, flourished. Gulielmus Durandus Bishop of Menda, composed his Treatise of the manner celebrating a General Council. Ubertinus de Cassalis wrote that Year in favour of Petrus Oliva. The Death of Thomas Joyce Cardinal. The Death of Joannes de Janduno about this Year.

The Chronological T A B L E

A. C.	Popes.	Eastern Empe- rors.	Western Em- perors, and Kings.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1311.	VII.	III.	XXVIII.	1311. A solemn Revocation of all that Boniface had done against France by the Bull of April 27.	The Council of Ra- venna, held June 21. The general Coun- cil of Vienna, which was opened, October 16.	William de Mandagot is made Cardinal. Raimundus Lullus com- posed his Treatise, intituled, The fantastick Jacobus, de Termes wrote his Treatise of the Exemptions and Pri- vileges of Monks.
1312.	VIII.	IV. The Emperor Henry VII. went into Ita- ly, and was crowned at Rome. Ferdinand of Castile died, & his Son Alphonsus -XI. suc- ceeded him.	XXIX.	1312. The Dissolution of the Order of Templars is resolved upon in the Council of Vienna, and published May 22. The Errors of the Begardi & Beguine, were condemned in the same Council.	Alexander de S. Elpidio is made General of the Augustine Monks. Bernardus Guidonis is made Procurator General of the Friars Preachers. Nicephorus Callistus. Eckard a Dominican. Guido Bishop of Ferrara. Petrus Saxo. Gerardus de Bononia flourished.	Vitalis de Furno is made a Cardinal.
1313.	IX.	V. The Emperor Henry died in Italy, Aug. 24. and there was an interregnum 4 Months.	XXX.	1313. The Great Master of the Order of the Tem- plars, and the Dauphin's Brother were executed at Paris, March 11.	Bernardus Guidonis finished his History of the Monks of Grand-mont. The Death of Cardinal Monachus.	Raimundus Lullus wrote his Treatise of Substance and Accident.
1314.	The Death of Clement V. May 17. and a Contest be- tween the Ita- lian & French Cardinals a- bout electing a Pope. The Disper- sion of the Cardinals, and a Vacancy of the Holy See 2. Years 3. Months and 17. Days.	The Electors of the Empire are divided, one part chose Lewis of Ba- varia, and the other Frederick the Son of Albert of Austria which caused a War in Germany. I. Philip the Fair, King of France dies, Nov. 19. and Lew- is X. surnamed Hutin, succeeded him.	XXXI.	1314. A Council at Pa- ris, held on Tuesday before the Transla- tion of S. Nicholas. The Council of Ravenna held Octo- ber 10.	The Council at Pa- ris, held on Tuesday before the Transla- tion of S. Nicholas. The Council of Ravenna held Octo- ber 10.	The Death of Joannes de Friburg. William le Mair Bishop of Angers finished his Col- lection of Synodal Statutes and died. Petrus de Palude a Licen- tiate of Divinity in the Uni- versity of Paris.
1315.		II.	XXXII.	1315. Walter Lollard began to teach his Errors.	The Council of Saumur held at Ali- chaemas. The Council of Nogaro. The Death of Raimundus Lullus, June 29.	Victor Porchet de Salvaticis composed about this Year his Treatise against the Jews: Antonius Andreas. Hugh de Prato. Joannes de Neapolis.
1316.	Philip Earl of Poitiers as- sembled the Cardinals at Lyons, & there chose John 22. Aug. 6. who was crowned in that City, Sept. 5. & went to reside at A- vignon.	III. Lewis Hutin King of France died, June 5. leaving his Queen Cle- ment with Child, who brought forth a Son, Nov. 15. He died 8. Days after. Philip the Long the Brother of Lewis was de- clared King, and crowned at Rheims, Jan. 6. the next Year.	XXXIII.	1316.	The Council of Senlis held May 15.	Michael de Cesena was cho- sen General of the Grey- Friars. Oderick de Port-naon fi- nished his Chronicle. Martin, a Dominican. Sibert Becanus. Petrus de Perpignan. Herenus de Boys flourished. The Death of Aegidius Romanus, December 22.
1317.	I. An Erection of Archbishopricks and Bishopricks in France. A Publication of the Clementines by John 22. The Grey Friars called Spirituals, are cited by John 22. who condemned the Pretensions by his Bull Quorundam. Proceedings against the Monks, who disobey that Bull, of whom 4 were burnt at Marseilles. Arnaldus de Villa nova vented some Errors at Paris, which were condemned.	IV.	XXXIV.	1317. A Process made by the Pope against Hugo Giraldus Bishop of Cahors	The Council of Senlis, March 27. The Council of Ra- venna held Octob. 27.	The Death of Gerardus de Bononia, which hindred his finishing his sum of Di- vinity.
1318.	II.	V.	XXXV.	1318. Harvans Natalis is made XIV. General of the Grey Friars. Guy Terrena de Perpignan, a Carmelite, made also General of his Order.		Durandus de S. Porciano no- minated by the Pope, Bishop of Puy, or Annery.
1319.	III.	VI.	XXXVI.	1319. The Process and Con- demnation of Bernard Delitiosi a Grey Friar. The Establishment of the Order of Christ in Portugal, to which the Re- venues of the Templars in that Kingdom were applied.	Robert a Dominican flourished.	Bertrandus de Turre is made Bishop of Salerno, and the next Year a Cardinal.

of the Fourteenth Century of Christianity.

A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1320.	V.	VII.	XXXVII.	1320. <i>Peter Auvergne</i> Canon of <i>Paris</i> , wrote about this Year. <i>Cardinal Vitalis de Furno</i> obtained the Title of Bishop of <i>Albany</i> . <i>Petrus Bertrandus</i> is made Chancellor of <i>Joan</i> Queen of <i>France</i> , and a little after Bishop of <i>Nevers</i> .	The Council of <i>Sens</i> held the Thursday after <i>Whitsuntide</i> .	<i>Augustine Triumphus</i> . <i>Albert</i> of <i>Padua</i> . <i>Johannes Bassolis</i> . <i>Jacobus de Lausanna</i> .
1321.	VI.	VIII.	XXXVIII.	1321. <i>Ubertinus de Cassalis</i> is accused to the Pope who appointed the Cardinal of <i>St. Sabina</i> to examine his Writings. <i>John d' Alier</i> is chosen XIII. General of the <i>Carmelites</i> . <i>Marinus Sanutus</i> presents to the Pope his Treatise of the Secrets of the Faithful of the Cross. The Death of <i>William Mandagot</i> in November.	The Council of <i>London</i> in November.	<i>Petrus Aureolus</i> is made Archbishop of <i>Lix</i> . <i>Prothomeus Lucensis</i> is made Bishop of <i>Torcello</i> . <i>Guy Terrena</i> is chosen Bishop of <i>Majorca</i> and after translated to the Bishoprick of <i>Elne</i> .
1322.	VII.	IX. The Death of <i>Philip</i> the Long, to whom succeeded <i>Charles</i> the Fair his Brother.	XXXIX.	1322. The Decretals of <i>John XXII</i> . <i>Ad Conditoem, & cum inter nonnullos</i> , concerning the Property of things spent by the <i>Grey-Friars</i> . The Pope obliges <i>Cardinal de Furno</i> to recant his Opinion, contrary to his Holiness's concerning the Poverty of <i>Jesus Christ</i> . <i>Ubertinus de Cassalis</i> being questioned by <i>John</i> the XXII. concerning the Poverty of <i>Jesus Christ</i> , answers in Writing, which is approved by the Pope in Consistory. <i>Michael Casena</i> General of the <i>Grey-Friars</i> , causes the Opinion of <i>John XXII</i> . concerning the Poverty of <i>Jesus Christ</i> to be condemned in a General Chapter of his Order at <i>Paris</i> .	The Council of <i>Valadolid</i> in the end of <i>August</i> . The Council of <i>Cologne</i> , October, 31.	<i>Johannes Parisiensis</i> , a Canon Regular finishes his <i>Memoirs</i> of History. <i>Benard Guidonis</i> ends his <i>Mirror</i> of the Popes, Emperors, &c: which he dedicated to <i>John</i> the XXII. <i>John de Règne</i> . <i>Stephen de Provence</i> . <i>John de Blomendal</i> , flourished. The Death of <i>Philip</i> Bishop of <i>Aichstat</i> . The Death of <i>Hugh de Prate</i> .
1323.	VIII.	X. <i>Frederick</i> is defeated, and taken Prisoner by <i>Lewis</i> of <i>Bavaria</i> .	XL.	1323. The Pope excommunicates <i>Lewis</i> of <i>Bavaria</i> , who appeals the next Year to a General Council. <i>Francis Maronius</i> a <i>Grey-Friar</i> , who first introduced the <i>Sorbonick</i> Act into the Schools of the <i>Sorbonne</i> takes his Doctors Degree.	The Council of <i>Paris</i> held in Feb. The Council of <i>Toledo</i> . The Death of <i>Harueus Natalis</i> . The Death of <i>John</i> of <i>Naples</i> about this Year.	<i>Bernard Guidonis</i> is made Bishop of <i>Tuy</i> in <i>Gallicia</i> , and translated the next Year to the Bishoprick of <i>Lodeve</i> . <i>Berengarius</i> of <i>Fredol</i> died June 10.
1324.	IX.	XI.	XLI.	1324. The Bull, <i>Quia quorundam mentes</i> .	The Council of <i>Toledo</i> held in November.	<i>Marsilius</i> of <i>Padua</i> , a Lawyer, wrote his Treatise against the Authority of the Pope, about this Year.
1325.	X.	XII. The Death of <i>Dionysius</i> , King of <i>Portugal</i> , to whom his Son <i>Alphonfus</i> IV. succeeded.	XLII.	1325. The Condemnation of the Errors of <i>Petrus Oliva</i> a <i>Grey-Friar</i> .	 <i>Alexander de S. Elpidio</i> made Archbishop of <i>Ravenna</i> . <i>Guy</i> chosen Abbot of <i>St. Denis</i> . <i>William</i> of <i>Norringham</i> . <i>Astefan</i> . <i>Monaldus</i> . <i>Gerardus de Sienna</i> , flourished. The Death of <i>Francis Maronius</i> .	<i>Petrus Bertrandus</i> translated to the Bishoprick of <i>Autun</i> .
1326.	XI.	XIII. The Death of <i>James</i> II. King of <i>Arragon</i> , and <i>Alphonfus</i> IV. succeeded him.	XLIII. <i>Urchan</i> , or <i>Orchan</i> the Son of <i>Osteman</i> succeeds him.	1326.	The Council of <i>Avignon</i> June, 18. The Council of <i>Complutum</i> , June, 25. The Council of <i>Marsiat</i> , Dec. 8. The Council of <i>Senlis</i> .	<i>Durandus de S. Porciano</i> is translated to the Bishoprick of <i>Meaux</i> . <i>Henry de Carrier</i> is driven out of the Bishoprick of <i>Lucca</i> , by <i>Lewis</i> of <i>Bavaria</i> . <i>Dominicus Grenerius</i> is made Master of the sacred Palace by the Pope, and after Bishop of <i>Pamiez</i> .
1327.	XII.	XIV. <i>Lewis</i> of <i>Bavaria</i> goes into <i>Italy</i> . <i>Edward</i> King of <i>England</i> , is deposed, and	XLIV.	1327. <i>Circus</i> of <i>Afculum</i> is condemned to be burnt at <i>Banonia</i> , for maintaining, that the influence of the Stars necessitates Man's Will.	The Council of <i>Ruffet</i> held in Jan.	<i>Maximus Planados</i> is sent Ambassador to <i>Aquileia</i> . The Death of <i>Vitalis de Furno</i> , Cardinal.

The Chronological TABLE

A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1327.		his Son Edward III. set up in his stead.		The Book of <i>Mar-filius</i> of Padua condemned by John XXII. <i>Michael Casena</i> General of the Grey-Friars,		
	maintains his Opinion concerning the Poverty of Jesus Christ, before the Pope at Avignon, and is Imprisoned, but he escapes a little after, and appeals from all the Pope had done, or could do to a General Council.					
1328.	XIII. Lewis of Bavaria causes <i>Michael Corbario</i> to be chosen Anti-pope, who takes the Name of <i>Nicholas V.</i> and is enthroned, May, 12. He was driven out of Rome, Augst, 4.	XV. Lewis of Bavaria is crowned Emperor at Rome, by Cardinal <i>Colonna</i> , Jan. 17. The Death of King <i>Charles</i> the Fair. <i>Philip of Valois</i> succeeds him, and is crowned at Rheims, May, 28.	XLV. <i>Andronicus jun.</i> deposes his Grandfather from the Empire. I.	1328. The Pope, causes Process to be formed against <i>Michael de Casena</i> General of the Grey-Friars, and appoints Cardinal <i>Bertrand de Turre</i> , of the same Order, Vicar General.	The Council of London in February.	The Death of <i>Augustine Triumphus</i> , April, 2. The Death of <i>William Durandus</i> Bishop of Menda. The Death of <i>Nicholas Trivet</i> .
1329.	XIV. This Pope deposes by his Bull <i>Michael Casena</i> from his Generalty, and causes his Deposition to be approved and confirmed in a General Chapter of the Grey-Friars, held this Year at Paris. <i>Gerard Odonis</i> is chosen General in his place. The King of France hearkning to the Petitions of his Clergy, maintains them in their Rights and Customs. The Errors of <i>John Eckard</i> a German Divine condemned by the Pope.	XVI.	II.	1329. John XXII. begins to preach his Doctrine against the Vision of God immediately after Death.	The Council of Compeigne begun the Monday after the Nativity of the Virgin and ended the Friday after the exaltation of the Holy Cross. Conferences held at Paris, in December about the Church Power.	<i>Michael Casena</i> wrote in defence of his Opinion concerning the Poverty of Jesus Christ against John XXII. <i>John Bacon</i> a Carmelite, is made Provincial of his Order in England.
1330.	XV. <i>Peter de Corbario</i> is delivered to John XXII. and renounces his Papal Dignity.	XVII.	III.	1330. <i>Ubertinus de Cassalis</i> , maintains his Opinion concerning the Poverty of Jesus Christ. <i>Alvarus Pelagius</i> , is made Apostolick Penitentiary by the Pope about this Year. <i>Petrus de Casa</i> , is chosen the XIV General of the Carmelites. <i>Lupoldus Saxo</i> . <i>Nicholas Lyra</i> finishes his Postills upon the Scripture. <i>Philip de Montcalier</i> , writes his Postill and Sermons. <i>William Mount</i>	The Council of Lambeth. The Council of Marsiac held, from Dec. 6. to 11.	<i>William Ockam</i> is excommunicated by the Pope for writing against him in favour of Lewis of Bavaria, and flies to that Prince.
1331.	XVI. on had known the falshood of certain Letters produced by <i>Robert d'Artois</i> , to prove his pretended Right to his Earldom, might, without Sin discover it, yea, was obliged to do it.	XVIII.	IV.	1331. <i>Petrus de Palude</i> , and some other Doctors are of Opinion, that a Friar Preacher, who in Confession		<i>Petrus Bertrandus</i> is made Cardinal. <i>Petrus de Palude</i> made Patriarch of Jerusalem the Year before takes his Voyage thither. The Death of <i>Bernard Guidonis</i> December, 13.
1332.	XVII.	XIX.	V.	1332.	The Council of Maxfield in July.	<i>Alvarus Pelagius</i> is honoured with the Title of Bishop of Coronna, and after is made Bishop of Silves.
1333.	XVIII.	XX.	VI.	1333. The Publication of a General Crusado for the Holy-Land.	<i>Richard Fitz-Ralph</i> is made Chancellor of Oxford. <i>William de Rubion</i> & <i>Guy de Montrocher</i> , flourished. The Death of <i>Durandus de S. Porciano</i> Bishop of Meaux.	
1334.	XIX. The Death of John the XXII. which happened December, 4. and <i>Benedict XII.</i> is chosen in the 16th. and is crowned four Days after.	XXI.	VII. of John XXII. concerning the Vision of God, and wrote to that Pope, that he should revoke it.	1334. King <i>Philip of Valois</i> causes the Doctors of Divinity of the Faculty of Paris, to condemn the Opinion		The Letter of <i>William Ockam</i> to the Chapter General of his Order assembled at Assisy. <i>Philip Cabassolas</i> is made Bishop of Cavaillon. The Death of Cardinal <i>Bertrandus de Turre</i> .

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A.C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1335.	I. The Ambassadors of Lewis of Bavaria to the Pope rejected. The Revocation of Commendams of Cathedral-Churches, and Abbies by Pope Benedict XII A Bull concerning Refendence.	XXII.	VIII.	1335. Pope Benedict XII. debates the Question about the Beatific Vision.	The Council of Salamanca May, 24. The Council of Roan held in September.	William Montledun. Simon Boraston. Walter Burley. John Canon. Matthew Blastares. Nilus Cabasilas, flourished.
1336.	II. the Tenth, which been granted to King Philip de Valois, upon the Clergy of France, in consideration of his intended Expedition into the Holy-Land.	XXIII. The Death of Alphonfus King of Arragon, to whom Peter IV. succeeded.	IX.	1336. The Pope decides by his Constitution of February, 22. that the Souls of the Saints purged from Sin see God intuitively immediately after Death. The Revocation of	The Council of Bourges October, 27. The Council of Chateaugonthier held in November.	William de Baldensel, wrote the History of his Voyage into the Holy-Land. The Death of William Nottingham October, 5.
1337.	III. ing that Jesus Christ and his Apostles had nothing in Property, contrary to the Decision of John XXII.	XXIV.	X.	1337. Francis Pistorio a Grey-Friar, is condemned to be burnt at Venice, for maintaining that Jesus Christ and his Apostles had nothing in Property, contrary to the Decision of John XXII.	The Council of Avignon in September.	Arnoldus Cesiumes wrote his two Letters.
1338.	IV. The solemn Protestation of Lewis of Bavaria against the Proceedings of John XXII. Barlaam sent by the Emperor Andronicus propounds to the Pope an Union between the Greek, and Latin Churches, which is rejected. Daniel de Trevisi, is sent by Leo King of Armenia, to Pope Benedict XII. and composes a Treatise for the Justification of the Armenians.	XXV.	XI.	1338. An Ambassage of Lewis of Bavaria, and the King of France, to the Pope to obtain Absolution, but is denied the first time.	The Assembly of Francfort held in August, against the Proceedings of John XXII.	Joannes de Janduno, wrote his Treatise, intitled, an Information of the Nullity of the Process made by John XXII. against the Emperor Lewis of Bavaria. Bartholomew de St Concordia wrote about this Year.
1339.	V.	XXVI.	XII.	1339.	The Council of Toledo, May, 19.	
1340.	VI.	XXVII.	XIII.	1340. Barlaam accuses the Palamites. He is condemned in the Council of Constantinople.	The Council of Constantinople. and Joannes Andreas, The Death of Nicholas Lyra, October, 23.	Alvarus Pelagius finishes his Treatises de planctu Ecclesie. Henry Urinaria. Robert Cowton. Durand de Champeigne. Clement of Florence. Lupoldus de Bamberg. Simon Fidatus de Cassia, flourished.
1341.	VII. and Manuel Palaeologus, and made Cantacuzenus their Tutor. Anne the Empreß, the Widow of Andronicus drives away Cantacuzenus, who fled to Adrianople.	XXVIII.	The Death of Andronicus jun. in May, who left two Sons, John and Manuel Palaeologus, and made Cantacuzenus their Tutor.	1341. Cardinal Peter Bertrandus founded the College of Autun at Paris. The Palamites compose a Synodical Writing about their Doctrine.	The Council of Constantinople against Acindynus. The Council of London.	The Death of Petrus de Palude, January, 31. Paul de Lyazares. Lapu de Chastillon. Albert de Bresse. Herman de Schilde. William de Kayoth. Paul de Perusia, and Bernard de Parenzo, flourished.
1342.	VIII. Benedict XII. died April, 25. and Clement VI. was chosen May, 7. and crowned May, 19. I.	XXIX.	Cantacuzenus is proclaimed Emperor at Adrianople. I.	1342. Pope Clement labours for the Peace of Italy and France. Anne the Empreß Widow of Andronicus, propounds to the Pope, the Union of the two Churches. The Palamites are driven from Constantinople.	The Council of London held in Oct.	John de Malverne composes his Treatise of Visions. Osbert a Carmelite. John Olney. Simon de Spire. Joannes Saxo. John de Rupefissa. Gerard de Savona. The Death of Guy de Perpignan, August, 21.
1343.	II. to his little Daughter, who was married to Andrew King of Hungary.	XXX. The Death of Robert King of Naples, after which the Kingdom fell	II.	1343. Bartholomew an Augustine is made Bishop of Urbin. Petrus Raimondus is made XV. General of the Carmelites. Francis Petrarch, a Poet is crowned with Laurels at Rome. The Death of Michael Casena.	The Council of London held in January. sen the XIX General of the Grey-Friars.	Philip Cabassolas is made Chancellor of Jean Queen of Sicily. Forsanerus Vassalli is chosen the XIX General of the Grey-Friars.

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A.C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1344.	III.	XXXI.	III.	1344. The Pope removes the Jubilee to the 50 Year at the request of the Romans. He accepts a Present of the Magistrates but refuses to go to Rome. A Croisade against the Turks. The Church of Prague made an Archbishoprick. Palamas and Isidore, are condemned in a Council of Constantinople by John the Patriarch.	The Council of Constantinople. The Council of Noyon in July 26.	
1345.	IV.	XXXII. Andreas King of Hungary is slain, and Joan his Wife marries Lewis Prince of Tarentum.	IV.	1345.		Holkot. Robert. Richard Hampole. Jacobus Folquier, dedicates his Viridarium Gregorianum to the Pope. Thomas of Strasburg is chosen General of the Augustins.
1346.	V.	XXXIII. The Electors of Cologne and Treves at the end of August chose Charles of Luxemburg Emperor, and set him up against Lewis of Bavaria. The Pope confirms this Election.	V.	1346. The Pope renews, the Process against Lewis of Bavaria, and deposes him. Palamas is absolved, and John Patriarch of Constantinople deposed.	The Council of Paris, March, 14. The Council of Constantinople.	
1347.	VI.	Lewis of Bavaria died October, 11. and Charles IV. gets possession of the Empire. The Electors chose Gonthier Earl of Thuringia, who dies the same Year. Charles is crowned Emperor at Aix-La-Chapelle, and holds the Empire peaceably.	VI. Cantacuzenus obtains Constantinople, and makes Peace with Palaeologus whom he makes Emperor with him.	1347. Isidore, is chosen Patriarch of Constantinople, and Palamas Archbishop of Thessalonica. The Enemies of Isidore and Palamas, condemn them in a Council of Constantinople. The Propositions of John Mercourt condemned by the Bishop, and Faculty of Divinity at Paris.	The Council of Toledo held at Alcala, April, 24. The Council of Constantinople against Isidore and Palamas.	Richard Fitz-Kalp, is made Bishop of Armagh, and Fortanarius Vassalli Archbishop of Ravenna. The Birth of St. Catherine of Sienna. Bernard Abbot of Mount-Cassin died. The Death of William Ockam.
1348.	VII. Nicholas Laurentius having assumed the Title of Roman Tribune endeavoured to make himself Master of Rome, but was driven out of it.	II.	VII.	1348. A Recantation of the Doctrines, delivered by Nicholas Utricourt, made by the Order of the Faculty of Divinity at Paris.		Simon Fidatus de Cassia died February, 11. and Johannes Andreas, July, 7. Johannes Hensimius, finished his Continuation of the History of the Bishops of Liege. Thomas Bradwardin, is chosen Archbishop of Canterbury, and dies 40 Days after.
1349.	VIII.	III.	VIII.	1349.		The Death of Cardinal Peter Bertrandus, June, 24. The Death of Richard de Hampole September, 29. The Death of Gerard Odonis. The Death of Robert Holkot.
1350.	IX.	IV. The Death of Philip de Valois King of France, August 25. to whom his Son John succeeded, who was crowned at Rheims, Sept. 26. The Death of Alphonfus King of Castile, who left his Kingdoms to his Son Peter I.	IX.	1350. The Constitution of the Pope concerning the Conclave, which allowed the Cardinals to have their two Clerks a piece, and their several Lodgings. The Emperor Cantacuzenus sends Ambassadors to the Pope about this Year to treat of the Union of the two Churches.		Albericus de Rosate. Peter de Paternis. Adam Goddam, or Wodddham. Nicholas Cabasilas. Nicephorus Gregoras. Theophanes. Robert the Carmelite. Michael de Massa. John Walsgram. John de Saxo. John Brammarts. The Death of Bartholomew d'Urbis.
1351.	X.	V.	X.	1351. A Recantation of some Doctrines delivered by Dr. Simon, made by the Order of the Faculty of Divinity at Paris.	The Council of Lambeth. The Council of Beziers, November, 7.	Peter, a Monk of Clavallis, wrote his Letter in Name of Lucifer to the Worldlings. Fortanarius Vassalli is made Patriarch of Grado.
1352.	XI. Clement VI. died December, 6. and Innocent V. chosen December, 18. and crowned the 23.	VI.	XI.	1352.		Henry and John Erford. John Tacesphalus. Nicholas Dorbin. Tilman. Peter Thomas. Bartholomew a Grey-Friar.

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A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1353.	I.	VII.	XII.	1353. Two Grey-Friars, burnt at Avignon for their Opinion about the Poverty of Jesus Christ.		Petrus de Claravalla wrote his Epistle in the Name of Jesus Christ, to Innocent VI.
1354.	II.	VIII.	XIII.	1354. A Recantation of certain Doctrines delivered by one Guy an Augustine Friar, made by the Order of the Faculty of Divinity at Paris.		Callistus, a Monk of Mount Athos, is made Patriarch of Constantinople.
1355.	III.	IX. The Emperor Charles is crowned at Rome on Easter-day, April, 5.	XIV.	1355. A Dispute among the Greeks about the Light on Mount Tabor, the Essence, and the Operation of God, decided by the Council of Constantinople.	A Council at Constantinople against the Enemies of Palamas. The Council of Toledo, October, 1.	Joannes Thaulerus. Petrus Bercherius. Alphonfus Vargas flourished. Philothæus, is chosen Patriarch of Constantinople in the Room of Callistus, who was put out about the End of this Year.
1356.	IV.	X.	XV.	1356.		Nicholas Oresmius, is made Head of the College of Navarre. Nicholas Eymericus is appointed Inquisitor General by the Pope about this Year.
1357.	V.	XI. The Death of Alphonfus IV. King of Portugal. He left Peter the Cruel his Son, Heir of his Kingdom.	Cantacuzenus leaves the Empire to John Paleologus, and retires into a Monastery.	1357. Richard Archbishop of Armagh in Ireland opposes the Begging Friars about the Offices of the Clergy, and their Begging, and went to Avignon about it, where he delivered a Discourse upon that Subject November, 8. before the Pope and Cardinals.		Gregorius Ariminensis, is chosen General of the Augustine Monks, May, 24. in the Room of Thomas of Strasburg, who died this Year. Richard of Armagh. Robert Conway, flourished. Ralph Higden, finished his Chronicon, which was continued by John Malverne.
1358.	VI.	XII.	II.	1358.		The Death of Callistus, Patriarch of Constantinople. The Death of Gregorius Ariminensis. The Death of Adam Goddam.
1359.	VII.	XIII.	III. Amurath succeeds his Father Orcham.	1359. Bertholus de Rorbach is condemned to be burnt at Spire for his Errors. Janovez of Majorca, foretells, that Anti-Christ shall come at Pentecost, in 1360.		The Death of Alphonfus Vargas, October, 13. as some say, but as others, December, 26. 1366.
1360.	VIII.	XIV.	IV. and burnt. His Scholar Nicholas of Calabria declares himself the Son of God, and is burnt at Barcelona. Gerardus Groot, institutes the Order of the Friars of a Common Life. The Jesuits are instituted at the same time. The Order of St. Saviour, is erected by St. Bridget.	1360. Martin Gon-salvus calls himself the Angel St. Michael, and is condemned by the Archbishop of Toledo, and burnt. The Order of St. Saviour, is erected by St. Bridget.		Bernard Dapifer, wrote his History of St. Gothalmus. Fortanerius Vassalli, is made Cardinal, and dies the next Year in October. Johannes Calderinus. Bartholomew Glanville. Jordanus Saxo. Johannes Cyparissota. Manuel Calocas, flourished. The Death of Robert Conway. The Death of Richard Archbishop of Armagh, December, 16.
1361.	IX.	XV.	V.	1361.		John Schadland begins his Treatise of the State of the Cardinals. Nicholas Oresmius is made Treasurer of the Chappel at Paris. The Death of Johannes Thaulerus, May, 17.
1362.	X. Innocent VI. died, Septem. 12. and Urban V. was chosen October, 28. and crowned November, 5. I.	XVI.	VI.	1362.	The Council of Maxfield. The Council of Lambeth.	Peter Boherus. Jacobus de Altavilla. John Immenheusen flourished. The Death of Peter Bercherius.

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A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1363.	II.	XVII.	VII.	1363. A Recantation of certain Doctrines of Mr. John Châleur made by the Order of the Faculty of Divinity at Paris.		Nicholas Oresmius, delivers his Discourse against the Irregularities of the Court of Rome before the Pope and his Cardinals. The Death of Ralph Higden.
1364.	III.	XVIII. John King of France died in England, April, 8. and Charles V. his Son fir-named the Wise, was crowned, May, 19.	VIII.	1364. The Condemnation of the Doctrines of Dionysius Soulechat a Grey-Friar, concerning Poverty by the Faculty of Divinity at Paris, with a Prohibition to him to teach. Soulechat appeals to the Pope.		
1365.	IV.	XIX.	IX.	1365. The Recantation of Soulechat at Avignon judged insufficient.	The Council of Angers, March, 12.	
1366.	V.	XX.	X.	1366.		Philip Cabassolas, made Titular Patriarch of Jerusalem. He is appointed a Legate, and created Cardinal, September, 22. the next Year. John de Tambachis, made Master of the sacred Palace by the Pope.
1367.	VI. Urban leaves Avignon to go to Rome, April, 20. and arriv'd there, October, 6.	XXI.	XI.	1367.	The Council of York, held in September.	
1368.	VII.	XXII. The Emperor Charles, went into Italy, and brought the Cities of Italy into Subjection to the Pope. The Death of Peter the cruel King of Portugal, to whom his Son Ferdinand succeeds.	XII. The Condemnation of divers Errors, by Simon Langham, Archbishop of Canterbury.	1368. The Business of Soulechat, referr'd to John Bishop of Beauvais, Cardinal Chancellor of the Church of Paris, and of the Faculty of Divinity.	The Council of Lavaur, June, 1.	Hugolinus Malebranchius, chosen General of the Augustines. Philip Ribot, made Provincial of the Carmelites.
1369.	VIII.	XXIII. Peter I. King of Castile slain, and Henry IX. succeeds him. He was arrested some time after by Venetians, and released by Manuel, his third Son who, paid his Debts	XIII. The Emperor John Palæologus came to Rome, and signed an Union with the Roman Church.	1369. The Recantation of Soulechat made at Paris, in the Church of the Jacobins, on the Sunday Quasimodo, or Low-Sunday.		Robert Gervais, is made Bishop of Senes.
1370.	IX. Urban V. returns to Avignon, September, 24. and died December, 19. Gregory XI. is chosen, December, 18. and consecrated, and crowned, January, 4. of the next Year.	XXIV.	XIV.	1370. The Sect of the Turlupins, settle themselves in Provence.		Matthew of Cracovia. Gallus, Abbot of Konigsaal. St. Bridget. St. Catherine of Sienna, flourished. Hugolinus Malebranchius, is made Bishop of Ariminum.
1371.	I.	XXV.	XV.	1371.		Johannes Rusbrokius. John Balistari. John of Hildesheim. Johannes Golenius, flourished. The Death of Philotheus, Patriarch of Constantinople.
1372.	II.	XXVI.	XVI.	1372. The Opinion of John de Latona, concerning the Eucharist, condemned by two Cardinals appointed by the Pope. Arnoldus de Pucierda a Grey-Friar is condemned for his Errors.		Henry de Rebdorf finishes his Annals. Henry of Dolenbord. John Fustgin, flourished.

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A.C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1373.	III.	XXVII.	XVII.	1373.		Arnoldus de Terrena, wrote about this Year. Thomas Stubs, finished his Chronicon. Isaac Argyra, composed his Calendar. St. Bridget, died, July, 23.
1374.	IV.	XXVIII.	XVIII.	1374.		Francis Petrarch, died July, 14. The Death of John Bali-stari.
1375.	V. The Floren-tines revolt, and engage Bononia, and other Cities of Italy to their Party.	XXIX.	XIX.	1375. Wickliff be-gan to divulge his Do-ctrines. The Order of Hier-onymites is approved by the Pope. The Order of St. Ambrose is confirmed by the Pope.		Radulphus de Pralles. Philip de Meserius, flour-ished
1376.	VI. Gregory IX. went to Rome, September, 13. and arrived there January, 7. in the next Year.	XXX. Wenceslaus King of Bohe-mia, the Em-peror, Charles his Son was chosen King of the Romans.	XX.	1376. The Doctrines of Wickliff condemned by the Archbishop of Canterbury.		
1377.	VII. Pope Gre-gory retires to Anagnia, and returns to Rome in Nov. He treats of a Peace with the Florentines.	XXXI. The Death of Edward III. King of Eng-land. Richard II. his Son is proclaimed King.	XXI.	1377. Peter King of Arragon, wrote to the Pope, to revoke his Censure, passed on the Works of Raimund-dus Lullus.		Matthaus Florilegus, Nicholas Oresmius, is made Bishop of Liffieux. The Death of John Schadland.
1378.	VIII. Gregory XI. died, March, the 27th. The Cardi-nals entered the Conclave at Rome, April, 7. The Ro-mans require a Roman, or an Italian Pope, April, 9. and crowned the 17th. under the Name of Urban VI. The Cardinals fly into Anagnia in May, and protest against the Election of Urban. They came to Fondi August, the 27th. enter the Conclave, and chose September, the 20th. the Cardinal of Geneva, who took the Name of Clement VII. which caused a Schism in the Church.	XXXII. The Em-peror Charles IV. died, No-vember, 29. and Wenceslaus his Son suc-ceeded him. I.	XXII.	1378.		Albert of Strasburg, fi-nished his Chronicon. Bonaventure of Padua, chosen General of the Au-gustines in the foregoing Year, is made Cardinal in Septembr. of this Year, by Urban VI. Leonard de Giffon, is made Cardinal by Clement VII.
1379.	Clement VII. flies to Na-ples, and from thence goes to Avignon, where he ar-rived, June, 10. The Com-petitors for the Papacy con-demn one another.	II. The Death of John King of Castile, who leaves his Son John the Heir of his King-dom.	XXIII.	1379.		Cardinal Giffon stay'd at Naples after the departure of Clement the VIIth, and is put into Prison there.
1380.	Urban VI. declares Joan-na Queen of Hungary, fal'n from her King-dom, and gives it to Charles Duras. Queen Joan-na gives it to Lewis Duke of Anjou. Charles Du-ras makes him-self Master of Naples, and takes Queen Joanna Prisoner.	III. Charles V. King of France, died September, 16. Charles VI. succeeded him under the Tui-tion of the Duke of An-jou, and is crowned, No-vember, 24. at Rheims.	XXIV.	1380.		Gerard Groot, or the Great. Philip de Leydis. William of Wallingford. Conradus Altzey. Bertamus, flourished. St. Catherine of Sienna, died, April, 30. The Death of Jourdain de Saxo about this Year.

The Chronological TABLE

A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1381.		IV.	XXV.	1381.		Michael Aigranus, or Aignanus, is chosen General of the Carmelites. The Death of John Rufbrokius, December, 2.
1382.		V.	XXVI.	1382. The Condemnation of the Doctrines of Wickliff, in a Council at London.	The Council of London.	Peter de Natalibus finishes his Catalogue of Saints. Johannes Bromiardus disputes against Wickliff in the Council of London. The Death of Cardinal Philip Cabassolas, August, 27.
1383.	Lewis Duke of Anjou goes into Italy, and gets the Kingdom of Naples. Charles Duras causes Queen Jeanna to be strangled.	VI. The Death of Ferdinand, King of Portugal without Children. John his Brother succeeds him.	XXVII.	1383.		
1384.	Lewis of Anjou, dies at Bari, September, 20. Urban VI. quarrels with Charles Duras, who causes him to be arrested; but after lets him go again.	VII.	XXVIII. Manuel III. the Son of John Paleologus is admitted to the Empire by his Father.	1384. The Death of Wickliff.		The Death of Gerard Groor, August, 2.
1385.	Urban flies to the Castle of Luceria, and resolves to revenge himself of Charles Duras; who besieges him in it. Urban escapes to Genova, where he put five Cardinals to death for conspiring against him.	VIII.	XXIX.	1385.		John de Bourg composed his Treatise, call'd Pupilla, Grail; for Curates. Peter de Harentalis, finished his Chronicle. Conradus, Canon of Ratisbonne, flourish'd.
1386.	Charles Duras, is slain in Hungary, in January, and Otto Duke of Brunswick, the last Husband of Queen Joanna, being delivered out of Prison, re-enters Naples, and drives out Margaret, the Widow of Charles Duras, and her Children.	IX.	XXX. Andronicus, the eldest Son of John Paleologus takes Constantinople, and puts his Father and Brother into Prison.	1386.	The Council of Salzburg, held in January.	Johannes Tambachus, finishes his Mirror of Wisdom. The Death of Philip de Leydis, June, 8. Cardinal Bonaventure of Padua, is assassinated at Rome.
1387.		X. The Death of Peter, King of Arragon. His Son John succeeds him.	XXXI.	1387. The Recantation of John Monson, a Friar Preacher. His appeal to Pope Clement VII. Ambassadors of the University of Paris, sent to Avignon.		The Death of Bersamus.
1388.		XI.	XXXII. John and Manuel Paleologus getting out of Prison, recover the Empire, and deliver Andronicus to the Turk. Bajazet, the Son of Amurath succeeds his Father.	1388. William de Wallo, Bishop of Euxreux, is forced to recant what he had said in defence of John Monson.	The Council of Palenza, October, 4.	Robert Gervais, wrote his Treatise of Schism.
1389.	Urban VI. died October, and the Cardinals of his Party chose Peter de Thomassellis, who took the Name of Boniface IX. Ladislaus, Son of Charles Duras, was crowned King of Naples, by Boniface.	XII.	XXXIII.	1389.		John Grossus, is chosen General of the Carmelites.
1390.	Lewis the younger, Duke of Anjou, is crowned King of Naples, by Clement VII. This Prince went into Ita-	XIII. The Death of John King of Castile, his Son Henry III. succeeded him.	XXXIV. Bajazet Besieges Constantinople, but retreated when he had made a League with the Greek Emperor.	1390.		Jacobus de Teramis, and Guy d'Eureux wrote. Nicholas Eymericus, composed his Treatise of the Eucharist. Augustinus of Ascoli. Henry Boich. Simon de Cremona:

of the Fourteenth Century of Christianity.

A.C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1390.	ly, and conquered several Places; but at his return, Ladislaus regained them,					Bartholemew Albicius. Peter Quesnel. Marsilius d' Inghen, flourished.
1391.	The University of Paris, desire to compose the Schism, and propound the Means.	XIV.	XXXV.	1391. The Canonization of St. Bridget, by Boniface IX.	The Council of London.	Matthew d' Eureux. Nicholas Gorham. Walter Disse. Ralph de Rivo. Raimundus. Jordanus, flourished. The Death of Philip Ribot.
1392.		XV. whom Manuel reigned alone.	XXXVI. The Death of John Palaeologus, after I.	1392.	Henry de Beaume, or de Palma. Bertrandus Trille. Francis Martin, flourished.	Francis Ximenius. Lucius Colatius. Antonius Butrio.
1393.		XVI.	II.	1393.		
1394.	The University of Paris write to Clement VII. about the means of ceasing the Schism, and he dies with Grief, September, 16. The Cardinals of his Party chose on the 26th. of the same Month, Peter de la Luna, who took the Name of Benedict XIII. The way of Cession is resolved on in France, and propounded to the contending Popes, and to the Princes of Europe.	XVII.	III.	1394.		Cardinal Leonard Giffon, is present at the Election of Benedict XIII. The Death of Marsilius d' Inghen, August, 20.
1395.		XVIII. The Death of John King of Arragon, without Heirs. Martin his Brother succeeded him.	IV.	1395.		Henry Knighton, finishes his Chronicle. Gerard Zutphen. Stephen Peiringon. Thomas Lombe. Nicholas Ritzon. Henry de Kalkar. Richard de Maydescon. John de Castell. John de Schonehove, flourished.
1396.		XIX.	V.	1396. The Condemnation of the Doctrine of Wickliff in a Council at London.	A Council of London. Philip de Ferrara. John de Hesdin. William de Oppenbach. John Gluel. Henry Euta, or Oyta, flourished. The Death of Michael Angrianus, or as others say in 1416.	William de Wilford, is chosen in the Council of London, to confute by Writing the Doctrines of Wickliff delivered in his Book called, Trialogus.
1397.		XX. Bajazer, the Emperor of the Turks is defeated, and taken by Tamerlain the Cham of the Tartars, and kept Prisoner in an Iron Cage; he died in that Captivity in 1405. leaving five Children, Isa-Zelebis governed.	VI.	1397.		John de Trevisi translated the Polycronicon of Ralph Higden into English. William Thorn, finished his History of the Abbots of St. Augustine, in Canterbury. The Death of William Wilford.
1398.	A Substraction of Obedience from the two Contendants for the Papacy published in France, and other places.	XXI.	VII.	1398.	An Assembly of the Clergy in France, which ordered the Substraction, May, 22. The Death of Gerard de Zutphen, December, 4.	Henry Andernacus. Blaisus Andernarius. John de St. Bavon. Richard de Lavenham. John de Werden, flourished.
1399.		XXII. Richard II. King of England, is deprived of his Kingdom, and Henry Earl of Lancaster chosen King.	VIII.	1399.		The Death of Nicholas Eymericus, January, 4.
1400.		The Electors of the Empire, depose the Emperor Wenceslaus.	IX.	1400.		Maximus. Nilus Damilas. Demetrius Cidonius. John de Campscen.

The Chronological TABLE.

A. C.	Popes.	Emperors, and Kings of the West.	Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1400.		Joseph Marquifs of Moravia his Nephew was chosen in his room, by the Archbishops of Mentz and Cologne, but died six Months after. Robert Duke of Bavaria, and Count Palatine of the Rhine, is chosen and crowned Emperor.				Philip d' Otterburg, flourish'd. The Death of Simon of Cremona.
1401.		II. Robert goes into Italy with an Army, and is beaten by Galeaccius Viscount of Milan, and forced to return into Germany.	X.	1401.		The Death of Bartholomew Albicius, December, 10.
1402.		III.	XI. Isha-Zelebis is slain by his Brother Soliman, who is declared Emperor of the Turks.	1402.		
1403.	The Subtraction of Obedience to Benedict XIII. is taken off in France, on certain Conditions.	IV.	XII.	1403.	An Assembly of the Clergy in France, held at Paris, May, 28. which took off the Subtraction.	
1404.	Benedict proposes ways of Union to Boniface, who died. October, 1. The Cardinals of his Party chose on the same Month, Cosmatius Melioratus de Sulmona, who took the Name of Innocent VII. Ladislaus King of Naples, makes himself Master of Rome, and drives out Innocent.	V.	XIII.	1404.		Lucius Colutius, presents to the King of France, a Petition for the Florentines against the Faction of the Gibelines.
1405.	Innocent VII. is recalled to Rome, and Ladislaus's Party driven out.	VI.	XIV.	1405.		
1406.	A new Subtraction of the French from their Obedience to Benedict. Innocent VII. died, and the Cardinals of his Party chose Angelus de Cerario, who took the Name of Gregory XII. upon condition he should procure the Peace of the Church by way of Cession.	VII.	XV.	1406.	An Assembly of the Clergy of France, held at Paris, December, 21. which renewed the Subtraction.	The Death of Lucius Colutius, May, 12.
1407.	A Neutrality published in France, in regard of the two Contenders for the Papacy. Divers Embassages by the two contending Popes, and King of France, to heal the Schism, but all to no purpose.	VIII.	XVI.	1407.		
1408.	King Ladislaus makes himself Master of Rome, April, 25. The Cardinals withdraw their Obedience from the two Contendants, and retreat to Pisa, to make a new Election. Gregory excommunicates them. Benedict, sends abusive Letters to the King of France: His Couriers are arrested, Process made against them, and they are put in Prison.	IX.	XVII.	1408.	An Assembly of the Clergy of France, held at Paris, from August, 11. to November, 5. which prescribed the manner of Mens behaviour under the Neutrality, so long as the Schism lasted.	The Death of Henry Kalikar. The Death of Antonius Butrio, October, 7. as some say, but as others in 1417.

CHRONOLOGICAL TABLES.

A Chronological TABLE of the ECCLESIASTICAL AUTHORS that Flourished in the Seventh, Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Centuries of the Church.

Of the Seventh and Eighth Centuries.

ISIDORE,

Bishop of Sevil, ordained in 595. died 696.

Braulio, Bishop of Saragoza, ordained in 626. died in 646.

S. Columbanus, a Monk of Benchor, and Founder of the Monasteries of Lexeuil and Bobio, went into France in 590, and into Italy in 613. died in 615.

Eleran, an Irish Presbyter, flourished about the middle of this Age.

Cuminius or Cuminus, an Abbot, born in 592. flourished about the Year 630. and died in 602.

Ensebius, Bishop of Thessalonica, flourished about the middle of the Seventh Century.

Boniface IV. Bishop of Rome, raised to the Popedom in 607. died in 614.

Joannes Philoponus, a Grammarian, flourished in the beginning of the Seventh Century.

Theodosius, Canon, } At the same Time.
Eugenius, Themistius }
and Theodorus. }

Nicias Antiochus, A Monk of the Monastery of S. Sabas.

John, Bishop of Thessalonica at the same Time.

Gregory, Bishop of Antioch, raised to that See in the Year 572. died in 608.

John, Abbot and Bishop of Saragoza, flourished about the Year 620.

Arausius, Helladius, Justus, Bishops of Toledo, held that See from 606 to 634, or 635. But the last was Bishop but 3 Years.

Nonnitus, Bishop of Gironde, flourished about the same Time.

Conantius, Bishop of Palenzo, about the same Time.

Boniface V. Bishop of Roine, raised to that See in 617. died in 628.

Modestus, Bishop of Jerusalem, made Patriarch of that See in 620.

George, Bishop of Alexandria, preferred to the See in 620. died in 630.

Honorius, Bishop of Rome, made Pope in 626. died in 638.

Sophronius, Patriarch of Jerusalem, flourished after 625. and was raised to that See in 629. died in 636.

Joannes Moschus, A Priest, flourished at the same Time.

George Pisides, A Deacon of Constantinople, about the middle of this Age.

Eugenius, Bishop of Toledo, flourished about the Year 650.

Apollonius, Priest of Novara, flourished at the same Time.

John IV. Bishop of Rome, raised to the Popedom in 640. died in 641.

Theodosius IV. Bishop of Rome, made Pope in 641. died in 649.

Martin I. Bishop of Rome, preferred to that See in 647. died in 656.

S. Maximus, Abbot, began to flourish in 641. died in 662.

Anastasius, S. Maximus's Scholar, was honoured for suffering with his Master.

Anastasius, Apocrypharius of Rome, suffered with them.

Theodosius and Theodorus, Lived at the same Time.

Theodorus, Abbot of Raithu, flourished in the midst of the Seventh Century.

Peter, of Laodicea, also in the Seventh Century.

Thalassius, the Monk, was contemporary with Maximus.

Isaiah, the Abbot, lived also in the Seventh Century.

Theofridus, his Time is uncertain.

Donatus, Bishop of Besancon, was made Bishop in 630. died after 650.

Vitalian, Pope, raised to the Popedom in 656. died in 671.

S. Eligius, Bishop of Noyon, raised to that Dignity in 646. died in 663.

Agatho, Bishop of Rome, raised to the Popedom in 678. died in 682.

Leo II. Bishop of Rome also, was chosen in 678. died in 684.

Benedict II. Made Bishop in 684.

Drepanius Florus, flourished about the middle of the Seventh Century.

Ildefonsus, Abbot of Agali, and after Bishop of Toledo, raised to that See in 658. died in 667.

Taio or Tago, Bishop of Saragoza, flourished about the End of the Seventh Century.

Leontius, Bishop of Limonce in Cyprus, lived about the same Time.

Marculphus, a French Monk, flourished all this Century. died 660.

Cosma, of Jerusalem, at the beginning of the Eighth Century.

Pantaleo, a Priest of Constantinople, flourished about the same Time.

S. Julian, Bishop of Toledo, chosen 680. died in 690.

Theodorus, Archbishop of Canterbury, flourished after the Year 668. and died in 690.

Fruosus, Bishop of Dumes, and after of Toledo, flourished toward the End of the Seventh Century.

Ceolfridus, Abbot of Jarrow, lived at the End of the Seventh, and the beginning of the next Century. died 720.

Adelmus, Abbot of Malmsbury, flourished at the same Time.

Adamannus, Abbot of Huy, lived also at the same Time.

Aponius Cresconius, An African Bishop.

John, a Greek Monk, flourished all at the same Time.

Demetrius, Bishop of Cyzicum, at the same Time.

S. Owen, Archbishop of Rouen, ordained in 646. died in 689.

Bede, surnamed the Venerable, an English Presbyter, and Monk, flourished in the beginning of the Eighth Century, and died in 735.

John, Patriarch of Constantinople, flourished about the end of the Seventh Age, to the Eighth.

Agatho, Deacon of the same Church, lived at the same Time.

Germanus, Patriarch of Constantinople, translated from Cyzicum to Constantinople.

Boniface, Bishop of Mentz, an Englishman, flourished from 715. when he left his own Country, to his death.

Gregory II. Bishop of Rome, made Pope in 714. died in 731.

Gregory III. Bishop of Rome, raised to the Popedom in 731. died in 741.

Zachary, Bishop of Rome, raised to the See in 741. died in 752.

Andrew, Bishop of Crete, flourished after 730.

Anastasius, Abbot of the Monastery of Euthym, in Palestine, lived about the Year 740.

Egbert, Archbishop of York, flourished from 731. to 767.

S. John Damascene, A Monk, lived after 730. died 750.

Chrodegand, Bishop of Metz, ordained in 743.

Steven II. Bishop of Rome, ordained in 752. died in 757.

Willibald, a Monk of Mount-Cassin, and after Bishop of Eistad, flourished from 728,

to his Death, which happen'd in the Year 786.

John, Patriarch of Jerusalem, lived after the Year 750.

Gotteschalci, A Deacon, and Prebend of Leigh, flourished about the Year 760.

Ambrosius Autpertus, Abbot of S. Vincent, at the River Vulturnus, at the same Time died in 778.

Paul I. Bishop of Rome, ordained in 757. died in 767.

Steven III. Pope, ordained in 767. died in 772. in which Year

Adrian I. was elected Pope.

Paul, a Deacon of Aquileia, flourished after 770. died in the beginning of the Ninth Century.

Charles, The Great, flourished from 700, and died in 814.

Alcuinus, a Deacon of York, after Abbot, Dean of the Canons of Tours, flourished in France from 791. to his Death, which was in 804.

Ætherius, Bishop of Uxame, lived about the end of the Eighth Century.

Paulinus, Bishop of Aquileia, lived about the end of the same Age.

Theodulphus, Bishop of Orleans, ordained Bishop in 794. died about 821.

Leo III. Bishop of Rome, raised to the Popedom in 795. died in 816.

Tarasius, Bishop of Constantinople, flourished about the Year 787. to the second Council of Nice.

Epiphanius, Deacon of Catana, and Theodorus, lived at the same Time.

Elias Cretenfis, Georgius Cyncellus, flourished about the end of the Eighth Age.

Of the Ninth Century.

Nicephorus, Patriarch of Constantinople, flourished from 806. to his Death, in 828.

Theodorus, Abbot of Studa in 800. He was a famous Patron of Images, for which he was banished 3 Times.

Joseph, Bishop of Thessalonica, Brother of Theodorus, and flourished at the same Time.

Naucratius, a Scholar of Theodorus Studita: About the same Time with the last.

Theodorus and Theophanes, Brethren, flourished a little after.

Theosterictus, a Monk, about the same Time.

Michael Syncellus, The Syncellus of Nicephorus, flourished about the beginning of this Age.

Ludgerus, Bishop of Munster, from 802. died in 809.

Leidradus, Archbishop of Lyons; raised to it in 806. retreated in 815.

Sergius, an Historian, from 800. to 830.

Claudius Clemens, Bishop of Turin, from 810. died in 820.

Dungalus, a Deacon, about the same Time.

Leo III. Bishop of Rome, made Pope in 795. died in 816.

Hatto or Herto, Abbot of Auge and Bishop of Basil, made Abbot in 796. Bishop in 801. and died in 836.

Jesse, Bishop of Amiens, chosen to that See in the beginning of this Age, and deposed in 831.

Odilbert, flourished at the same Time.

Ægil, Abbot of Fulda, from 818. to 822. died in 822.

Gildas, flourished 820.

Sedulius, about 818.

Eginhardus, Secretary to Charles the Great, flourished about 820.

CHRONOLOGICAL TABLES.

Iteganus, Suffragan of the Diocess of *Ireves*, flourished at the same Time.
Benedict, Abbot of *Anian*, flourished in the beginning of this Age, died in 821.
Ardo Smaragdus, S. *Benedict's* Scholar, flourished after the Death of his Master.
Smaragdus, Abbot of S. *Michael*, flourished about the same Time.
Orsbegrinus, a Monk of *Werthin*, flourished about 830.
Alfridus, Bishop of *Munster*, chosen Bishop in 839. died in 849.
Paschalis I. Pope, made in 817. died in 824.
Adelardus, Abbot of *Corby*, flourished after 810. died in 826.
Eugenius II. Pope, ordained Bishop of *Rome* in 827.
Ansegisus, Abbot of S. *Vandrille*, flourished about 830. died in 834.
Halugarius, Bishop of *Cambray*, made in 816. died in 830.
Vasius Roetius, Bishop of *Poitiers*, flourished about 830.
Agobardus, chosen Archbishop of *Lyons*, in 815. died in 840.
Amalarius, Deacon of *Metz*, flourished about 820. died in 850.
Hildemar, a Monk, flourished about 830. died in 840.
Gregory IV. Pope, chosen in 828. died in 844.
Hiluin, Abbot of S. *Medard at Soissons*, S. *German*, S. *Dionys*, and Arch-chaplain to *Lewis* the Godly; reformed the Abby of S. *Dionys* in 829. died in 838 or 842.
Anscharius, Monk of *Corby*, and Apostle of *Denmark*, went to *Denmark* in 836. and made Bishop of *Hamburg* in 842. died in 865.
Aimonius Monk of *Fulda*, and after Bishop of *Alberstadt*, chosen Bishop in 841. died in 853.
Rabanus, Abbot of *Fulda*, and Archbishop of *Metz*, made Abbot in 822. and Archbishop in 847. died in 856.
Walafridus Strabo, a Monk of *Fulda*, and after Dean of S. *Gallus*, and Abbot of *Angia Dives*, flourished about 840. died in 849.
Amolo, Archbishop of *Lyons*, succeeded *Agobard* in 841. died in 853.
Sergius II. Pope, chosen in 844. died in 847.
Ermannicus, Monk of *Elwangen*, chosen Abbot in 846. died about 850.
Rodolphus, a Monk of *Fulda*, and Scholar of *Rabanus*, flourished about 850. died in 865.
Ermansarius, Abbot of *Neirmantier*, flourished about 850.
Atilo called *Sigebert*, a Monk of S. *Amandus*, flourished about the same Time.
Wandelbert, a Deacon and Monk of *Prom*, flourished about the same Time.
Methodius, Patriarch of *Constantinople*, chosen 841. died in 847.
Hincmarus, Archbishop of *Rheims*, born in 800. made in 844. died in 882.
Gottschalkus, a Monk of *Orbez*, born in the beginning of this Age, left his Monastery in 846. spread his Doctrine in 847. was condemned and imprisoned in 848.
Hincmarus, Jun. Bishop of *Laon*, made 859. deposed in 871. died a little after.
Paschasius Rathbertus, Abbot of *Corby*, born in the beginning of this Age, made in 844. died in 865.
Bertramus, Monk of *Corby*, and after Abbot of *Orbez*, born about the same Time, flourished in the Reign of *Charles the Bald*, died about 870.
Jo. Scotus, born about the same Time, came into *France* about 850. returned into *England* in 864. and died in 874.
Two nameless Authors, Opposers of *Paschasius Rathbertus*; wrote in 840.
Prudentius, Bishop of *Troyes*, made in 840.
Florus, Deacon of *Lyons*, flourished about 850.
Remigius, Archbishop of *Lyons*, ordained in 853.
Lupus Servatus, Abbot of *Ferrara*, born in the beginning of this Age, chosen in 842. died in 862.
Leo IV. Pope, chosen in 847.
Eulogius, Martyred at *Corduba*, flourished about 840. died in 859.

Alvarus, His brother, flourished about the same Time, and died a little after.
Odo, Bishop of *Beauvais*; flourished about 860.
Anast, Bishop of *Paris*, chosen in 853. died in 870.
Angelimus, a Monk of *Luxeuil*, flourished after 850.
Benedict III. Pope; elected in 855. died in 858.
Isaac, Bishop of *Langres*, flourished after 850.
Herardus, Archbishop of *Tours*, chosen in 855. died in 871.
Nicolas I. Pope; chosen in 858. died in 867.
Ignatius, Patriarch of *Constantinople*, made in 847. deposed in 858. restored in 869. died in 877.
Photius, Patriarch of *Constantinople*, made in 858. deposed in 867. restored in 878. deposed again in 886. died in Exile a little after.
Adrian II. Pope; chosen in 867. died in 872.
Huebaldus, a Monk of S. *Amandus*, flourished from 860 to 900.
Ifo, a Monk of S. *Gallus*, flourished about 860. died in 871.
Petrus Siculus, flourished about 870.
Ado, Archbishop of *Vienna*, flourished about the same time, died after 879.
Uuardus, a Monk of S. *Germain des Prez*.
Theodorus Abucara, Metropolitan of *Carca*, flourished about the same Time.
Anastasi, Bibliothecarius, a Library-keeper, flourished from 867. to 900.
Georgius, a Monk, Chartophylax of the Church of *Constantinople* and Archbishop of *Nicomedia*, flourished about 870.
Luitbertus, Archbishop of *Metz*, flourished about 870.
Wulfadus, Archbishop of *Bourges*, ordained in 866. died in 876.
Gauterius, Bishop of *Orleans*, flourished about 870.
Otfredus, a Benedictine Monk, flourished about the end of this Age.
John VIII. Pope; made in 872. died in 882.
Rambertus, Archbishop of *Brems*, chosen in 865. died in 882.
Herricus, a Monk S. *Germanus of Auxerre*, flourished about 880.
Druthmarus, a Monk of *Corby*, flourished about the end of this Age.
Remigius, a Monk of S. *Germain at Auxerre*, flourished after 880.
Theophanes Cerameus, Bishop of *Taurimenum in Sicily*, flourished about the end of the Age.
Aimonius, a Monk of S. *Germain des Prez*, flourished about the same Time.
Abbo, a Monk of S. *Germain des Prez*, flourished about the same Time.
Wulfadus, a Monk of *Hafinede*, flourished about the same Time.
Heremertus, a Monk of *Mount Cassin*, flourished about the same Time.
Almannus, a Monk of *Haute-Villiers*, flourished about the same Time.
Aldrovaldus or *Albertus*, a Monk of *Fleury*, flourished about the same Time.
Steven V. Pope; chosen in 885. died in 891.
Riculphus, Bishop of *Soissons*, flourished about the end of the Age.
Elias, Patriarch of *Jerusalem*, flourished about the same Time.
David Nicetas, a Bishop, flourished about the same Time.
Alfredus, King of *England*, crowned in 872. died in 900.
A nameless Author, wrote *Liber Synodicus*, flourished about the end of the Age.
Formosus, Pope; chosen in 891. died in 896.
Steven VI. Pope; in chosen 896. died in 900.
Auxilius, a Priest, ordained by *Formosus*, flourished about the end of the Age.
Rogino, Abbot of *Prom*, chosen 892. died in the next Age.
Affarius, a Bishop of *England*, flourished about 890.
Leo the Wise, Emperor of the East, succeeded his Father *Basil* in 886. died in 911.

Adelinus, Bishop of *Seez*, ordained in 887. died in 910.

Of the Tenth Century.

Steven V. Pope; chosen in the Year 885. died in 890.
Formosus, Pope; elected in 891. died in 896.
Foulques or *Fulco*, Archbishop of *Rheims*, made Archbishop in 882. died in 900.
Mancio, Bishop of *Chalons*, flourished in the end of the Ninth Century.
Waltramus or *Waldramus*, Bishop of *Strasburg*, ordained Bishop in 895. died in 905.
Notger the Stammerer, flourished in the end of the preceding Century, and in the beginning of the present; died in 912.
Aurelian, Clerk of the Church of *Rheims*, flourished in 900.
Gauterius, Archbishop of *Sens*, ordained Archbishop in 887. died in 923.
Solomon, Bishop of *Constance*, made Bishop in 891. died in 919.
Bunno or *Bave*, Abbot of *Corby* in *Saxony*, flourished in the beginning of the Century.
Hervanus, Archbishop of *Rheims*, ordained in 900.
John IX. Pope; advanced to the Papal Dignity in 901. died in 922.
Adalbero, Bishop of *Augsburg*, flourished in the beginning of the Century, died in 905.
Theotmar, Metropolitan of *Eavaria*, flourished in the beginning of the Century.
Hatto, Archbishop of *Metz*, flourished at the same Time.
Stephen, Abbot of *Lobes*, and afterwards Bishop of *Liege*, made Bishop in 903. died in 920.
Benedict IV. Pope; made in 905. died in 906.
John X. Pope; chosen in 912. died in 928.
Rashbodus or *Radbodus*, Bishop of *Utrecht*, made in 899. died in 918.
Odilo, Monk of S. *Medard at Soissons*, flourished in 920.
Nicolas, surnamed *the Mystical*, Patriarch of *Constantinople*, raised to that See in 890. banished in 901. restored in 911. deposed a second Time in 914. and re-established in 920. died in 930.
Eutychius, Patriarch of *Alexandria*, flourished from 933. to 940. died in 940.
Constantinus Porphyrogeneta, Emperor of *Constantinople*, born in 900. succeeded his Father in 911. began to reign alone in 919. died in 960.
Joannes Cameniata, flourished under *Constantinus Porphyrogeneta*.
Simeon Metaphrastes, flourished under the same Emperor.
Odo, Abbot of *Cluny*, born in 879. made Canon of *Tours* in 900. embraced the Monastical Life in 909. succeeded *Berno* in the Abbey of *Cluny* in 927.
Leo VII. Pope; raised to the Papal Dignity in 936. died 939.
Marius II. Pope; chosen 943. died in 946.
Agapetus II. Pope; elected in 946. died in 955.
Ratherius, Bishop of *Verona*, flourished from the Year 920. made Bishop of *Verona* in 931. translated to *Liege* in 953. returned to *Verona* in 955. left that Bishoprick in 966. died in 972.
Flodoard, Canon of *Rheims*, born in 894. flourished in 940. died in 966.
Luisprandus or *Luitprandus*, Bishop of *Cremona*, flourished from the Year 948. till 970.
Hildebert, Archbishop of *Metz*, flourished about the Year 940.
Durandus, Abbot of *Castres*, flourished about the Year 950.
John, Monk of *Cluny*, flourished about the same Time.
Odo, Archbishop of *Canterbury*, flourished at the same Time.
Bernardus, Monk of S. *Remy at Rheims*, flourished the same Time, and died in 965.
Atto, Bishop of *Vercelli*, governed that Church from the Year 945. to 960.

Berno;

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Brune, Archbishop of *Cologne*; ordain'd in 953. died in 965.

William, Archbishop of *Metz*; made in 954. died in 968.

John XII. Pope; elected in 955. deposed 963. died in 964.

St. Ulric, Bishop of *Augsburg*; Flourish'd from the beginning of the Century, till his death in 973.

Edgar, King of *England*; came to the Crown in 956. died in 975.

Ulric, Bishop of *Strasburg*; made in 950. died in 975.

Gerard, Dean of *S. Medard at Soissons*; Flourish'd in the middle of the Tenth Century.

Thierry, Archbishop of *Trier*; Flourish'd in 960. died in 970.

Wunichindus, Monk of *Corby* in *Saxony*; Flourish'd from 950. to 980.

Abbo or *Albo*, Abbot of *Fleury*; Flourish'd from the Year 960. to the end of the Century, died in 1004.

John XIII. Pope; chosen in 965. died in 972.

Adson, Abbot of *Luxeuil*; Flourish'd about the Year 960.

Roger, Monk of *S. Pantaloon at Cologne*; Flourish'd in 970.

Rejvinda, a Nun of *Ganderheim*; Flourish'd under the Emperor *Otho II.* that is to say, after the Year 973.

Benedict VII. Pope; elected in 974. died in 984.

S. Hilbert, Bishop of *Winchester*; Flourish'd after the Year 960. died in 984.

S. Dunstan, Archbishop of *Canterbury*; Born in 923. ordain'd Archbishop in 961. died in 988.

Adson, Abbot of *Deuores*; Flourish'd in 980. died in 992.

Helpric or *Chilpric*, Monk of *S. Gallus*; Flourish'd in 980.

John XV. Pope; raised to that Dignity in 985. died in 996.

Nicon, Of *Armenia*; Flourish'd after the Year 960. died in 998.

Fulcuin or *Folcuin*, Abbot of *Lubez*; Chosen in 975. died in 990.

Regnald, Bishop of *Eichstat*; made in 975. died in 999.

Berthier, Priest of *Verdun*; Flourish'd in 980.

Gregory. V. Pope; Elected in 996. died in 999.

Gerbert, Archbishop of *Rheims*, afterward of *Ravenna*, and at last Pope, under the Name of *Sylvester II.* Flourish'd about the Year 980. chosen Archbishop of *Rheims* in 992. forc'd to leave his Archbishoprick in 995. made a little while after Archbishop of *Ravenna*, and advanc'd to the Papal Dignity in 999.

Aimonin, or *Aimonius*, Monk of *Fleury*; Flourish'd from 980. to 1001. died in 1007.

Heriger, Abbot of *Lubez*; chosen in 990.

Uffin or *Uffo*, Monk of *Werthin*; Flourish'd in the end of the Century.

Gerard, The Pupil of *S. Ulric*; Flourish'd at the same Time.

A nameless Author, Monk of *S. Vito at Verdun*, who wrote a Continuation of the History of the Bishops of *Verdun* after *Berthiers*; Flourish'd about the end of the Century.

Albert or *Ollert*, Abbot of *Gembours*; Flourish'd in the end of the Century.

Aldelbold, Bishop of *Utrecht*; Flourish'd at the same Time.

John, Abbot of *S. Arnoul* or *Arnulphus* at *Mortz*; Flourish'd about the same Time.

Isalidus, Monk of *Atiey* or *S. Mamin*; in *likemanner* Flourish'd in the end of the Century.

A nameless Bishop, of *Germany*, who wrote the Life of *S. Hanogonda*; Flourish'd in the end of the Century.

A nameless Author, Of the History of the Translation of *S. Epiphanius* Bishop of *Pavia*; Flourish'd in the end of the Century.

Wolstan, Monk of *Winchester*; Flourish'd about the same Time.

Eridgod, Monk of *S. Saviour at Corby*; Flourish'd at the same Time.

Laufild, Monk of *Winchester*; Flourish'd about the end of the Century.

Osborn, Chanter of the Church of *Canterbury*; Flourish'd at the same Time.

Alfrick or *Ælfric*, Archbishop of *Canterbury*; Flourish'd in the end of the Century, died about 1006.

Nicephorus, the Philosopher; Flourish'd in the end of the Century.

Moset Barcephas, Bishop of *Syria*; Flourish'd at the same Time.

Otho, Monk of *Fulda*; Flourish'd in the end of this Century, and in the beginning of the Eleventh.

Odilo, Abbot of *Cluny*; made in 991. died in 1048.

Hippolytus Thebanus, Flourish'd in this Century, but the precise Time is unknown.

Laurentius, a Monk of *Liege*, and afterward of *S. Vito at Verdun*; Flourish'd in the beginning of the Twelfth Century.

Of the Eleventh Century.

Sylvester II. Pope; chosen *A. C.* 999. died in 1003.

S. Fulbert, Bishop of *Chartres*; was born *A. C.* 970. Flourish'd in the Schools of *Chartres* in the end of the Tenth Century, and in the beginning of the Eleventh; was made Bishop of that Diocess in 1007. and died *Apr. 10. A. D.* 1028.

William, Abbot of *S. Benignus at Dijon*; Flourish'd in the beginning of the Century.

Godshard, Bishop of *Hildersheim*, chosen *A. C.* 993. died in 1036.

Gosbert, Abbot of *Tergernsee*; Flourish'd in the beginning of the Century.

Burchard, Bishop of *Worms*; ordain'd *A. C.* 996. died in 1026.

Megenfroy or *Meginfroy*, Monk of *Fulda*; Flourish'd in the beginning of this Century.

Erchenfroy or *Erchinsfroy*, Abbot of *Melck*, wrote in 1012.

Syrus, a Monk of *Cluny*; Flourish'd in the beginning of the Century.

Osbert or *Osbern*, a Monk and Chanter of *Canterbury*; Flourish'd at the same Time.

Adelbold, Bishop of *Utrecht*; made *A. D.* 1009. died in 1027.

Rupert, Abbot of *Mount Cassin*; Flourish'd in the beginning of the Century.

Dithmar, Bishop of *Mersburg*; born *A. C.* 976. ordain'd Bishop in 1008. died in 1018.

Benedict VIII. Pope; chosen *A. D.* 1012. died in 1024.

Leo, the Grammarian; wrote in 1013.

Guarlin or *Ganslin*, Archbishop of *Bourges*; Flourish'd in the beginning of this Century.

Tangmarus, Dean of *Hildersheim*; Flourish'd in 1020.

Guy Aretin, Abbot of *La Croix S. Lenfroy*; Flourish'd in 1020. and died in 1030.

Aribo, Archbishop of *Metz*; ordain'd in 1023. died in 1031.

Berno, Abbot of *Richenaw*; Flourish'd from *A. D.* 1014. and died in 1048.

Ademar or *Aimar de Chabanois*, a Monk of *S. Cibar*; Flourish'd in 1030.

Hugh, Arch-deacon of *Tours*; Flourish'd at the same Time.

Arnulphus, a Monk of *S. Emmeran*; Flourish'd about the same Time.

Odoran, a Monk of *Saint Peter le Vis*; Flourish'd in 1030.

Ægelnothus, Archbishop of *Canterbury*; Flourish'd in 1030.

Eberard, the Pupil of *S. Harvic*, wrote in 1030.

John XVIII. Pope; chosen *A. D.* 1024. died in 1033.

Eusebius, wrote *A. D.* 1040.

Brune, Bishop of *Wurtzburg*; ordain'd *A. D.* 1033. died in 1045.

Glaber Radulphus, a Monk of *Cluny*, wrote about 1045.

Arnold, a Canon of *Hersfeldt*; Flourish'd about 1040.

Alexius, Patriarch of *Constantinople*; promoted to that Dignity in 1025. died in 1043.

Campanus, a Philosopher of *Lombardy*; Flourish'd *A. D.* 1040.

Berengarius or *Berenger*, Arch-deacon of *Angers*; born at *Tours* in the end of the Tenth Century; Flourish'd there *A. D.* 1030. was made Arch-deacon in 1047. be-

gan to spread his Doctrine 1048. and died *Jan. 6. 1088.*

Eusebius Bruno, Bishop of *Angers*; ordain'd in 1047.

Theoduin or *Dietwin*, Bishop of *Liege*; made in 1048.

Adelman or *Alman*, a Clerk of the Church of *Liege*, and afterwards Bishop of *Brescia*; Flourish'd about 1050.

Ascelin, a Monk of *S. Evrou*; Flourish'd about 1050.

Hugh, Bishop of *Langres*; born in the end of the Tenth Century, ordain'd in 1031. died in 1052.

Gregory VI. Pope; was chosen in 1044. depos'd and banish'd in the end of the Year 1046.

Clement II. Pope; chosen in the beginning of the Year 1047. died in the Month of *October* in the same Year.

Leo IX. Pope; ordain'd in 1049. died in 1054.

Victor II. Pope; advanc'd to that Dignity in 1055. died in 1057.

Stephen IX. Pope; made Abbot of *Mount Cassin*, and afterwards Pope in 1057. died in 1058.

Nicolas II. Pope; chosen in 1058. died in 1061.

Humbert, Cardinal; Flourish'd about 1050. was sent Legat into the *Levant* in 1054 and died in 1060.

Michael Cerularius, Patriarch of *Constantinople*; made about 1050. was banish'd in 1058. and died in 1059.

Nicetas Pectoratus, a Monk of *Studa*; Flourish'd about 1050.

Dominic, Patriarch of *Grado*; Flourish'd at the same Time.

Peter, Patriarch of *Antioch*; Flourish'd in the middle of this Century.

Anselm, Dean of *Namur*; Flourish'd about 1050.

Hermannus Contractus, a Monk of *Richenaw*; Flourish'd about 1040. and died in 1054.

Theophanes the Ceramean, Archbishop of *Taur-menium*; Flourish'd in the middle of the Century.

Nilus Doxopatrius, Archimandrita or Abbot of his Monastery; Flourish'd in the middle of the Century.

Gualdo, a Monk of *Corby*; Flourish'd about 1050.

Drogo, a Monk of *S. Winoch*; ordain'd in 1036. died in 1070.

Helgaud, a Monk of *Fleury*, wrote about 1050.

Wippo, Chaplain to the Emperor *Henry III.* Flourish'd under him.

Eberwin or *Erervin*, Abbot of *S. Maurice at Tolon*; Flourish'd about 1050.

Ezerhelm, Abbot of *Almont*; Flourish'd about 1050. and died in 1069.

Gervase, Archbishop of *Rheims*; Flourish'd about 1050. and died in 1070.

Guibert, Arch-deacon of *Toul*; Flourish'd about 1050.

Anselm, a Benedictin Monk of *Rheims*; Flourish'd about the same Time.

John, Archbishop of *Euchaita*; Flourish'd in the middle of the Century.

John of Jeannelin, Abbot of *Erbrestain*; made in 1052. died in 1078.

Hepulannus, a Monk of *S. Gall*; Flourish'd in the middle of the Century, and died in 1080.

Laufranc, Archbishop of *Canterbury*; was born at *Pavia* in the beginning of the Century, and assum'd the Monastick Habit in the Abby of *Bec*, *A. D.* 1041. A little while after, he was chosen Prior, and made Abbot of *S. Stephen* at *Caen* in 1063. and at last Archbishop of *Canterbury* in 1070. He died in 1089.

Guirmond, Archbishop of *Aversa*; Flourish'd about 1060. and died in 1080.

Durand, Abbot of *Trearn*; Flourish'd about the same Time, and died in 1088.

Peter Damian, Cardinal Bishop of *Ostia*; born in the beginning of the Century, advanc'd to those Dignities in 1057. died in 1072.

Alexander II. Pope; chosen in 1061. died in 1073.

Alphannus, Archbishop of *Salerno*; chosen in 1059. died in 1086.

Gregory

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Gregory VII. Pope; began to Flourish after the Year 1030. under *Benedict IX.* and Gregory VI. and pass'd beyond the Mountains with the latter in 1047. after whose Death he retir'd to *Cluny*, and continu'd there till the Time of Pope *Leo IX.* who brought him back to *Rome* in 1049. afterwards he obtain'd the greatest Share in the Management of the Affairs of the Church of *Rome*, and was at last advanc'd to the Papal Dignity in 1073. he died in 1085.

Benno, Cardinal; Flourish'd under Pope Gregory VII. from A. D. 1073. to 1086.

Hugh, Bishop of *Die*, and afterwards Archbishop of *Lyons*; install'd in the Bishoprick of *Die* in 1074; and translated to the Metropolitan See of *Lyons* in 1083.

Manasses, Archbishop of *Rheims*, ordain'd in 1070. and depos'd in 1080.

Thierry, Bishop of *Verdun*; Flourish'd about 1080.

Franco, a Philosopher at *Liege*; Flourish'd in 1060.

Warin, Abbot of *S. Arnulphus* at *Mets*; Flourish'd about 1060.

Michael Psellus, a Senator of *Constantinople*; Flourish'd at the same Time, and died in 1078.

Constantine Lichudes, Patriarch of *Constantinople*; succeeded *Michael Cerularius* in that Dignity in 1058. and died in 1066.

John Xiphilin, Patriarch of *Constantinople*; made in 1066. died in 1078.

Alberic, a Monk of *Mount Cassin*; Flourish'd about 1060.

Metellus, Abbot of *Tergensee*; Flourish'd about the same Time.

Desiderius, Abbot of *Mount Cassin*, and afterwards Pope, under the Name of *Victor III.* Flourish'd in that Abby under Gregory VII. whom he succeeded in the Pope-dom A. D. 1086. and died in 1087.

William, Abbot of *S. Arnulphus* at *Mets*; Flourish'd about 1070.

Robert de Tombalene, Abbot of *S. Vigor* at *Bayeux*; Flourish'd about 1070.

Lambert of Aschaffenburg, a Monk of *Hirsfeldt*, wrote after the Year 1077.

Marianus Scotus, born in 1038. wrote after 1083. and died in 1086.

Anselm, Bishop of *Lucca*; chosen in 1071. ordain'd in 1073. died in 1086.

Theophylact, Archbishop of *Acris*; Flourish'd from 1070. to the end of the Century.

Folcard, a Monk of *S. Berthin*; Flourish'd about 1080.

Gerard, Abbot of *S. Vincent* at *Laon*; Flourish'd at the same Time, and died in 1095.

Willeran, Abbot of *S. Peter* at *Mersburg*; Flourish'd about 1080.

Ursio, Abbot of *Aument*, wrote about the same Time.

Amatus, a Bishop in *Italy*; Flourish'd at the same Time.

Adam, a Canon of *Bremen*; Flourish'd at the same Time.

Joan. Thracellus Scylitzes, *Curopolata*; Flourish'd under the Emperor *Alexis Comnenus*, that is to say, after 1080.

Engelbert, Archbishop of *Trier*; Flourish'd about 1080.

Conrad, Bishop of *Utrecht*; Flourish'd about the same Time.

Weneric, Bishop of *Verceil*; Flourish'd at the same Time.

Utric, a Monk of *Cluny*; Flourish'd about the same Time.

Bernard, a Monk of *Corby* in *Saxony*; Flourish'd about the same Time.

Waleran, Bishop of *Naumberg*; Flourish'd in the end of the Century.

Urban II. Pope; chosen in 1087. died in 1099.

Deus-dedit, Cardinal; Flourish'd about 1085.

Lambert, Bishop of *Arras*; Flourish'd in 1090.

Raynold, Archbishop of *Rheims*; Flourish'd at the same Time.

Nicolas, surnam'd the Grammarian, Patriarch of *Constantinople*; chosen in 1084.

Simeon, the Young, Abbot of *Xerocerce*; Flourish'd in the end of the Century.

S. Anselm, Archbishop of *Canterbury*; born A. D. 1033. chosen Abbot of *Bec* in

1078. and Archbishop of *Canterbury* in 1093. he died in 1109.

Thierry or Theodoric, Abbot of *S. Trudo*; Flourish'd about 1090. and died in 1107.

Peter, Chartophylax, or Keeper of the Records of the Church of *Constantinople*, wrote about 1090.

Ingulphus, Abbot of *Croyland*, made in 1076. died in 1109.

Georgius Codrenus, a Greek Monk; Flourish'd in the end of the Century.

Roscelin, a Clerk of the Church of *Compiègne*; Flourish'd in the end of the Century.

Paul, Provost of *Benrieden*; Flourish'd in the end of the Century.

Conrad, a Monk of *Bruvilliers*; Flourish'd in the end of the Century.

Geffrey de Maleterte, a Monk of *Normandy*; Flourish'd at the same Time.

Bertulphus or Bernulphus, a Priest of *Constance*; Flourish'd at the same Time.

William of Apulia, wrote in the end of this Century.

Nalgod, a Monk of *Cluny*; Flourish'd at the same Time.

Orblo, a Monk of *S. Boniface*; Flourish'd at the same Time.

Gregory, Cardinal; Flourish'd at the same Time.

Peter de Honessis, a Clerk of *Ravenna*; Flourish'd at the same Time.

Thibaud or Theobald, a Clerk of the Church of *Etampes*; Flourish'd at the same Time.

Eadmer, a Monk of *Canterbury*, the Pupil of *S. Anselm*; Flourish'd in the end of the Century, and died in 1121.

Gislebert, a Monk of *Westminster*; Flourish'd in the end of the Century.

Bernard, a Monk of *Cluny*; Flourish'd at the same Time.

Bernard, a Clerk of the Church of *Utrecht*; Flourish'd in the end of this Century.

Adam, Abbot of *Perfeme*; Flourish'd about the same Time.

Albert, a Benedictin Monk at *Mets*; Flourish'd at the same Time.

Erard, a Benedictin Monk; Flourish'd at the same Time.

Berthorius, Abbot of *Mount Cassin*; Flourish'd at the same Time.

Gonthier or Gonthierius, a Monk of *S. Amand*; Flourish'd at the same Time.

Anastasiuss, a Monk of *S. Sergius* at *Angers*, liv'd at the same Time.

Baudry, Bishop of *Dol*; Flourish'd at the same Time.

Gaunilon, an English Monk; Flourish'd at the same Time.

Nicetas Serro, Archbishop of *Heraclea*; Flourish'd at the same Time.

Samuel of Morocco, a converted Jew, wrote in the end of the Century.

Alger, Deacon of *Liege*, and afterwards Monk of *Cluny*; Flourish'd A. D. 1130.

Nicolas, Bishop of *Methone*; Flourish'd in the end of the Eleventh Century, or rather in the Twelfth.

Samonas, Archbishop of *Gaza*; Flourish'd about the same Time.

Of the Twelfth Century.

S. Bruno, Founder of the *Carthusian Order*; Flourish'd at *Rheims* in the Year 1075. retir'd to *La Grande Chartreuse*, or the Great Charter-House in 1086. went to *Italy* in 1090. died in 1101.

Leo, Cardinal Deacon; Flourish'd under the Pontificate of *Urban II.* in the end of the preceding Century.

Petrus Theutobodus, Flourish'd in the end of the XI. Century, and in the beginning of the XII.

A nameless Italian Author, Flourish'd in the end of the preceding Century.

Robert, a Monk of *S. Remigius* at *Rheims*; Flourish'd in the end of the preceding Century.

Domnixon, a Priest, liv'd in the end of the XI. Century, and in the beginning of the XII.

Rainaud, or *Rainoldus*, Of *Semur*, Archbishop of *Lyons*, born in the Year 1024. translated from the Abbey of *Vezelay* to the Archbishoprick of *Lyons* after 1104. dy'd in 1109.

Baudry, Bishop of *Noyon* and *Teronianne*, ordain'd Bishop A. D. 1097. dy'd in 1112.

Sigebert, a Monk of *Gemblours*; Flourish'd in the end of the preceding Century, and in the beginning of the present XII. died in 1113.

Odo, Bishop of *Cambray*, translated from the Abbey of *S. Martin* at *Tournay*; to that See, A. D. 1105. died in 1113.

Ives, Bishop of *Chartres*, made Abbot of the Regular Canons of *S. Quentin* at *Beauvais*, A. D. 1078. made Bishop in 1092. died in 1115.

Gislebert, or *Gilbert Crispin*, Abbot of *Westminster*, made A. D. 1106. died in 1114. or 1115.

Leo of Marfi, Cardinal Bishop of *Ostia*, made A. D. 1101. died a little after in 1115.

Petrus Alphonsus, a Spanish Jew, converted A. D. 1106.

Stephen, Abbot of *S. James* at *Liege*; Flourish'd in the beginning of this Century, about A. D. 1107.

Paschal II. Pope; advanc'd to that Dignity, A. D. 1099. died in 1118.

Anselm, Dean of the Church of *Laon*; Flourish'd in the beginning of this Century.

Anschernus, Abbot of *S. Riquier*; Flourish'd in the beginning of this present XII. Century.

Theofredus, Abbot of *Epternack*; Flourish'd about the same Time.

Theobaldus, a Clerk of the Church of *Etampes*; Flourish'd and was Professor in the Divinity-Schools of *Caen* and *Oxford* at the same Time.

Radulphus, or *Raoul L'ardent*, liv'd about the same Time.

Nicetas Seidus, Flourish'd at the same Time.

Hariulphus, a Monk of *S. Riquier*; Flourish'd at the same Time.

Hugh, Abbot of *Flavigny*; liv'd about the same Time.

Odo, a Benedictin Monk of *Ast*; Flourish'd at the same Time.

Raimond D'aigiles, a Canon of *Puy*; Flourish'd at the same Time.

Turgot, a Monk of *Durham*; Flourish'd about the same Time.

John Pyke, an English Writer; Flourish'd about the same Time.

Walter, Arch-deacon of *Oxford*, liv'd about the same Time.

Euthymius Zygabenus, a Greek Monk; Flourish'd about the same Time.

Philippus Solitarius, a Greek Monk; liv'd about the same Time.

Udaschalcus, a Monk; Flourish'd under Pope *Paschal II.* in the beginning of this Century.

Gelasius II. Pope; chosen A. D. 1118. died in 1119.

Florentius Bravo, a Monk of *Winchester*; Flourish'd at the same Time, died in 1119.

William de Champeaux, Bishop of *Châlons*, Flourish'd in the beginning of this Century, in the Divinity-Schools at *Paris*, ordain'd Bishop A. D. 1113. died in 1121.

Marbodus, Bishop of *Rennes*; Flourish'd in the end of the preceding Century, made Bishop A. D. 1096. died in 1123.

Bruno, Bishop of *Signi*; Flourish'd in the beginning of the Century, died in 1123.

Calixtus II. Pope; chosen A. D. 1119. died in 1124.

Guibert, Abbot of *Nogent Sous Courcy*, elected A. D. 1104. died in 1124.

Ernulphus or Arnulphus, Bishop of *Roche-ster*, ordain'd A. D. 1114. died in 1124.

Gauterius, Bishop of *Maguelone*, made A. D. 1103. died in 1129.

Geffrey, Abbot of *Vendome*; chosen A. D. 1093. took several Voyages into *Italy*, died in 1129.

Honorius II. Pope; elected A. D. 1124. died in 1130.

Hildebert, Bishop of *Mans*, and afterwards Archbishop of *Tours*, made A. D. 1098. translated to *Tours* in 1125. died in 1132.

Stephen Harding, Abbot of *Cisteraux*, made A. D. 1108. died 1134.

Petrus Grosolanus, or *Chrysolanus*; Flourish'd A. D. 1120.

Eustratius, Archbishop of *Nice*; Flourish'd A. D. 1120.

Stephen;

CHRONOLOGICAL TABLES.

Stephen, Bishop of *Autun*, made in 1113. left his Bishoprick in 1129. to retire to *Cluny*, died in 1130.

Nicephorus Bryennius, of *Macedonia*, flourished 1120.

Joannes Zonaras, Secretary of State to the Emperor of *Constantinople*, flourished in 1120.

Honorius Solisarius, Professor of Scholastical Divinity of the Church of *Autun*, flourished in 1120.

Nicolas, a Monk of *Soissons*, flourished in 1120.

Elnothus, a Monk of *Canterbury*, flourished in 1120.

Thomas, a Monk of *Ely*, liv'd at the same Time.

S. Norbert, Founder of the Order of *Premontre*, retir'd to that Monastery in 1120. died in 1134.

Rupert, Abbot of *Duyts*, flourished in the beginning of this Century, died in 1135.

Guigues, Prior of *La Grande Chartreuse*, chosen 1110. died in 1137.

Drogo, or *Dreux*, Cardinal Bishop of *Ostia*, translated from the Dignity of the Prior of *S. Nicaius* at *Rheims*, to that of Abbot of *S. John* at *Laon* in 1128. and to that of Cardinal, in 1136. died in 1138.

Peter of Leon, Antipope, under the Name of *Anacletus*, chosen in 1130. died in 1138.

Geffrey, Bishop of *Chartres*, chosen 1115. died in 1138.

Geffrey the Gros, a Monk of *Tiron*, wrote in 1135.

Peter, Library-Keeper of *Mount-Cassin*, turn'd Monk in 1115. in the Abbey of *Mount-Cassin*, and was expell'd in 1128.

Rodolphus, Abbot of *S. Troudo*, chosen in 1108. died in 1140.

Gillebert, or *Gilbert*, Bishop of *Limerick*, ordain'd before the Year 1110. died in 1140.

Franco, Abbot of *Afflighem*, made in 1111. died in 1140.

Turstin, Archbishop of *Tork*, chosen in 1115. ordain'd in 1119. died in 1140.

Ulricus, Bishop of *Constance*, made in 1120. quitted his Bishoprick in 1138. died in 1140.

Baudry, Bishop of *Dol*, made in 1114. died in 1131.

Innocent II. Pope, elected in 1130. died in 1143.

Celestin II. Pope, elected in 1143. died in 1144.

Lucius II. Pope, chosen in 1144. died in 1145.

Eckard, Abbot of *Uringen*, flourished in 1130.

Hugh, a Monk of *Fleury*, liv'd in 1130.

Anselm, Abbot of *Gembours*, flourish'd in 1130.

Ordericus Vitalis, a Monk of *S. Evrou*, born in 1075. flourished in 1130. died in 1142.

Anselm, Bishop of *Havelberg*, flourished after the Year 1130.

Herveus, a Monk of *Bourg de Dol*, flourished in 1130.

Hugh de Folieth, a Monk of *Corby*, flourished in 1130.

Stephen, Bishop of *Paris*, made in 1127.

Rainerius, a Monk of *S. Lawrence* at *Liege*, flourished in 1130.

Gualbert, a Monk of *Marchiennes*, flourished in 1130.

Pandolphus of *Pisa*, flourished in 1130.

Fabritius Tuscus, Abbot of *Abingdon*, flourish in 1130.

Aufus, Abbot of the Order of *Valombre*, flourished in 1130.

Albertus or *Albericus*, a Canon of *Aix*, flourished in 1130.

Foucher, a Monk of *Chartres*, flourished in 1130.

Gauterius, the Chancellor, flourished in 1130.

Anna Comnena, the Daughter of *Alexis Comnenus*, flourished in 1130.

Isaac, an *Armenian* Bishop, flourished in 1130.

Michael Glycas, a *Sicilian*, flourished in 1130.

Odo, Abbot of *S. Remigius* at *Rheims*, wrote about the Year 1135.

Hugh, of *S. Victor*, born in 1098. flourished in 1130. died in 1142.

Petrus Abaelardus, flourished in the be-

ginning of this Century, in the University of *Paris*, was condemned in the Council of *Soissons* in 1121. and in that of *Sens* in 1140. died in 1142.

Wafelinus Momalius, Prior of *S. Lawrence* at *Liege*, flourished in 1140. died in 1147.

Amedeus, Bishop of *Lausana*, and Abbot of *Hautecomb*, was made Bishop of that See in 1144. died in 1149.

S. Bernard, Abbot of *Clairvaux* born in 1091. retir'd to *Cisteaux* in 1113. made Abbot in 1115. assisted in the Councils of *Troyes* and *Chalons* in 1128, and 1129. He maintained the Cause of Pope *Innocent II.* with great resolution in 1130, and 1131. He accompany'd him to *Rome*, in 1132. assisted there in a Council, and was sent to *Milan* in 1134. He return'd to *France*, and was sent by the King to the Duke of *Guienne* in 1135. He was re-call'd into *Italy* by the Pope in 1137. He confuted *Abaelardus* in the Council of *Sens* in 1140. He was sent for into *Aquitaine* against the Heretick *Henry* and his Followers in 1147. He convicted *Gillebert de la Porree* in a Council held at *Rheims* in 1148. He died in 1153.

William, Abbot of *S. Thierry*, or *Theodorice*, made in 1120. retir'd to *Signi* in 1135. died in 1150.

Arnold, Abbot of *Bonneval*, chosen in 1151. died in 1154.

Peter, the Venerable, Abbot of *Cluny*, born in 1093. made in 1123. died in 1156.

Guerrie, Abbot of *igny*, came to *Clairvaux* in 1131. was made Abbot in 1138.

Philip, a Monk of *Clairvaux*, flourished in 1140.

Sampson, Archbishop of *Rheims*, advanc'd to that Dignity in 1140.

Robert Pullus, Cardinal, flourish'd in the Divinity Schools of *Paris* in 1120. re-establish'd the University of *Oxford*, in 1133. was made Cardinal in 1144. and died in 1150.

William of Somerser, a Monk of *Malmshury*, flourish'd in 1130. died in 1143.

Suger, Abbot of *S. Denis*, chosen in 1122. died in 1153.

Gillebert de la Porree, Bishop of *Poitiers*, chosen in 1141. His Opinions condemn'd in an Assembly held at *Auxerre* in 1147. and in the Council of *Rheims*, in 1148. died in 1154.

Hugo Metellus, a Regular Canon of *S. Leon*, at *Toul*, flourish'd in 1140.

Thomas, Abbot of *Maurigny*, flourish'd in 1140.

Bernard, a Monk of *Cluny*, flourish'd in 1140.

Ulger, Bishop of *Angers*, flourished in 1140.

Antonius Melissus, a *Grecian* Monk, flourished in this Century, but 'tis not certainly known in what Year, although some reckon it to be in 1140.

Herman, Abbot of *S. Martin* at *Tournay*, flourished in 1140.

Sifredus, *Ebbo*, *Thimon* and *Herbordus*, } flourish'd in 1140.

Archardus, a Monk of *Clairvaux*, flourished in 1140.

Henry, Bishop of *Troyes*, flourished in 1140.

Eugenius III. Pope, made in 1144. died in 1153.

Anastasius IV. Pope, chosen in 1153. died in 1154.

Otho, Bishop of *Frisinghen*, made in 1138. retir'd to the Abbey of *Morimond* in 1156. and died in the same Year.

Potho, a Monk of *Prom*, flourished in 1145.

Serlon, Abbot of *Savigny*, made in 1146. died in 1158.

Hugh, a Monk of *Cluny*, flourished in 1160.

Philip, Bishop of *Tarentum* or *Tarento*, made in 1130. depos'd in 1139. retir'd to *Clairvaux*, where he was chosen Prior in 1150. and Abbot of *Aumone* in 1156. died in 1160.

Hugh, Archbishop of *Roan*, made in 1130. died in 1164.

Nicolas, a Monk of *Clairvaux*, and *S. Bernard's* Secretary, left his own Monastery of *Monstier-Randy* to meet that Saint at *Clairvaux*, in 1146. departed thence in 1151.

and return'd to *Monstier-Randy* in 1160. died in 1180.

Simeon of *Durham*, flourished in 1150.

Bartholomew of *Foigny*, Bishop of *Laon*, made in 1113. founded the Abbey of *Foigny* in 1121. was suspended in 1142. abdicated his Bishoprick a little after, and retir'd in 1151. to *Foigny*, where he became a Monk.

Gauterius of *Mauritania*, Bishop of *Laon*, ordain'd in 1154.

Volbero, Abbot of *S. Pantaleon* at *Coleiz*, flourished in 1150.

Luke, Abbot of *S. Cornelius*, flourished in 1150. died in 1157.

Gratianus, a Monk of *S. Felix* at *Boulogne*, flourished in 1150.

Peter Lombard, Bishop of *Paris*, flourished after 1120. ordained Bishop in 1150. died in 1164.

Falco, a Magistrate of *Benevento*, flourished in 1150.

Henry, Arch-deacon of *Huntington*, flourished in 1150.

Two nameless Authors, Epitomizers of *Foucher*, flourished in 1150.

Hugh, Cardinal Bishop of *Ostia*, flourished in 1150.

Constantinus Manasses, flourished in 1150.

Constantinus Harmenopolus, a Judge of *Thessalonica*, flourished in 1150.

John, Patriarch of *Antioch*, flourished in 1150.

Germanus, Patriarch of *Constantinople*, flourished in 1150.

Arsenius, a Monk of *Mount Athos*, flourished in 1150.

Andronicus Camaterus, flourished in 1150.

George, Archbishop of *Corfu*, flourished in 1150. died in 1167.

Lucas Chrysobergius, Patriarch of *Constantinople*, made in 1148. or 1155. died in 1167.

Robert, Arch-deacon of *Ostrevant*, flourished in the middle of this Century.

A nameless Author, of the Life of *S. Ludger*, flourished in the middle of the same Century.

Theobald, a Monk of *S. Peter* at *Beze*, liv'd in the middle of the same Century.

Gauterius, a Canon of *Teroüane*, flourished in the middle of the same Century.

Herbert, a Monk, flourished in 1150.

Haimo, Arch-deacon of *Chalons*, flourished in 1150.

Herman, a converted Jew of *Colen*, flourished in the middle of this Century.

Nicetas of *Constantinople*, flourished in 1150.

Basil of *Acris*, Archbishop of *Thessalonica*, flourished in 1150.

Teulphus, a Monk of *Maurigny*, flourished in 1150.

John, a Monk of *Marmoutier*, flourished about the middle of this Century.

Alexander, an Abbot in *Sicily*, flourished after the Year 1154.

Adrian IV. Pope, made in 1154. died in 1159.

Alexander III. Pope, chosen in 1159. died in 1181.

Lucius III. Pope, elected in 1181. died in 1185.

Urban III. Pope, advanc'd to that Dignity in 1185. died in 1188.

Gregory VIII. Pope, obtain'd the See of *Rome* in 1187. and died in the same Year.

Radulphus Niger, a Monk of *S. Germer*, flourished in 1157.

S. Elizabeth, Abbess of *Schönau*, born in 1129. flourished in 1155. died in 1165.

S. Aelred or *Ethelred*, Abbot of *Reverby*, flourished in 1150. died in 1166.

Otho of *Deuil*, Abbot of *S. Cornelius*, flourished in 1160. died in 1168.

Thomas Becket, Archbishop of *Canterbury*, born in 1119. made in 1161. was assassinated in 1170.

Gilbert, Abbot of *Hoiland*, flourished after the Year 1150. died in 1172.

Richard of *S. Victor*, flourished in 1160. died in 1173.

Peter de Roye, a Monk of *Clairvaux*, flourished in 1160.

Enervinus, Provost of *Stemfeld*, flourished in 1160.

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Esbert, Abbot of *S. Florin*, Flourish'd in 1160.

Bonacursius, *Mediolanensis*, Flourish'd in 1160.

Ebrard of *Bethune*, Flourish'd in 1160.

Michael of *Theſſalonica*, Defender of the Church of *Conſtantinople*; Flourish'd in 1160.

Odo, a Regular Canon of *S. Auguſtin*; Flourish'd in 1160.

Hugh of *Poitiers*, a Monk of *Vezelay*; Flourish'd in 1160.

Adelbert or *Albert*, Abbot of *Heldeſheim*; Flourish'd in 1160.

John of *Hexam*, Provost of *Hugulſtadt*; Flourish'd in 1160.

Faſſredus, Abbot of *Clairvaux*; Flourish'd in 1161.

Hugh, a Monk of *S. Saviour* at *Lodeve*; Flourish'd in 1161.

Laurentius, a Monk of *Liege*; Flourish'd after the Year 1150. died in 1179.

S. Hildegarda, Abbeſs of *Mount S. Robert*; born in 1098. was in great repute in 1150. died in 1180.

Philip de Harveng, Abbot of *S. Bonne-Eſperance*; Flourish'd after the Year 1150. died in 1180.

Adamus Scotus, a Regular Canon; Flourish'd in 1160. died in 1180.

Geffrey Arthur, Biſhop of *S. Aſaph*; choſen Biſhop in 1151. died in 1180.

Alanus, Biſhop of *Auxerre*, Abbot of *Larivair*, was advanc'd to that Dignity in 1153. retir'd to *Clairvaux* in 1161. died in 1181.

John of *Salisbury*, Biſhop of *Chartres*; Flourish'd after the Year 1160. was ordain'd Biſhop in 1179. died in 1182.

Arnulphus or *Arnoldus*, Biſhop of *Liſieux*; made in 1141. accompany'd *Lewis* the Young, King of *France*, in his Expedition to the *Holy Land*, in 1147. was ſent Legate into *England* in 1160. retir'd to the Monastery of *S. Victor* in 1180. died in 1182.

Peter of *Celles*, Biſhop of *Chartres*, elected Abbot in 1150. tranſlated to the Abbey of *S. Remigius* at *Rheims*, in 1162. ordain'd Biſhop in 1182. died in 1187.

Nicolas, a Monk of *S. Alban*; Flourish'd in 1160.

Gilbert Foliot, Biſhop of *London*, made Biſhop of *Hereford*, in 1149. and tranſlated thence to *London* in 1161. died in 1187.

Michael Anchiſalus, Patriarch of *Conſtantinople*, advanc'd to that Dignity in 1167.

Robert of *Melun*, Biſhop of *Hereford*, Flourish'd in 1170.

Alexis Ariſtenes, *Oeconomus* or Steward of the Church of *Conſtantinople*; Flourish'd in 1170.

Simeon Legotheta; Flourish'd in 1170.

John of *Cornwal*; Flourish'd in 1170.

Gercthus, Provost of *Rheichersperg*, and a nameleſs Author, Dean of the ſame Church; Flourish'd in 1170.

Peter of *Riga*, a Canon of *Rheims*; Flourish'd in 1170.

Henry, Archbiſhop of *Rheims*; Flourish'd in 1170.

Geffrey, Abbot of *Clairvaux*, a Diſciple of *S. Bernard*, made Abbot of *Igny*, and afterwards Abbot of *Clairvaux*, in 1162. and of *Hautecombe* in 1175. died in the end of this Century.

William, Archbiſhop of *Tyre*; ordain'd in 1174. died in 1190.

Richard, Prior of *Hagulſtadt*; Flourish'd in 1180. died in 1190.

Clement III. Pope; choſen in 1188. died in 1191.

Baldwin, Archbiſhop of *Canterbury*; firſt made Abbot of *Wincheſter*, and afterwards Archbiſhop in 1185. died in 1192.

Ermengardus or *Ermengaldus*; Flourish'd in 1180.

John, a Hermit; Flourish'd in 1180.

Bernard, Abbot of *Fontcaud*; Flourish'd in 1180.

Joannes Cinnamus, the Grammarian; Flourish'd in 1180.

Theorianus; Flourish'd in 1180.

Hugo Eſtherianus, Flourish'd in 1180.

Robertus Paululus, a Prieſt of *Amiens*; Flourish'd in 1180.

Gervafe, a Prieſt of *Chicheſter*; Flourish'd in 1180.

Odo, Abbot of *Bel*; liv'd in 1180.

Laborant, Cardinal; Flourish'd in 1180.

Geffrey, Prior of *Vigeois*; Flourish'd in 1180.

Thierry or *Theodoric*, a Monk; Flourish'd in 1180.

Joannes Burgundus, a Magiſtrate of *Piſa*; Flourish'd after the Year 1150. died in 1194.

Maurice de Sully, Biſhop of *Paris*; made in 1164. died in 1196.

Celeſtine III. Pope; choſen in 1191. died in 1198.

Petrus Comeſſor, Dean of *S. Peter* at *Troyes*; Flourish'd in the end of this Century, died in 1198.

Joannes Phocas, a Greek Monk; Flourish'd in 1190.

Neophytus, a Grecian Monk; Flourish'd in 1190.

A nameleſs Author, of the Expedition of the *Danes* to the *Holy Land*; Flourish'd in 1190.

Demetrius Tornicius; wrote about the Year 1193.

John, Biſhop of *Lydda*; Flourish'd in 1194.

Gauterius, a Regular Canon of *S. Victor*; Flourish'd in the end of the Century.

Thierry or *Theodoric*, an Abbot; Flourish'd at the ſame Time.

Ogerus, Abbot of *Lucedia*; Flourish'd at the ſame Time.

Godfrey of *Viterbo*; Flourish'd in the end of the Century.

Robert of *Torigny*, Abbot of *Mount S. Michael*; Flourish'd at the ſame Time.

Orho of *S. Blais*; Flourish'd at the ſame Time.

John Brompton, Abbot of *Jorval*; Flourish'd at the ſame Time.

Lupus Protospatus; Flourish'd in the end of the Century.

Alulphus, a Monk of *S. Martin* at *Tournay*; Flourish'd in the end of the Century.

Iſaac, Abbot of *L'Etoile*; Flourish'd in the end of the Century.

Henry, Abbot of *Clairvaux*; Flourish'd in the end of the Century.

Peter, Abbot of *Clairvaux*; Flourish'd at the ſame Time.

Garnerius, Abbot of *Clairvaux*; Flourish'd in the end of the Century.

Gilbert of *Seppringham*; Flourish'd at the ſame Time.

Nicolas, a Canon of *Liege*; Flourish'd at the ſame Time.

Sibrandus, Abbot of *Mariegard* in *Frife-land*; Flourish'd at the ſame Time.

Bertrand, Abbot of *La Chaiſe-Deu*; Flourish'd at the ſame Time.

Radulphus Tortarius; Flourish'd in the end of the Century.

A nameleſs Author, of the Hiſtory of *Jeruſalem*; Flourish'd in the end of the Century.

Chriſtian, a Monk of *Clairvaux*; Flourish'd at the ſame Time.

Gauterius of *Chaffillon*; Flourish'd at the ſame Time.

Thomas, a Monk of *Ciſleaux*; Flourish'd at the ſame Time.

Garnerius of *S. Victor*; Flourish'd in the end of the Century.

Robert of *Flamesbury*; Flourish'd in the end of the Century.

Bartholomew, Biſhop of *Oxford*; Flourish'd in the end of the Century.

Odo de Chirton; Flourish'd in the end of the Century.

John, a *Carthuſian* Monk of *des Portes*; Flourish'd in the end of the Century.

Stephen de Chaulmet, a *Carthuſian* of *des Portes*; liv'd at the ſame Time.

William le Petit, a Regular Canon of *Neubridge*, or *Neuburg*; Flourish'd at the ſame Time, died in 1208.

Gervafe, a Monk of *Canterbury*; Flourish'd in the end of the Century.

Gontherius, a Monk of *S. Amand*; Flourish'd in the end of the Century.

Oliver of *Colen*; Flourish'd in the end of the Century.

Radulphus de Diceto, Dean of *S. Pauls* at *London*; Flourish'd in the end of the Century.

Geffrey or *Gauterius de Vineſauf*; Flourish'd under the Popedom of *Innocent III.* in the very end of the Century.

George Xipylin, Patriarch of *Conſtantinople*, advanc'd to that Dignity in 1193. died in 1199.

Peter of *Poitiers*, Chancellor of the Church of *Paris*; Flourish'd in 1170. died in 1200.

Peter of *Blois*, Arch-deacon of *Eath*, went to *Sicily* in 1167. return'd to *France* a little while after, paſſed into *England*, and flouriſh'd there till the end of the Century.

Sylveſter Gyraldus, Biſhop of *S. Davids*; Flourish'd in 1170. died in the beginning of the following Century.

Richard, Abbot of *Mount-Caſſin*; Flourish'd in the end of this Century, died in the beginning of the following.

Stephen, Biſhop of *Tournay*, became a Regular Canon in 1165. was choſen Abbot of *S. Genevieve* in 1177. and Biſhop of *Tournay* in 1192.

Theodorus Baſſamon, Patriarch of *Antioch*, Flourish'd from the Year 1180. to 1203.

Elias of *Coxie*, Abbot of *Dunes*; Flourish'd in the end of the Century, died in 1203.

Saxo Grammaticus, Provost of *Roschild*; Flourish'd at the ſame Time, died in 1204.

Joannes Camaterus, Patriarch of *Conſtantinople*; advanc'd to that Dignity in 1199. died in 1206.

Zacharias, Biſhop of *Chryſopolis*; is ſuppos'd to have liv'd in the XII. Century.

Roger de Hoveden, a Profeſſor of *Oxford*; Flourish'd in the beginning of the following Century.

James de Vitry, Cardinal; Flourish'd in the end of the Century, died in 1194.

A TABLE of the Works of the Ecclesiastical Writers of the Seventh, Eighth, Ninth, Tenth, Eleventh and Twelfth Centuries of the Church.

Of the Seventh and Eighth Centuries.

S. ISIDORE of Sevil.

His Genuine Works which we have.

Twenty Books of Etymologies or Origines.
Three Books of the Differences of Names.
A Book of the Nature of Things.
A Chronicon from the beginning of the World to the Empire of Heraclius.
The History of the Goths.
An Abridgment of the History of the Vandals and Swèves.
A Treatise of the Ecclesiastical Writers.
An History of the Life and Death of certain Saints.
Prolegomena upon the Bible.
Some Notes upon the Pentateuch, Joshua, the Books of Kings and Ezra.
An allegorical Book upon the Ostateuch.
A Commentary upon the Canticles.
Two Books against the Jews.
Two Books of the Offices of the Church.
Some Letters.
A Rule for Monks.
Two Books, entituled *Synonyma*.
A Treatise of the Contempt of the World.
The Lamentations of Repentance.
A Prayer about amendment of Life.
A Collection of Sentences taken out of S. Gregory.

Books Supposititious.

His fourth and fifth Letters.
A Letter to Massanus.
A Treatise about the Opposition of Virtues and Vices.

BRAULIO Bishop of Saragosa

His Genuine Works.

He perfected and set in order Isidore's Books of Origin's, and made a Catalogue of his Works.

The Life of S. Milan and Leocadia is thought to be his.

S. COLUMBANUS Abbot of Luxeuil and Bobio.

His Genuine Works.

Two Letters in Verse concerning the shortness of Life, and four other Poems.
A Rule for Monks, with a Penitential, and some other Instructions.
A Treatise of twenty principal Sins.
Four Letters.

Works lost.

A Commentary upon the Psalms.

Some Letters.

A Treatise against the Arians.

A Treatise about Easter.

Spurious Works.

The 15th and 16th Instruction.

A Treatise of Penances for the Monks, Clergy and Laity.

ÆLERAN an Irish Presbyter.

His Genuine Works.

A Mystical Treatise about the Genealogy of Jesus Christ.

CUMIANUS or CUMANUS, an Irish Abbot.

A Penitential.

A Letter concerning Easter.

HESTICHUS, a Priest of Jerusalem.

His Genuine Works.

A Commentary upon Leviticus.

Two Homilies upon the Virgin Mary.

Works lost.

Four Discourses cited by Photius in his 51st Volume of his *Bibliotheca*.

Some Fragments of two Sermons cited by Photius.

A Summary of the 12 small Prophets and Isaias in Greek.

The Treatise of Temperance, the Ecclesiastical History mentioned in the fifth Council, as also the Harmony of the Gospels, of

whom M. Costerius hath published an Abridgment, belong to a more ancient Hefychius.

There was also another Hefychius, a Priest of Jerusalem more modern, of whom Photius speaks in Vol. 52. of his *Bibliotheca*, and gives us the Extracts of four of his Sermons.

EUSEBIUS of Thessalonica.

Works lost.

A Letter against a dissembling Monk.

Ten Books against the Errors of the same Monk.

BONIFACE IV. Bishop of Rome.

Supposititious Works.

A Decree and Letter published by Holstenius.

Pope DEUS-DE-DIT.

His Spurious Works.

A Letter to Gordian.

JOHANNES PHILOPONUS.

His Genuine Works.

A Treatise upon the six-days Works.

A Treatise upon Easter.

Philosophical Treatises.

Works lost.

A Treatise against Jamblichus the Philosopher.

A Treatise of the Resurrection.

A Treatise of the 4th Council.

A Treatise against the Discourse of Joannes Scholasticus, Patriarch of Constantinople.

THEODOSIUS the Monk.

A Work lost.

A Writing against Philoponus.

CONON, EUGENIUS and

THEMISTIUS.

Works lost.

Invectives against Philoponus.

Themistius's Apology for Theophobius.

His Answer to Theodorus.

THEODORUS the Monk.

A Book written against Themistius.

NICIAS.

Works lost.

A Book against Philoponus, intituled, the Arbitrator or Judge.

A Treatise against Severus.

Two Books against the Heathens.

ANTIOCHUS.

A Genuine Work.

His Pandects of the Holy Scripture.

JOHN of Thessalonica.

A Genuine Work.

Some Homilies upon the Women who carried Spices to embalm the Body of Jesus Christ.

A Work lost.

Some Dialogues about Religion.

GREGORY of Antioch.

A Genuine Work.

A Discourse about the Women that embalmed Jesus Christ.

JOHN, Bishop of Saragosa.

A Work lost.

Prayers to be sung in the Service of the Church.

JUSTUS, Bishop of Toledo.

A Genuine Work.

A Letter to Richilam.

CONANTIVS PALENTINUS.

Works lost.

Hymns and Prayers.

BONIFACE V.

A Genuine Work.

Three Letters mentioned by Bede.

MODESTUS, Bishop of Jerusalem.

Works lost.

His Sermons, of which Photius, Vol. 275. *Bibliotheca* gives us some Extracts.

GEORGE, Bishop of Alexandria.

A Genuine Work.

The Life of S. Chrysostome.

HONORIUS.

Genuine Works.

Some Letters to Sergius.

Nine other Letters.

SOPHRONIUS of Jerusalem.

Genuine Works.

A Synodical Letter to Sergius.

Four Sermons.

The Life of S. Mary the Egyptian.

Works lost.

A Synodical Letter to Honorius.

A Discourse about S. Cyrus and S. John.

A Spurious Work.

The Voyages of S. Peter and S. Paul.

JOANNES MOSCHUS.

A Genuine Work.

The Spiritual Meadow.

GEORGIUS PISIDES.

Genuine Works.

A Description of the Creation of the World, in Verse.

A Poem upon the vanity of Life.

Sermons in honour of the Virgin.

Works lost.

The Life of the Emperor Heraclius.

The Persian War.

A Panegyrick upon the Martyr Anastasius.

A Book intituled, *Avarica*.

Some Poems.

EUGENIUS, Bishop of Toledo.

A Genuine Work.

His Poems.

Works lost.

A Treatise upon the Trinity, in Verse.

Another on the same Subject, in Prose.

APOLLONIUS, a Priest of Novara.

A Genuine Work.

A Poem upon the Ruin of Jerusalem.

JOHN IV.

His Genuine Works.

An Apology for Honorius.

Two Letters.

THEODORUS I.

A Genuine Work.

Two Letters and a Memoir.

MARTIN I.

A Genuine Work.

Seventeen Letters.

S. MAXIMUS.

Genuine Works.

His Life and the Acts of his Persecution.

Questions upon the Scripture to Thalassius.

Seventy Nine Answers to as many Questions.

An Exposition of the 59th Psalm.

An Ascetical Discourse.

400 Spiritual Maxims of Charity.

200 Theological and Oecumenical Maxims.

A Writing to Theopemptus.

243 Moral Maxims.

25 Dogmatical Treatises.

A Conference with Pyrrhus.

A Treatise of the Soul.

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Five Dialogues concerning the Trinity, under the Name of Athanasius.

His Mystagogy.

A Collection of Moral Sentences.

A Commentary upon the Work attributed to

S. Dionysius the Areop.

Scholiasts upon S. Gregory Nazienzen.

A Calendar.

A Spurious Work.

A Resolution of Doubts to the King of Achrida.

ANASTASIUS, Scholar of S. Maximus.

A Genuine Work.

A Letter to the Monks of Agliari.

ANASTASIUS APOCRISIARIVS.

A Genuine Work.

A Letter upon the Death of S. Maximus.

THEODOSTUS and THEODORUS.

A True Work.

An Historical Work about the Sufferings of

Anastasius.

THEODORUS of Raithu.

His Genuine Work.

A Treatise of the Incarnation.

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DONATUS.
A Genuine Work.
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VITALIANUS.
His Genuine Work.
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S. ELIGIUS.
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A Book of Instructions collected by S. Owin in the Life of this Saint.
A Dubious Work.
Sixteen Homilies which bear his Name.
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A Letter to the Emperor Constantine.
A Spurious Work.
A Letter to Ethelred.
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His Genuine Works.
A Letter by which he subscribed to the Determinations of the sixth Council.
Four Letters sent into Spain.
BENEDICT II.
A Genuine Work.
A Letter to the Bishops of Spain, about the sixth Council.
DREPANIUS FLORUS.
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A Version of the 22, 26, 27. Psalms into Verse.
The Song of the three young Men in the Furnace, in Verse.
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ILDEFONSUS of Toledo.
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A Treatise of Ecclesiastical Writers,
A Treatise of the perpetual Virginity of Mary.
Some Letters.
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Supposititious Works.
Another Treatise upon the perpetual Virginity of Mary.
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TAIO.
A Genuine Work.
A Letter to Quiricus.
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Five Books of Sentences, collected out of S. Gregory's Works.
LEONTIUS, Bishop of Cypress.
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His Apology for the Christians.
MARCULPHUS.
A Genuine Work.
Some ancient Forms collected by him.
COSMAS, Bishop of Jerusalem.
Thirteen Hymns.
PANTALEO.
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JULIAN of Toledo.
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His Prognosticks, divided into three Books.
A Treatise against the Jews.
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A Commentary upon the Prophet Nahum.
THEODORUS, Archbishop of Canterbury.
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His Propositions to the Council of Hereford.
A Work lost.
His Penitential.
A Spurious Work.
Several Collections and Extracts of his Penitential.

FRUCTUOSUS.
A Genuine Work.
Two monastick Rules.
CEOLFRIDUS.
A Genuine Work.
A Letter to Naotan about Easter and the Tonsure of Clerks.
ADEL MUS.
A Genuine Work.
A Book concerning Easter.
ADAMANNUS.
His Genuine Works.
The History of the Holy Land.
The Life of S. Columbanus.
APONIUS.
A Genuine Work.
A Commentary upon the Canticles.
CRESCONIUS.
A Genuine Work.
A Collection of Canons in two parts.
JOHN the Monk.
A Genuine Work.
A Sermon upon the Nativity of the Virgin.
DEMETRIUS CYZICENUS.
A Genuine Work.
A Memoir of the Original of the Jacobites.
Works without Name.
A Memoir concerning the Schism of the Armenians.
A Memoir about the Nativity of Jesus Christ.
S. OWEN.
A Genuine Work.
The Life of S. Eligius.
BEDA.
His Genuine Works.
I. About Arts and Sciences.
His Books of Grammar, Arithmetick, Astronomy, Physick, Chronology and Morality.
Two Treatises of the Tropes and Figures of the Scripture.
His Books of the Lunar Cycles.
A Treatise of Times.
II. Of History.
The History of England in five Books.
A Treatise of the Holy Land.
A Treatise of the Hebrew Names.
III. Upon the Bible.
An Explication of the three first Chapters of Genesis.
A Commentary upon the Pentateuch.
Four Books of allegorical Explications upon the two first Books of Kings.
Some Questions upon these Books.
An allegorical Explication of the Books of Esdras and Tobit.
Three Books of Commentaries upon the Proverbs, and seven upon the Canticles.
An Allegory upon the Ark of the Testimony.
A Commentary upon the Gospels of S. Matthew, S. Mark, and S. Luke, the Acts, the Catholick Epistles, and the Revelation.
Homilies and Sermons.
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A Martyrology in Verse, published by Dacherius.
Some Letters.
Works lost, or in Manuscript only.
Commentaries upon the Proverbs, Ecclesiastes, and S. Paul's Epistles.
A Martyrology and Penitential.
Supposititious or uncertain Works.
The Lives of several Saints.
A Martyrology.
A Penitential.
Collections out of the Fathers.
An Exposition of Job.
A Commentary upon S. Paul's Epistles.
Several Sermons.
JOHN, Patriarch of Constantinople.
A Genuine Work.
A Letter to Pope Constantine.
AGATHO the Deacon.
A Genuine Work.
A Memoir composed by this Deacon.
GERMANUS the Patriarch.
A Genuine Work.
A Treatise upon the Burial of our Lord, in Verse, published by Grezer.
Works lost.
A Treatise about the lawful Retaliation of which Photius gives us some Extracts.
A Treatise of Synods.
Supposititious Works made by another later German.
A Book called, Theoria, or Speculation.

Four Sermons upon the Virgin.
Two Sermons upon the Cross.
A Sermon upon the Virgin's Girdle.
BONIFACE of Mentz.
A Genuine Work.
Several Letters.
Dubious or supposititious Works.
The Life of S. Livinus.
The Statutes of Boniface.
A Work lost.
A Treatise upon the Unity of the Faith.
GREGORY II.
Genuine Works.
Fifteen Letters.
A Memoir, containing divers Instructions.
GREGORY III.
A Genuine Work.
Seven Letters.
A Spurious Work.
A Collection of Canons.
ZACHARY.
A Genuine Work.
Sixteen Letters.
A Supposititious Work.
The seventeenth and eighteenth Letters.
ANDREAS CRETENSIS.
Genuine Works.
Seventeen Panegyricks.
An Homily upon the Nativity of the Virgin, and another upon the beheading of S. John.
Dubious Works.
A Commentary upon the Revelation.
Odes and Proses for Festivals.
ANASTASIUS.
A Supposititious Work.
A Treatise against the Jews.
EGBERT Archbishop of York.
A Genuine Work.
His Penitential.
Spurious Works.
Several Extracts of his Penitential.
A Treatise of the Life of Clergymen.
S. JOHN DAMASCENE.
Genuine Works.
Four Books of the Orthodox Faith.
Other dogmatical Treatises, of which we have a Catalogue, p. 36.
Three Orationes concerning Images.
A Discourse about Prayer for the Dead.
A Treatise upon this Question, Wherein consisteth the Likeness of Man with God?
A Treatise of the Last Judgment.
A Treatise of Heresies.
Parallels.
Sermons.
Several Hymns.
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Works lost.
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Supposititious Works.
Two Letters about the Mass and Consecration.
The History of Barlaam.
Some Hymns.
CHRODEGAND, Bishop of Metz.
A Genuine Work.
A Rule for the Regular Clergy.
STEVEN II.
Genuine Works.
Six Letters.
His Answers to the Questions of the Monks of Breigny.
WILLIBALD.
A Genuine Work.
The Life of S. Boniface of Mentz.
JOHN, Patriarch of Jerusalem.
A dubious Work.
The Life of S. John Damascene.
GOTTESCHALCUS.
A Genuine Work.
The Life of S. Lambert, Bishop of Liege.
AMBROSIUS AUTPERTUS.
Genuine Works.
A Commentary upon the Revelation, attributed to S. Ambrose, and perhaps his Commentary upon the Psalms and Canticles.
The Book of the Opposition between Virtues and Vices, in S. Austin.
The Lives of S. Paldon, Taton and Tason.
Works lost.
A Treatise of Concupiscence.
Several Homilies.

of the Ecclesiastical Writers.

PAUL I.

A genuine Work.

Several Letters inserted in the *Caroline Code*.

STEVEN III.

A genuine Work.

Three Letters.

ADRIAN I.

Genuine Works.

Several Letters to the Kings of *France*, which are in the *Caroline Code*.

Letters about Images; in the Acts of the Council of *Nice*, relating to the *Caroline Book*.

A Letter to *Tilpin*, related by *Flodoardus*.
A Collection of Canons, dedicated to *Ingilram* Bishop of *Metz*.

PAUL of Aquileia.

Genuine Works.

The History of the *Lombards*.

The History of the Bishops of *Metz*.

The Lives of *S. Arnoldus* the Martyr, *S. Cyprian*, *S. Benedict*, *S. Maurus*, and *S. Scholastica* and *S. Gregory*.

Lessons for all the Days of the Year.

The Hymn, *Ut queant Laxis*

Works lost.

A Commentary upon *S. Benedict's Rule*; Some Homilies.

CHARLES the Great.

Genuine Works.

Several Capitularies made by his Orders.

Several Letters written by his Command.

The four *Caroline Books* about Images.

A Letter against the Error of *Felix Urgelitanus*.

ALCUINUS.

Genuine Works.

Questions upon *Genesis*.

An Exposition upon the Penitential, and 118 *Psalms*.

A Treatise of the Use of the *Psalms*.

A Liturgy.

A Letter upon the *Canticles*.

A Commentary upon *Ecclesiastes*, and the Gospel of *S. John*.

A Treatise of the Trinity.

A Letter about Time and Eternity.

A Treatise of the Soul.

Seven Books against *Felix Orgelitanus*.

A Letter to *Elipandus*, and a Reply to his Answer, divided into four Books.

Several Letters.

A Confession of Faith.

An Homily upon the Purification.

Twenty six Letters.

A Spurious Work.

His Book of Divine Service.

ETHERIUS.

A Genuine Work.

Two Books against *Elipandus*.

PAULINUS.

Genuine Works.

A small Treatise and three other Books against *Elipandus*.

A Treatise of wholesome Instructions, among *S. Austin's Works*

Works lost.

A Letter to *Heistulphus*, of which we have only a Fragment.

A Fragment of another Treatise in *M. Baluzius's Vol. I.* of *Miscell.*

THEODULPHUS, Bishop of *Orleans*.
A Capitulary for the Instruction of the Priests of his Diocese, containing forty six Articles.

A Treatise about Baptism, to *Magnus*.

Some Poems.

LEO III.

A Genuine Work.

Thirteen Letters.

TARASIVS.

Genuine Works.

An Apology for his Election.

Three Letters.

ELIAS-CRETENSIS.

A Genuine Work.

A Commentary upon the Orations of *S. Gregory Nazianzen*.

GEORGIUS SYNCELLUS.

A Genuine Work.

His Chronicon.

Of the Ninth Century.

NICEPHORUS, Patriarch of *Constantinople*.

His Genuine Works still Extant.

AN Ecclesiastical History, from the Death of *Mauritius* the Emperor, to the Reign of *Irene*.

A Letter to *Pope Leo III.*

Four Treatises against the *Iconoclasts*.

Several Canons. A Canonical Epistle.

Books lost.

Three Books of Antirrhethicks, against the Council of *Constantinople* under *Copronymus*.

Doubtful Works.

A Chronology. His *Sticometria*.

THEODORUS STUDITA.

His Genuine Works, which we have.

An hundred thirty four *Latin Sermons*.

Several Letters.

Several Sermons and Letters.

The Life of *S. Plato*.

A doctrinal Treatise about the Worship of Images.

Books lost.

A large Catechism.

A Volume of Panegyrics.

Some Poems in Iambick Verse.

A Treatise of Dispensations.

Spurious Works.

Some Odes or Hymns of Joy for the Restoration of Image-Worship.

JOSEPH Bishop of *Theffalonica*.

Genuine Works.

A Discourse in Honour of the Cross.

A Letter to *Simon* the Monk.

NAUCRATIUS.

A Genuine Work.

The Life of *Theodorus Studita*.

THEODORUS, the Martyr.

His Genuine Works, &c.

A Relation of a Conference between the Patriarch *Nicephorus* and the Emperor *Leo*.

A Narration of the Martyrdom of that Patriarch.

THEOPHANES.

A Genuine Work.

A Hymn in Commendation of his Brother *Theodorus*.

MICHAEL SYNCELLUS.

Genuine Works.

The Life of *S. Dionysius*.

A Panegyrick of the Angels.

THEOSTRICTUS.

A Genuine Work.

The Life of *S. Nicetas*.

LUDGERUS, the first Bishop of *Munster*.

His Genuine Works.

The Life of *S. Gregory*, Bishop of *Utrecht*.

A Relation of the beginning of the Mission of *S. Boniface*.

A Letter to *Rixfridus*, containing an account of the Life and Miracles of *S. Luitbertus*.

AMALARIUS FORTUNATUS.

A Genuine Work.

A Treatise of the Ceremonies of Baptism.

LEIDRADUS.

Genuine Works, which we have.

A Treatise upon Baptism.

A Letter to *Charles* the Great upon the same Subject.

A Writing about Renunciations made in Baptism.

A Letter to *Charles* the Great, about the Use that he made of the Church-Revenues.

A Consolatory Letter to his Sister.

SERGIUS, the Historian.

A Work lost.

An Ecclesiastical History from the Empire of *Constantine Copronymus* to the eighth Year of *Michael Balbus*.

CLAUDIUS CLEMENS, Bishop of *Turin*.

Genuine Works.

His Comment upon the Epistle of *S. Paul* to the *Galatians*. And,

Two Prefaces.

Works lost.

An Apology against *Theodamis* against the Use of Images, Reliques and Pilgrimages.

His Comments upon the *Pentateuch*, the Books of *Joshua*, *Judges* and *Ruth*, the Gospel of *S. Matthew*, and *S. Paul's Epistles*.

DUNGALUS.

Genuine Works, &c.

A Treatise of Images, against *Claudius* of *Turin*.

A Letter upon two Eclipses.

JONAS Bishop of *Orleans*.

A Genuine Work, &c.

A Treatise of Images, against *Claudius* Bishop of *Turin*.

HATTO Bishop of *Basil*.

Genuine Works, &c.

A Book of 25 Articles of Instruction for his Clergy.

A Relation of the Vision of *S. Wettinus* a Monk.

A Work lost.

A Relation of his Voyage to *Constantinople*.

JESSE, Bishop of *Amiens*.

A Genuine Work.

A Letter to *Charles* the Great about the Ceremonies of Baptism.

ODILBERT.

A Genuine Work.

The Preface to his Treatise of the Sacrament of Baptism.

A Book lost.

His Treatise of the Sacrament of Baptism.

ÆGIL, Abbot of *Fulda*.

A Genuine Work.

A Relation of the eminent Actions of *S. Sturm*.

GILDAS.

A Genuine Work.

The Preface to his Calendar.

A Work lost.

His Calendar.

SEDULIUS.

Genuine Works.

His Comments on *S. Paul's Epistles*, gathered out of several Authors.

EGINHARDUS.

The Life of *Charles* the Great.

Annals. Letters.

A Treatise upon the Cross.

An Account of the Translation of the Relicks of *S. Marcellinus*.

THEGANUS.

A Genuine Work.

The Life of *Lewis* the Godly.

BENEDICT, of *Aniane*.

A Genuine Work.

A Collection and agreement of the Monastic Rules.

ARDO SMARAGDUS.

A Genuine Work.

The Life of *S. Benedict* of *Aniane*.

SMARAGDUS, Abbot of *S. Michael*.

Genuine Works.

His Treatise of the Duty of a Prince; entitled. *Via Regia*.

Sermons upon the Epistles and Gospels throughout the Year.

A Treatise of the Duty of Monks; entitled *Diadema Monachorum*, i. e. The Monks Crown.

A Comment upon the Rule of *S. Benedict*.

A Relation of a Conference with *Pope Leo*, about the Procession of the Holy Ghost.

ORTHEGRINUS, Monk of *Werthin*.

A Genuine Work.

The Life of *S. Ludgerus*.

ALFRIDUS, Bishop of *Munster*.

A Genuine Work, &c.

The Life of *S. Ludgerus*.

PASCHALIS I. Pope.

Genuine Works.

Three Letters.

ADELARDUS, Abbot of *Corby*.

A Genuine Work.

Some Constitutions for the Church of *Corby*.

EUGENIUS II. Pope.

Genuine Works.

Two Letters and some Canons.

ANSEGISUS, Abbot of *S. Vandril*.

A Genuine Work.

A Collection of Constitutions.

HALITGARIUS.

A Genuine Work.

A Penitential.

VULFINS BOETIUS, Bishop of *Poitiers*.

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The Life of *S. Janianus* Abbot of *Marius*.

AGOBARDUS, Archbishop of *Lyons*.

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A Treatise against *Felix Orgelitanus*.

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A Treatise about the Privileges and Rights of the Priesthood.
A Book against those that believed that Sorcerers could make Hail and Thunder, and inflict Distempers.
An Answer to *Fredegisus*.
A Treatise about the Baptism of Jewish Slaves.
A Treatise of the Cheat of those who pretended they had the Falling-Sickness.
A Letter to *Matfredus*, a Courtier.
A Letter to the Clergy of *Lyons* about the Government of the Church.
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A Treatise about disposing of the Church-Revenues.
A Book against the Judgment of God, *i. e.* against the Proofs which were made by Fire, hot Water or Duels, of the Innocency of Men.
A Discourse of the Faith.
A Letter concerning the Division between *Lewis* the Godly and his Children.
A plain Defence of *Lewis's* Children against their Father.
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A Treatise about correcting the Antiphonies.
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HAYMO Bishop of *Halberstadt*.
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Commentaries upon the *Psalms*, upon the greater and smaller Prophets, upon the Revelations, *Acts* and *S. Paul's* Epistles, and the Canonical Epistles.
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A Treatise of Orders and the Holy Sacraments.
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A Letter to *Humbert* about the Degrees of Consanguinity.
Another Answer to *Humbertus*.
A Treatise of the Life and Manners of *Antichrist*.
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A Treatise about Suffragan Bishops.
A Treatise of the Honour Children owe their Parents.
A Treatise of the Art of computing Time.
A Canonical Letter to *Regimbaldus*.
Another Canonical Letter to the same Person.
Works falsely attributed to him.
Three Books of Canonical Questions.
Three Books of Virtues and Vices.
A Commentary upon *S. Benedict's* Rule.
A Grammatical Treatise.
WALAFRIDUS STRABO.
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A Treatise of the Ecclesiastical Worship.
An ordinary Gloss upon the whole Bible.
An History of the Destruction of *Jerusalem*.
Several Poems.
The Visions of *S. Wettinus*.
The Lives of *S. Galus*, *Othmarus* and *Blait-macus*.
AMOLO, Archbishop of *Lyons*.
Genuine Works.
Letters and some small Tracts about Grace.
A Letter to *Theobaldus* Bishop of *Langres*.
A Treatise against the Jews, published by *F. Chifflet*, under *Rabanus's* Name.
SERGIUS II. Pope.
A Genuine Work.
A Letter to *Drogo* Bishop of *Metz*.
ERMENRICUS, Monk of *Elwangen*.
Genuine Works.
The Lives of *S. Magnus* and *S. Sola*.
A Dialogue upon the Foundation of his Monastery.
RODOLPHUS, Monk of *Fulda*.
Genuine Works.
The Lives of *Rabanus* and *S. Lioba*.
ERMANTARIUS, Abbot of *Noirmantier*.
A Genuine Work.
An History of the Translation of the Body of *S. Philibert*.
MILO called *SIGEBERT*, Monk of *S. Amandus*.
A Genuine Work.
The Life of *S. Amandus*.
WANDELBERT, a Monk of *Drom*.
A Genuine Work.
A Martyrology in Verse.
METHODIUS, Patriarch of *Constantinople*.
Genuine Works.
The Life of *S. Dionys*.
Some Fragments of two Sermons.
A Panegyrick upon *S. Agatha*.
Some Sermons upon *S. Simeon* and *Palm-Sunday*.
HINC MARUS, Archbishop of *Rheims*.
A Letter to *Charles* the Great, serving for a Preface to his first Book of Predestination.
A Treatise upon the Expression, *Trina Deitas*.
A Treatise upon the Divorce of *Lotharius* and *Theutberga*.
A Book of 55 Articles against the Bishop of *Laon*.
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Divers Letters and Treatises to the Emperors, Kings, Popes and Bishops of his Time.
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GOTTESCHALCUS, a Monk of *Orbe*.
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tions recited by *Hincmarus* in his Treatise of Predestination.
A Summary of a Writing recited by *Amalo*.
A Fragment of a Letter written to *Bertram*.
A Treatise upon the Expression, *Trina Deitas*, put into *Hincmarus's* Answer to it.
Works lost.
Those of which we have cited some Fragments.
HINC MARUS, Bishop of *Laon*.
His Genuine Works, which we have.
A Letter to *Hincmarus*, Archbishop of *Rheims*, about *Nivinus*.
Another Letter to him about *Adolphus*.
Another about *Senatus*, and another of other Things.
A second Collection of Decretals.
A Letter to *Hincmarus*, Archbishop of *Rheims*, with an Answer to his 55 Articles against him.
A Petition to the Council of *Pisa*, with a Recantation sent to King *Charles*.
PASCHASIUS RATHERTUS,
Abbot of *Corby*.
Genuine Works.
A Treatise about the Body and Blood of our Saviour.
A Letter to *Fridegardus*.
A Treatise upon Christ's Birth.
A Commentary upon the Lamentations of *Jeremiah*, upon *Psalms* 44, and upon *S. Matthew*.
The Life of *S. Wala*.
BERTRAMUS, a Monk of *Corby*.
Genuine Works.
A Letter against *Hincmarus's* Book of Predestination.
A Treatise of Predestination.
A Treatise of the Body and Blood of Jesus Christ.
An Answer to the Objections of the *Greeks* against the *Latin Church*.
A Treatise upon the Nativity of Jesus Christ.
A Treatise upon the Nature of the Soul, which is in *M. S.*
A Work lost.
A Treatise to justify this Expression, *Trina Deitas*.
JO. SCOTUS.
Genuine Works.
A Treatise of Predestination.
A Treatise of the Division of Nature.
A Translation of *Maximus's* *Scholia* upon the Works of *S. Dionysius* and *S. Greg. Nazianzen*.
A Book about the Vision of God, in *M. S.*
Works lost.
A Treatise upon the Eucharist.
A Commentary upon *S. Matthew*.
A Book of Offices.
The Translation of *S. Dionysius's* Works.
Nameless *AUTHORS* against *Paschasius*.
Genuine Works.
Two Treatises upon the Eucharist.
PRUDENTIUS, Bishop of *Troyes*.
Genuine Works.
A Treatise of Predestination, against *J. Scotus*.
A Letter to the Synod of *Sens*.
A Letter to *Hincmarus* and *Pardulus* about Grace.
Works lost.
A Treatise of Predestination, against *Hincmarus*.
Annals cited by *Hincmarus*.
ELQ RUS, a Deacon of *Lyons*.
Genuine Works.
A Fragment of a Discourse of Predestination.
A Treatise against *Joannes Scotus*.
Two Commentaries upon *S. Paul's* Epistles.
A Treatise upon the Celebration of the Mass.
Two Fragments of a Collection of Canons.
A Poem attributed to *Drepanus Florus*.
Another Piece in Verse.
Works lost.
A Collection of Canons.
REMIGIUS, Archbishop of *Lyons*.
Genuine Works.
An Answer to *Hincmarus*, in the Name of the Church of *Lyons*, with a Writing, entitled, *A Resolution of the Question concerning the Damnation of all Men in Adam, and the particular Redemption of the Elect by Jesus Christ*.
A Treatise against the Articles of *Quierey* entitled.

of the Ecclesiastical Writers.

entitled, *A Book to prove that we ought to hold firmly the Truth of Holy Scripture, and faithfully follow the Authority of the Holy and Orthodox Fathers.*

LUPUS Abbot of Ferrara.
Genuine Works.

A Treatise of the three Questions about Predestination.

A Letter to *Hincmarus* and *Pardulus*.
Another Letter to *Charles the Bald*.

126 Letters upon different Subjects.

A Fragment of a Letter to Pope *Nicholas*, in the Name of *Wenilo*.

Two Homilies and two Hymns.

The Lives of *S. Maximus* Archbishop of *Treves* and *S. Wigbert* an Abbot.

LEO IV. Pope.

Genuine Works.

Two Letters and a Discourse.

EULOGIUS.

Genuine Works.

The Lives of the Martyrs of *Corduba*, and, An Apology for them.

Some Letters upon Reliques.

An Instruction to two Virgins, Prisoners.

ALVARUS.

A Genuine Work.

An History of the Martyrdom of his Brother *Eulogius*.

ODO Abbot of *Corby*, and afterward Bishop of *Beauvais*.

A Work lost.

A Treatise against the Greeks.

ÆNEAS Bishop of *Paris*.

A Genuine Work.

His Answer to the Objections made by the Greeks.

ANGELOMUS Monk of *Luxeuil*.

Genuine Works.

Comments, entitled *Stromata*, upon the 4 Books of *Kings* and the Book of *Canticles*.

A Work lost.

A Treatise of Divine Offices.

BENEDICT III. Pope.

Genuine Works, which we have.

Two Letters, the one to *Hincmarus* and another to the Bishops of *France*.

Spurious Works.

Two Grants, one of *Corby* and the other of *S. Dionys*.

ISAAC, Bishop of *Langres*.

A Genuine Work.

A Collection of Ecclesiastical Laws.

HERARD Archbishop of *Tours*.

A Genuine Work.

A Collection of Ecclesiastical Laws out of the Capitularies.

NICHOLAS I. Pope.

About 100 Letters.

An Answer to the *Bulgarians*.

PHOTIUS, Patriarch of *Constantinople*.

Genuine Works.

His *Bibliotheca*.

His *Nomocanon*.

248 Letters; the first of which contains an History of the first 7 General Councils.

A Letter to the Patriarch of *Aquileia*, against the *Latin Church*.

A Letter to the Governour of the *Isle of Cyprus*.

A Treatise of the Wills of *Jesus Christ*.

Seven other Theological Treatises.

A Homily.

A Description of the New Church at *Constantinople*.

Works yet in M. S.

Several Sermons.

A Treatise entitled, *Amphitochia*.

A Comment on *S. Paul's Epistles*.

A Lexicon,

Some Notes upon the Prophets.

A Treatise against the *Latins*.

A Treatise against an Heretick called *Econinus*.

A Collection of the Rights of Metropolitans and Bishops.

A Commentary upon *Aristotle's Categories*.

ADRIAN II. Pope.

Genuine Works.

Thirty six Letters.

HUCBALDUS, a Monk of *S. Amandus*.

Genuine Works.

A Poem in Commendation of Baldness.

A Treatise of Music.

The Lives of several Saints.

ISO a Monk of *S. Gallus*.

A Genuine Work.

The Life and Miracles of *S. Oshmarus*.

PETRUS SICULUS.

A Genuine Work.

The History of the Heresy of the *Manichees*.

ADO Archbishop of *Vienna*.

A Martyrology.

A Treatise upon the Festivals of the Apostles.

A Chronicon, abridged, from the Beginning of the World to 879.

The Lives of *S. Desiderius* and *S. Thuderius* an Abbot.

USUARDUS, a Monk of *S. German des Prez*.

A Genuine Work.

A Martyrology.

THEODORUS ABUCARA, Archbishop of *Caria*.

A Genuine Work, which we have.

A Theological Treatise of Religion.

ANASTASIUS Bibliothecarius.

Genuine Works.

Translations of the Acts of the Council of *Constantinople*; of his threefold Chronology; of several Pieces about the *Monothelites*; of the Life of *S. John the Almsgiver*; of the Passion of *S. Daniel*; with the Prefaces to them.

A Preface to his Translation of *S. Dionysius's Works*.

The Lives of the Popes from *S. Peter* to *Nicholas I.*

GEORGIUS, Chartophylax of the Great Church at *Constantinople*.

Genuine Works.

Several Homilies upon the Feast of the Virgin.

LUITBERTUS, Archbishop of *Mentz*.

A Genuine Work.

A Letter to King *Lewis*.

WULFADUS, Archbishop of *Bourges*.

A Genuine Work.

A Pastoral Letter.

GAUTERIUS, Bishop of *Orleans*.

A Genuine Work.

A Collection of Canons.

OLFREDUS, a Benedictine Monk.

A Genuine Work.

A Preface to his History of the Gospel in the Teutonic Tongue.

Works lost.

The History of the Gospel.

Three Books upon the *Psalms*.

Some Treatises upon the last Judgment, and the Joys of Heaven.

Divers Letters.

Several Pieces of Poetry.

JOHN VIII. Pope.

Genuine Works.

320 Letters. The Fragments of some others.

Spurious Works.

A Regulation of the Cardinals.

Three Letters added by *F. Labbe*.

REMBERTUS, Archbishop of *Breme*.

A Genuine Work.

The Life of *Anstharus*.

HERRICUS, a Monk of *S. Germanus at Auxerre*.

Genuine Works.

A Preface to his Collection of *Maxims*, taken out of the Fathers.

The Life and Miracles of *S. German of Auxerre*.

The Life of *S. Casarius* in Verse.

Works lost.

A Collection of *Maxims* and other Remarkable Things out of the Fathers; dedicated to *Hilboldus* Bishop of *Auxerre*.

DRUTHMARUS, Monk of *Corby*.

Genuine Works, which we have.

A Comment upon *S. Matthew's Gospel*.

Two Expositions of some Plates of the Gospels of *S. Luke* and *S. John*.

REMIGIUS, Monk of *Auxerre*.

Genuine Works.

Commentaries on the *Psalms*.

An Explication of the 12 small Prophets.

An Exposition of the Canon of the Mass.

Works lost.

Comments upon *S. Matthew* and the *Canticles*.

A Book of Offices.

A Treatise of Festivals.

An Answer to *Walo* Bishop of *Antien*.

Some other Works and Letters.

THEOPHANES CERAMEUS.

Genuine Works.

Several Homilies upon the Gospels and Festivals of the Year.

Two Sermons upon the Cross.

AIMONIUS, a Monk of *S. German des Prez*.

Genuine Works.

An Account of the Translation of the Body of *S. Vincent*.

Two Books of the Miracles of *S. German* Bishop of *Paris*.

A Book of the Translation of the Reliques of *S. George* a Monk, *S. Aurelius* and *S. Natalia*, and two Books of the Miracles done by them.

ABBO, a Monk of *S. German des Prez*.

Genuine Works.

Two Books of the Siege of *Paris* by the Normans.

Five Sermons.

Works lost.

The third Book of the Siege of *Paris*. Several Sermons.

WOLFADUS, a Monk of *Hatennede*.

Genuine Works.

The Life of *S. Walpurgis*, and three Books of his Miracles.

HEREMBERT, Monk of *Mount Cassin*.

A Genuine Work.

A Chronological History of that Monastery.

ALFMANUS, a Monk of *Hauteville*.

A Genuine Work.

A Letter to his Bishop.

Works lost.

The Lives of *S. Memmus*, *S. Navardus*, *Sindulphus* and *S. Helend*, and the History of the Translation of her Reliques.

The Complaint of *France*, harassed by the Normans.

ALDREVALDUS, or AEBERTUS, a Monk of *Fleury*.

Works in M. S.

A Collection of Passages out of the Fathers upon the Eucharist, against *J. Scotus*.

A Book of the Miracles of *S. Benedict*, and, An History of the Translation of the Bodies of *S. Benedict* and *S. Scholasticus* from *Mount Cassin* to *Fleury*.

STEPHEN V. Pope.

Genuine Works, which we have.

Three Letters and a Fragment of a fourth.

A spurious Work.

A Letter in Favour of the Church at *Narbon*.

RIGULPHUS, Bishop of *Soissons*.

A Genuine Work.

A Pastoral Letter.

ELIAS, Patriarch of *Jerusalem*.

A Genuine Work.

A Letter to *Charles the Gross*.

DAVID NICETAS, Patriarch of *Constantinople*.

Genuine Works.

The Life of *S. Ignatius*, Patriarch of *Jerusalem*.

Several Panegyrics in Honour of the Saints.

ALFREDUS, King of *England*.

Genuine Works.

Translations of divers Books into the Saxon Tongue.

A Nameless Author.

A Genuine Work.

A Book of Synods, called *Liber Synodicus*.

FORMOSUS, Pope.

A Genuine Work.

A Letter to *Stilianus*.

A Spurious Work.

A Letter to the Bishops of *England*.

STEPHEN VI. Pope.

Spurious Works.

Two Letters to the Archbishops of *Narbon*.

AUXILIUS, a Priest, ordained by *Formosus*.

Genuine Works.

Two Treatises about the Ordinations made by *Formosus* to prove the Validity of them.

REGINO, Abbot of *Prom*.

Genuine Works.

A Collection of Canons.

A Chronicon.

Works lost.

Several Sermons and some Letters.

ASSERFUS, a Bishop in *England*.

A Genuine Work.

The History of *Alfred*, King of the West Saxons.

LEO the Wise, Emperor of the East.

Genuine Works.

Nineteen Sermons.

A Discourse upon the Life of *S. J. Chrysostom*.

A Sermon upon *S. Nicolas*.

Works lost.

Several Sermons.

Som

A TABLE of the Works

Some Moral Precepts and Proverbs.
A Treatise about the manner of drawing up
an Army in Battalia.
ADELINUS, Bishop of Sens.
Genuine Works.
The Lives of S. Opportuna and S. Godegrand.

Of the Tenth Century.

STEPHEN V. Pope.
His Genuine Works still extant.
SEVERAL Letters, refer'd to Flodoard.
FORMOSUS Pope.
His Genuine Works.
Certain Letters to **Foulques** Archbishop of
Rheims.
FOULQUES or **FULCO**, Archbishop
of Rheims.
Genuine Works.
Several Letters produced by Flodoard.
MANCIO Bishop of Châlons.
A Genuine Work.
A Letter directed to **Foulques** Archbishop of
Rheims.
WALTRAMNUS, or **WALDRAM-**
NUS Bishop of Strasburg.
Genuine Works which we have.
Certain Poetical Pieces:
NOTGER the Stammerer, Monk of
S. Gallus.
His Genuine Works.
A Martyrology.
A Fragment of the Life of S. Gallus.
Certain *Proses* or Hymns.
A Treatise of Church Musick.
The History of **Charlemagne**.
Works lost.
The Life of S. Gallus in Verse.
A Translation of the Psalter in *High Dutch*.
Spurious Works.
The Lives of S. Landoald and S. Remaclus.
Two Books of the Miracles of S. Remaclus.
AURELIAN, a Clerk of the Church of
Rheims.
A Work lost.
A Treatise of Church Musick, call'd *The*
Regular Tuner.
GAUTERIUS, Archbishop of Sens.
A doubtful Work.
Certain Ecclesiastical Constitutions.
SOLOMON, Bishop of Constance.
Genuine Works still extant.
Certain Poems dedicated to **Dado**.
BONNO or **BAVO**, Abbot of Corby in
Saxony.
A Work lost.
An History of the memorable Actions of his
time.
HERFÆUS, Archbishop of Rheims.
A Genuine Work.
A Letter to **Guy** Archbishop of Rouen.
JOHN IX. Pope.
Genuine Works.
Four Letters.
ADALBERO, Bishop of Augsburg.
A Genuine Work.
The Life of S. Hariolphus Abbot of Elwan-
gen.
THEOTMAR, Metropolitan of Bava-
ria.
A Genuine Work.
A Letter written in his own Name, and un-
der that of the Bishops of Bavaria, to Pope
John IX.
HATTO, Archbishop of Mentz.
A Genuine Work.
A Letter to Pope John IX.
STEPHEN, Abbot of Lobes, and after-
wards Bishop of Liege.
A Genuine Work which we have.
The Life of S. Lambert.
Works lost.
Conceptions taken out of Holy Scripture.
Certain *Proses* or Discourses on the Trinity,
and the Invention of S. Stephen's Body.
BENEDICT IV. Pope.
Genuine Works.
Two Letters.
JOHN X. Pope.
Genuine Works.
Three Letters.
RATBODUS, or **RADBODUS** Bi-
shop of Utrecht.
Genuine Works.
A Discourse on the Life of S. Amalberga, and
that of S. Willebrord.
Works lost.

Tracts in Commendation of S. Martin and
S. Boniface.
Certain Homilies or Sermons.
The Office of the Translation of S. Martin.
Hymns in honour of the Saints.
Certain Poems.
A Chronicle.
ODILO, Monk of S. Medard at Soissons.
His Genuine Works still extant.
An History of the Translation of the Relicks
of S. Sebastian and S. Tiburtius to the Mo-
nastery of S. Medard.
NICOLAS, Patriarch of Constantinople.
Genuine Works.
Divers Letters to Popes and other Persons.
EUTICHIUS, Patriarch of Alexandria.
A Genuine Work.
A Fragment of a Treatise, call'd *The Con-*
texture: or The disposing of precious Things
in order.
Works yet in Manuscript.
A Treatise of the Art of Physick.
A Disputation between a Christian and a He-
retick.
The History of Sicily.
A Disposing of precious Things in order
from the Creation of the World till the
Year 937.
CONSTANTINUS PORPHYRO-
GENNETA, Emperor of Constanti-
nople.
Genuine Works.
The History of the Image of Jesus Christ sent
to **Algarus** King of Edessa, and brought to
Constantinople A. C. 944.
The Life of the Emperor Basil.
A Treatise of Politicks.
Historical Pandects.
JO. CAMENIATA.
A Genuine Work which we have.
The History of the taking and sacking of Je-
rusalem by the Saracens, published by **Al-**
latius.
SIMEON METAPHRASTES.
His Genuine Works.
Above a hundred Lives of the Saints, part in
Manuscript and part printed.
Moral Sentences and Rules.
Nine Letters.
Certain Poetical Pieces.
Works forged.
One hundred Lives of the Saints without the
Authors Names.
About 450 attributed to other Authors. See
Allatus de Simeonibus.
ODO Abbot of Cluny.
His Genuine Works
An Abridgment of S. Gregory's Morals.
Hymns and Anthems in honour of S. Martin
Collations or Conferences.
The Lives of S. Gerard and S. Martial of Li-
moges.
An Account of the Translation of S. Mar-
tin's Body.
The *Encomium* or Commendation of S. Mar-
tin.
Divers Sermons.
A Panegyrick on S. Benedict.
Works lost.
The Life of S. Martin.
The History of S. Benedict.
A Book call'd *Occupations.*
Works falsely attributed to him.
The Life of S. Maurus.
A Chronicle.
LEO VII. Pope.
Genuine Works which we have.
Three Letters.
MARINUS II. Pope.
Works lost.
Letters and Privileges.
AGAPETUS II. Pope.
Genuine Works.
Two Letters.
RATHERIUS, Bishop of Verona.
A Book of Perpendiculars.
A deliberative Conclusion made at Liege.
A Conjecture on a certain Quality.
A Tract about the Context between *Rastheri-*
us and the Clergy of Verona.
An Apologetical Treatise.
A Discourse to the Clergy of Verona.
A Charter for the Institution of Canons in-
stead of Monks.
An Ordinance prohibiting to solemnize mar-
riages on *Sundays*.
Five Letters.
A Synodical Letter.

Ratherius's Itinerary to Rome.
Six Sermons.
A Letter on the Eucharist.
Works lost.
The Combat, or Meditations of the Heart.
A Book call'd *Phrenesis.*
Divers Sermons.
The Life of S. Ursmar.
A Grammar, which bears the Title of *Spera-*
dorsum.
FLODOARD. Canon of Rheims.
Genuine Works still extant.
An History of the Church of Rheims.
A Chronicle.
LIUTFRANDUS, or **LIUTPRAN-**
DUS Bishop of Cremona.
Genuine Works, which we have.
A History beginning at the Reign of the Em-
perors **Leo** and **Arnulphus**, and ending at
that of **Constantinus Porphyrogeneta.**
A Relation of his Embassy to the Emperor
Phocas.
An History of the Expulsion of **Berenger.**
Spurious Works.
The Lives of the Popes.
A Chronicle.
HILDEBERT, Archbishop of Mentz.
Genuine Works.
Certain Lives of the Saints.
DURANDUS, Abbot of Castres.
A Work lost.
A Tract against those Persons who avouch
the Soul to be mortal.
JOHN, Monk of Cluny.
A Genuine Work.
The Life of S. Odo Abbot of Cluny.
ODO Archbishop of Canterbury.
His Genuine Works.
Ecclesiastical Constitutions.
A Pastoral Letter.
BERNERUS, Monk of S. Remy at Rheims.
Genuine Works.
The Life of S. Hunegonda.
The History of the Translation of the Body
of that Saint.
ATTO, Bishop of Verceil.
His Genuine Works still extant.
A Capitulary for the Clergy of his Diocese.
A Treatise of the Persecutions rais'd against
Clergymen.
Eleven Letters.
Works lost.
Politica, or the Perpendicular.
Seventeen Sermons.
BRUNO, Archbishop of Cologne.
Works lost or forged.
A Commentary on the Pentateuch.
The Lives of certain Saints.
WILLIAM, Archbishop of Mentz.
A Genuine Work.
A Chronicle of the Archbishops of Mentz.
JOHN XII. Pope.
Genuine Works.
Two Letters.
S. ULRIC Bishop of Augsburg
Genuine Works.
Several Sermons refer'd to by the Author of
his Life.
A spurious Work.
A Letter about the Celibacy of Priests.
EDGAR, King of England.
Genuine Works still extant.
His Laws.
His Discourse to S. Dunstan.
A Work forged.
Certain Ecclesiastical Constitutions.
UTHO, Bishop of Strasburg.
Genuine Works.
The Lives of S. Arbogastus and S. Amand.
GERARD, Dean of S. Medard at Soissons.
A Genuine Work.
The Life of S. Romanus in Prose.
A Work lost.
The Life of S. Romanus in Verse.
THIERRY or **THEODORIC** Archbi-
shop of Trier.
A Genuine Work.
The Life of S. Luftruda.
WITICHIN, Monk of Corby in Saxony.
His Genuine Works.
Three Books of the History of the Saxons
containing the Reigns of the Emperors
Henry the Fowler, and **Otho I.**
Certain Poems.
Works lost.
The Lives of S. Thecla and S. Paul the first
Hermit.

of the Ecclesiastical Writers.

ABBO, or **ALBO** Abbot, of *Fleury*.
His *Genuine Works* which we have.
An Apology.
Letters to *Bernard* Abbot of *Beaulieu*.
A Letter to an Abbot of *Fulda*.
A Collection of Canons.
Works lost.
A Letter in Hexameter Verse in Commendation of *Otho*.
The Harmony of the Gospel dedicated to *Odilo*.
A Treatise of the *Cycles*.
Spurious Works.
An Epitome of the Lives of the Popes.
The Life of *St. Edmund*.
JOHN XIII. Pope.
Genuine Works.
Four Letters.
ADSON, Abbot of *Luxueil*.
A Genuine Work.
An History of the Miracles of *St. Vandalbert*.
ROGER Monk of *St. Pantaleon* at *Cologne*.
A Genuine Work still extant.
The Life of *Bruno* Archbishop of *Cologne*.
ROSWIDA, a Nun of *Gandersheim*.
Her *Genuine Works*.
A Poem on the Life of the Emperor *Otho I*.
Other Poetical Pieces.
BENEDICT VII. Pope.
A Genuine Work.
A Letter to the Bishops of *France* and *Germany*.
St. ETHELWALD, Bishop of *Winchester*.
Spurious Works.
A Treatise of the Abbots of *Lindisfarne*, and others mention'd by *Pitæus*.
St. DUNSTAN, Archbishop of *Canterbury*.
His *Genuine Works*.
Concordia, or Rules for the Monastical Life.
Ecclesiastical Constitutions under the Name of *Edgar* King of *England*.
A Letter to *Wulfin* Bishop of *Worcester*.
ADSON, Abbot of *Deuvres*.
Genuine Works which we have.
The Lives of *St. Bercarius*, *St. Basolus*, *St. Alanfuet*, and *St. Frodbert*.
The History of the Translation and Miracles, of *St. Bercarius* and *St. Frodbert*.
HELPERIC or **CHILPERIC**, Monk of *St. Gallus*.
A Genuine Work.
A Preface to a Treatise of the Calendar.
A Work lost.
A Treatise of the Calendar.
JOHN XV. Pope.
Genuine Works still extant.
A Relation of the Treaty of Peace between *Ethelred* and *Richard*.
An Admonition to the Bishops of *Picardy*.
NICON, of *Armenia*.
A Genuine Work.
A Tract concerning the Religion of the *Armenians*.
FULCUIN or **FOLCUIN**, Abbot of *Lobes*.
Genuine Works.
The History of the Abby of *Lobes*.
The Life of *St. Ursmar*, and *St. Fulcuin*.
REGNARD, Bishop of *Eichstadt*.
His *Genuine Works*.
The Lives of *St. Nicholas*, and *St. Blasius*.
The Lives of *St. Wilbald*, and *St. Unnebald*.
BERTHIER or **BERTHERIUS**, Priest of *Verdun*.
A Genuine Work.
A Compendious History of the Bishops of *Verdun*.
GREGORY V. Pope.
Genuine Works.
Four Letters.
GERBERT, Archbishop of *Rheims*, afterwards of *Ravenna*, and at last Pope under the Name of *Sylvester II*.
His *Genuine Works still extant*.
CLX. Letters.
The History of the Acts of the Council of *Rheims*, in 992.
A Discourse to the Council of *Mouzon*, in 995.

A Discourse concerning the Episcopal Functions against *Simony*, which he compos'd, being Pope.
Three Letters written during his Pontificate.
Works lost.
Divers Treatises of *Rhetorick*, *Arithmetick*, *Geometry*.
AIMOIN or **AIMONIUS**, Monk of *Fleury*.
The History of *France* in three Books, and 41. Chapters of the fourth.
The Life of *Abbo*, Abbot of *Fleury*.
Two Books of the Miracles of *St. Benedict*.
A Sermon on the Festival of that Saint.
A Piece of Verse on his Translation, and on the Foundation of the Abby of *Fleury*.
HERIGER, Abbot of *Lobes*.
Genuine Works still extant.
An History of the Bishop of *Liege*.
A Treatise of the Body and Blood of *Jesus Christ*.
The Life of *St. Ursmar*.
Works lost.
A Letter to *Hugh* about several Questions.
A Treatise of Discord, and the coming of our Lord.
Doubtful Works.
The Lives of *St. Bertenda*, and *St. Zandold*.
UFFIN or **UFFO**, Monk of *Werthin*.
A Genuine Work.
The Life of *St. Ludger* Bishop of *Münster*.
A doubtful Work.
The Life of *St. Ida*.
A Work lost.
The Life of *St. Lucius* King of *England*.
GERARD, the Pupil of *St. Ulric*.
A Genuine Work which we have.
The Life of *St. Ulric* Bishop of *Augsburg*.
A nameless **WRITER**, Monk of *St. Vito* at *Verdun*.
A Genuine Work.
A Continuation of *Berthier's* History of the Bishops of *Verdun*.
ALBERT, or **OLBERT**, Abbot of *Gembours*.
Works lost.
The Lives of the Fathers compos'd by that Author.
ALDELBOLD, Bishop of *Utrecht*.
A Genuine Work.
The History of the Emperor *Henry III*.
Works lost.
Hymns in praise of the Cross, and of the Virgin *Mary*.
Some other Works.
JOHN, Abbot of *St. Arnulphus* at *Metz*.
Genuine Works.
An Account of the Life and Translation of *St. Glodisinda*.
The Life of *St. John*, Abbot of *Gorze*.
LETALDUS, Monk of *Micy*, or *St. Memin*.
Genuine Works.
A History of the Miracles of *St. Memin*.
The Life of *St. Julian* Bishop of *Mans*.
A nameless **GERMAN BISHOP**.
A Genuine Work.
The Life of *St. Hunnegonda*.
A nameless **AUTHOR**.
A Genuine Work.
The History of the Translation of the Body of *St. Epiphanius* Bishop of *Pavia*.
WOLSTAN, Monk of *Winchester*.
Genuine Works.
The Life of *St. Ethelwold*.
A History in Verse of the Translation of *St. Swithin's* Body.
FRIDIGOD, Monk of *Corby*.
Genuine Works.
The Lives of *St. Wilfrid*, and *St. Owen*.
LANFRID, Monk of *Winchester*.
Genuine Works.
The Life of *St. Swithin*.
An History of the Miracles upon the Translation of that Saint's Body.
OSBORN, Chanter of the Church of *Canterbury*.
A Genuine Work.
The Life of *St. Dunstan*.
ALFREC or **ÆLFIC**, Archbishop of *Canterbury*.
His *Genuine Works still extant*.
A Sermon.

Two Letters.
A Canonical Letter.
Works lost, or yet in Manuscript.
Divers Sermons in the *Saxon* Tongue.
An History of the *Jews*, and *Christians* till the taking of *Jerusalem*.
A Penitential.
A Letter about the Monastical Life.
A Letter against the Marriage of Clergymen.
A *Saxon* Chronicle.
Certain Lives of the Saints.
Translations of some Works of the Fathers.
NICEPHORUS, the Philosopher.
A Genuine Work.
Funeral Orations for *Anthony* Patriarch of *Constantinople*.
MOSES BARCEPHA, Bishop of *Syria*.
A Genuine Work.
A Treatise of the Terrestrial Paradise.
OTHLO, Monk of *Fulda*.
A Genuine Work.
The Life of *St. Pyrmín*.
A Supposititious Work.
The Life of *St. Boniface*.
ODILO, Abbot of *Cluny*.
Genuine Works still extant.
The Lives of *St. Maiol*, and *St. Adelaida*.
Letters to *St. Fulbert*.
Three of other Letters.
Fourteen Sermons.
HIPPOLYTUS THEBANUS.
Genuine Works.
A Fragment of a Chronicle.
The Lives of the Apostles.
LAURENTIUS, Monk of *Liege*, and afterwards of *St. Vito* at *Verdun*.
A Genuine Work.
A Continuation of the History of the Bishops of *Verdun*.

Of the Eleventh Century.

SYLVESTER II Pope.
His *Genuine Works still extant*.
Three Letters.
A Discourse against *Simoniackal* Practices, not to mention some Pieces compos'd by him before he was made Pope.
St. FULBERT Bishop of *Chartres*.
Genuine Works.
CXXXIV. Letters.
IX. Sermons.
A Collection of certain Passages of Holy Scripture, about the Mysteries of the Trinity and of the Incarnation.
A Penitential.
A Collection of Passages of Scripture relating to the Eucharist.
Certain Poetical Pieces.
A Letter about the Use of Church Revenues, published by *Father Dachery*.
The Life of *St. Auperr*.
WILLIAM Abbot of *St. Benignus* at *Dijon*.
A Genuine Piece.
His Letter to Pope *John XVIII*.
GODEHARD, Bishop of *Hildesheim*.
Genuine Works.
Five Letters.
GOSBERT, Abbot of *Tergensee*.
His *Genuine Pieces*.
Four Letters.
BURCHARD, Bishop of *Worms*.
Genuine Works.
His Decretals divided into twenty Books.
MEGENFROY or **MEGINFROT**, a Monk of *Fulda*.
A Genuine Piece.
The Life of *St. Emmeran*.
Works lost.
XXIV. Books of History.
ERCHENFROY or **ERCHINFROY**, Abbot of *Melch*.
A Genuine Work.
An History of the Life and Miracles of *St. Coleman*.
SYRUS, Monk of *Cluny*.
A Genuine Piece still extant.
The Life of *St. Maiol*.

A TABLE of the Works.

- OSBERT or OSBERN, a Monk and
Chanter of Canterbury.
Genuine Works.
The Lives of St. Dunstan, St. Odo, and St.
Alphegus.
ADELBOLD, Bishop of Utrecht.
A Genuine Piece.
The Life of the Emperor Henry II.
RUPERT, Abbot of Mount Cassin.
Works lost.
Sermons and other Tracts mention'd by
Trithemius.
DITHMAR, Bishop of Mersburg.
A Genuine Work.
An Historical Chronicle divided into 7.
Books.
BENEDICT VIII. Pope.
His Genuine Works.
A Discourse made in the Council of Pa-
via, concerning the Incontinency of
Clergymen.
A Bull in favour of the Abby of Cluny.
LEO, fir-nam'd the Grammarian.
A Genuine Work that we have.
His Chronicle from A. C. 813. to 1013.
GUARLIN or GAUSLIN, Archbi-
shop of Bourges.
A Genuine Piece.
A Letter to King Robert.
Pieces lost.
Two Letters to St. Fulbert.
TANGMARUS, Dean of Hildesheim.
A Genuine Piece.
The Life of St. Bernard Bishop of Hilde-
sheim.
GUY ARETIN, Abbot of La Croix St.
Leufory.
Works lost.
A Method for attaining to the Science
of Musick, call'd *Micrologus*.
A Treatise of the Body and Blood of Je-
sus Christ.
ARIBO, Archbishop of Mentz.
Works lost.
A Commentary on the five gradual Psalms.
A Letter to Beruo Abbot of Richenaw.
BERNO, Abbot of Richenaw.
His Genuine Works.
A Treatise of the Office of the Mass.
The Lives of St. Ulric, and St. Megimard.
Works lost.
A Treatise of the coming of our Lord.
Another on the Fasts.
A Tract dedicated to Pilgrim Archbishop
of Cologne.
A Treatise of Musical Instruments.
Another of the *Monochord*.
Divers Letters.
ADEMAR or AIMAR de CHA-
BANNOIS, a Monk of St. Cibar.
Works lost.
A Chronicle, or History of France.
A List of the Abbots of St. Martial at
Limoges.
Certain Pieces in *Acrostick Verse*.
Manuscript Works.
A Letter directed to Jourdain Bishop of
Limoges.
Several Sermons about the Apostleship of
St. Martial.
HUGH, Archdeacon of Tours.
A Genuine Piece.
A Dialogue about an Apparition seen by
Herveus, Treasurer of St. Martin at
Tours.
ARNULPHUS, a Monk of St. Em-
meran.
A Genuine Piece still extant.
The Life of St. Emmeran, by way of
Dialogue.
ODORAN, a Monk of St. Peter le Vif.
A Genuine Work.
His Chronicle ending, A. D. 1032.
ÆGELNOTUS, Archbishop of Can-
terbury.
Works lost.
A Piece in commendation of the Virgin
Mary.
Several Letters and some other Works.
EBERARD, the Pupil of St. Harvic.
A Genuine Work.
The Life of St. Harvic.
JOHN XVIII. Pope.
Genuine Pieces.
Three Letters.
EUGESIPPUS.
A Genuine Piece.
- A Geographical Treatise of the Holy
Land.
BRUNO Bishop of Wurtzburg.
His Genuine Works.
A Commentary upon the Book of Psalms.
Annotations on the Canticles, the Lord's
Prayer, and the Creeds.
GLABER RADULPHUS, Monk of
Cluny.
His Genuine Works still in our Possession.
An Ecclesiastical History, dedicated to O-
dilo Abbot of Cluny.
The Life of St. William Abbot of St. Be-
nignus at Dijon.
ARNOLD, a Canon of Hersfeldt.
A Genuine Piece.
The Life of St. Godehard Bishop of Hilde-
sheim publish'd by Browerus.
ALEXIUS, Patriarch of Constantinople.
Genuine Works.
Certain Ecclesiastical Constitutions.
CAMPANUS, a Philosopher of Lom-
bardy.
Works lost.
A Treatise of Ecclesiastical Numbers.
—Another of the making of Sun-Dials.
—Another of the Calendar, with some
other Pieces.
BERENGARIUS or BERENGER,
Archdeacon of Angers.
Genuine Works.
Three several Confessions of Faith.
A Letter directed to Ascelin.
Another Letter to Richard.
Part of his Treatise against the second Con-
fession of Faith.
Works lost.
A Manuscript Treatise against the third
Confession of Faith.
A Treatise against Adelman and others.
EUSEBIUS BRUNO, Bishop of
Angers.
A Genuine Piece still extant.
A Letter to Berenger.
THEODUIN or DIETWIN, Bishop
of Liege.
A Genuine Piece.
A Letter against Berenger, directed to Hen-
ry King of France.
ADELMAN or ALMAN, a Clerk
of the Church of Liege, and afterwards
Bishop of Brescia.
A Genuine Piece.
A Letter to Berenger.
A Piece lost.
A Letter to Paulinus Bishop of Metz.
ASCELIN, a Monk of St. Evrou.
A Genuine Work.
A Letter to Berenger about the Eucharist.
HUGH, Bishop of Langres.
A Genuine Piece still extant.
A Letter against Berenger.
GREGORY VI. Pope.
A Genuine Piece.
A Circular Letter to all the Faithful.
CLEMENT II. Pope.
A Genuine Piece.
A Letter to John Archbishop of Salerno.
LEO IX. Pope.
Genuine Works.
XII. Letters.
Divers Bulls.
VICTOR II. Pope.
A Genuine Piece.
A single Letter.
STEPHEN IX. Pope.
Genuine Works.
A Letter to the Archbishop of Rheims,
Another Letter to the Bishop of Marfi.
NICOLAS II. Pope.
Genuine Works.
IX. Letters.
HUMBERT, Cardinal.
Genuine Works still extant.
An Answer to Michael Cerularius's Letter.
A Confutation of Nicetas Pectoratus's Tract
against the Latin Church.
A Copy of the Sentence of Excommuni-
cation denounc'd against Michael Ceru-
larius.
MICHAEL CERULARIUS, Pa-
triarch of Constantinople.
His Genuine Works.
A Letter written in his own Name and un-
der that of Leo of Acris, to John Bishop
of Trani, against the Church of Rome.
Two Letters to Peter Patriarch of Antioch.
- A Form of Excommunication of the
Pope's Legates.
NICETAS PECTORATUS, a
Monk of Studa.
Genuine Works.
A Piece against the Latin Church.
A Fragment of his Treatise of the Soul.
Two Hymns.
A Work lost.
A Treatise of the Soul.
DOMINIC, Patriarch of Grado.
A Genuine Piece.
A Letter to Peter Patriarch of Antioch.
PETER, Patriarch of Antioch.
Genuine Pieces still extant.
A Reply to Dominic Patriarch of Grado,
with another to Michael Cerularius, a-
bout the Differences between the Greek
and Latin Churches.
ANSELM, Dean of Namur.
A Genuine Work.
An History of the Bishops of Liege, from
St. Theodard to Wason.
HERMANNUS CONTRACTUS,
a Monk of Richenaw.
A Genuine Work.
A Chronicle from the Creation of the
World, to the Year, 1052. continu'd
by Bertulphus.
Doubtful Works.
Anthem in honour of the Virgin Mary.
Some other Divine Poems.
Works lost.
A Treatise of Musick.
—Another of the *Monochord*.
Three Books of the manner of making
the *Astrolabe*, and its usefulness.
One Book of the Eclipses.
One Book of the Calendar.
A Treatise of the Quadrature of the Cir-
cle.
—Another of the Discord of Sounds.
—Another of Philogonomy.
The Lives of Divers Saints.
THEOPHANE S the CERA-
MEAN, Archbishop of Taurominum.
Genuine Works still extant.
LXXII. Homilies.
NILUS DOXOPATRIUS, Archi-
mandrita.
A Genuine Work.
A Treatise of the Patriarchal Sees.
GUALDO, a Monk of Corbie,
A Genuine Piece.
The Life of Ansharius Bishop of Ham-
burg.
DROGO, Bishop of Terouanne.
Genuine Works.
Certain Relations of the Lives of St. Ge-
delena, and S Oswald.
A Manuscript Piece.
The Life of St. Vinock.
HELGAUD, a Monk of Fleury.
A Genuine Piece.
The Life of King Robert.
WIPPO, Chaplain to the Emperor Hen-
ry III.
Genuine Works.
An History of the Life of the Emperor
Conrad.
A Panegyrick on the Emperor Henry III.
EBERVIN or EVERVIN, Abbot of
St. Maurice at Tolen.
A Genuine Work still extant.
The Life of St. Simeon of Syracuse.
EVERSHEIM, Abbot of Aumont.
A Genuine Piece.
The Life of Poppo Abbot of Stavolo.
GERVASE, Archbishop of Rheims.
A Genuine Piece.
A Letter to Pope Nicolas II.
GUIBERT, Archdeacon of Toul.
A Genuine Piece.
The Life of Pope Leo IX.
ANSELM, a Benedictin Monk of Rheims.
A Work lost.
The Itinerary of Pope Leo IX.
JOHN, Archbishop of Euchaita.
Genuine Works.
Divers Poetical Pieces about the Festivals
of the Year.
The Lives of St. Enfebria, and St. Doroi-
theus.
JOHN or JEANNELIN, Abbot of
Erbrestein.
Genuine Works that we have.

Several

of the Ecclesiastical Writers.

Several Extracts of Prayers, with a Preface compos'd by that Author.
Three Letters.

Manuscripts Pieces.

Certain Forms of Prayer dedicated to the Empress Agnes.

Works lost.

A Treatise of the Institution of a Widow.
—Another of the Life and Conversation of Virgins.

—Another of Alms.

—Another of the Heavenly Jerusalem, or of Contemplation.

HEPIDANNUS, a Monk of St. Gall.
Genuine Works.

A Chronicle.

The Life of St. Wiborada.

LANFRANC, Archbishop of Canterbury.

Genuine Works.

A Commentary on St. Paul's Epistles.

A Treatise of the Body and Blood of Jesus Christ.

Divers Letters.

Doubtful Works.

Certain Constitutions of the Order of St. Benedict.

A Treatise of Confession.

A Discourse on the principal Duties of the Monastick Life.

Works lost.

An Ecclesiastical History.

The Life of William the Conqueror King of England.

A Commentary on the Book of Psalms.
GUITMOND, Archbishop of Aversa.

Genuine Works still in our Possession.

Three Books of the Eucharist against Berenger.

An Exposition of the Articles of Faith relating to the Holy Trinity, the Incarnation, and the Eucharist.

A Discourse made to William I. King of England, upon his refusal of a Bishoprick offer'd to him by that Prince.

DURAND, Abbot of Troarn.

A Genuine Piece.

A Treatise of the Eucharist against Berenger.
PETER DAMIAN, Cardinal Bishop of Ostia.

Genuine Works.

A Volume of Letters divided into eight Books.

LX. Tracts.

Divers Sermons.

The Lives of St. Odilo, St. Maur Bishop of Cefena, St. Remualdus, and St. Rodulphus.

The History of the Passion of St. Flora, and St. Lucilla.

Divers Prayers, Hymns and Profes.

Supposititious Works.

Certain Sermons, which are among those that are contain'd in the Collection of his Works.

Five Sermons publish'd by Father Luke Dachery.

ALEXANDER II. Pope.

Genuine Pieces.

XLV. entire Letters, and several Fragments of other Letters.

ALPHANUS, Archbishop of Salerno.

Doubtful Works.

Divers Hymns and other Poetical Pieces.
GREGORY VII. Pope.

His Genuine Work.

CCCLIX. Letters, a Register of which is compos'd, divided into nine Books, IX. or X. other Letters.

A Decretal Letter to Orho Bishop of Constance, against the Marriage of Clergymen, and their keeping of Concubines, with the Apology of the first Council of Rome, made upon that account by his Order.

A Dubious Work.

A Commentary on the seven Penitential Psalms.

A Manuscript Work.

A Commentary on St. Matthew's Gospel.

A Spurious Work.

A Piece call'd Dictatus Papæ.

BENNO, Cardinal.

Genuine Works that we have.

Two Books against Pope Gregory VII.
HUGH, Bishop of Die, and afterwards Archbishop of Lyons.

Genuine Works.

Divers Letters to Gregory VII. about the Affairs of France, which are among those of that Pope.

Two Letters to the Princess Mathilda, against the Election of Pope Victor.

Two Letters concerning the Instalment of Lambert in the Bishoprick of Arras.

MANASSES, Archbishop of Rheims.

Genuine Works.

A Letter to Pope Gregory VII.

An Apology or Manifesto in his favour.
THIERRY or THEODORIC, Bishop of Verdun.

A Genuine Work.

A Circular Letter against Pope Gregory VII.

FRANCO, a Philosopher of Liege.

Works lost.

A Treatise of the Quadrature of the Circle.

Certain Treatises on the Holy Scripture. One of the Calendar.

WARIN, Abbot of St. Arnulphus at Mets.

A Genuine Piece still extant.

A Letter to John firnam'd Jeannelin.
MICHAEL PSELLUS, a Senator of Constantinople.

His Genuine Works.

A Paraphrase in Verse, with a Commentary on the Canticles.

Certain Questions about the Trinity and the Incarnation.

A Dialogue concerning the Operation of Demons.

Other Poetical and Philosophical Works.

Works that are in Manuscript or lost.

A Treatise against Eunomius.

An Epitome of the Pentateuch, or Books of Moses.

Certain Theological Questions.

Divers Tracts.

Homilies.

Letters.

CONSTANTIN LICHUDES, Patriarch of Constantinople.

Genuine Works.

His Constitutions and Synodal Decisions.
JOHN XIPHILIN, Patriarch of Constantinople.

Genuine Works still extant.

An Homily on the Cross.

Certain Decrees about Marriage.
ALBERIC, a Monk of Mount Cassin.

Works lost.

A Piece against Berenger.

A Treatise of the Science of Musick.

A Book of the Forms of saluting and discoursing.

A Treatise against the Emperor Henry, about the Election of Popes.

—Another of the Virginity of the Blessed Virgin Mary.

Divers Hymns.

Certain particular Discourses.

METELLUS, Abbot of Tergensee.

Genuine Pieces.

Quirinales; or Eclogues in honour of St. Quirinus.

DESIDERIUS, Abbot of Mount Cassin, and afterwards Pope under the Name of Victor III.

A Genuine Piece.

A Dialogue about the Miracles of St. Benedict.

WILLIAM, Abbot of St. Arnulphus at Mets.

Genuine Works still extant.

Seven Letters and a Prayer.

ROBERT de TOMBALENE, Abbot of St. Vigor at Bayeux.

Genuine Works.

A Commentary on the Canticles, printed under the Name of Radulphus Abbot of Fontanelle.

A Preface to that Commentary.
MARIANUS SCOTUS.

A Genuine Work.

A Chronicle from the Creation of the World to A. D. 1083.

LAMBERT of ASCHAMBURG, a Monk of Hirschfeld.

A Genuine Work.

An Historical Chronology, from the Creation of the World to A. D. 1077.

ANSELM, Bishop of Lucca.

Genuine Works.

Two Books against Gilbert the Anti-pope.

A Collection of Sentences, to shew, that Kings are not the lawful Proprietors of Church Revenues.

A Spurious Work.

A Collection of Canons.
THEOPHYLACT, Archbishop of Acris.

Genuine Works still extant.

Commentaries on the four Gospels, on the Acts of the Apostles, on St. Paul's Epistles and on four of the lesser Prophets.

LXXV. Letters.

A Discourse on the Cross.

An Instruction for Constantine Porphyrogeneta.

Manuscript Works.

Commentaries on the rest of the lesser Prophets.

A Treatise of the Controversies between the Greeks and Latins.

A Discourse to the Emperor Alexis Comnenus.

FOLCARD, a Monk of St. Berthin.

Genuine Pieces.

The Lives of St. Berthin and St. Omer.

GERARD, Abbot of St. Vincent at Laon.

A Genuine Piece.

The Life of St. Adelard.

WILLERAM, Abbot of St. Peter at Mersburg.

A Genuine Work still extant.

An Epithalamium on the Marriage of Jesus Christ and the Church.

URSIO, Abbot of Aumons.

A Genuine Work.

The History of the Life and Actions of St. Marcelles Pope.

AMATUS a Bishop in Italy.

Works lost.

An History of the Normans.

Poems on St. Peter and St. Paul, in commendation of Pope Gregory VII. on the devout Prayers of the Rational, and on the Heavenly Jerusalem.

ADAM, Canon of Bremen.

Genuine Works.

An History of the Church of Bremen.

A Treatise of the Situation of the Northern Kingdoms.

JOHN THRACESIUS SCYLITZES, Curopolata.

A Genuine Work.

A Continuation of Theophanes's Chronicle, from A. C. 813. to 1081.

ENGELBERT, Archbishop of Triers.

A Genuine Piece.

A Letter to Pope Gregory VII.

CONRAD, Bishop of Utrecht.

A Genuine Piece still extant.

An Apology against Pope Gregory VII.

WENERIC, Bishop of Verceil.

A Genuine Piece.

A Letter written in the Name of Thierry Bishop of Verdun, to Pope Gregory VII.

ULRIC, a Monk of Cluny.

Genuine Works.

Constitutions of the Abby of Cluny.

BERNARD, a Monk of Corbie in

A Work that is lost.

A Tract against the Emperor Henry IV.

WALERAN, Bishop of Naumburg.

A Genuine Piece.

A Letter to St. Anselm Archbishop of Canterbury.

URBAN II. Pope.

Genuine Works.

A Collection of XXI. Letters.

Another Collection of XXXV. Letters.

Another Collection of divers Letters, about the Affair of Lambert Bishop of Arras.

DEUS-DEDIT, Cardinal.

A Manuscript Work.

A Collection of Canons.

LAMBERT, Bishop of Arras.

Genuine Pieces that we have.

Five Letters.

RATNOLD, Archbishop of Rheims.

Genuine Pieces.

Certain Letters which are inserted in the second and fifth Tomes of the Spicilegium, by Father Luke Dachery.

A T A B L E of the Works

- NICOLAS**, fir-nam'd the Gramm rian,
Patriarch of Constantinople.
His Genuine Pieces,
A Letter to the Emperor *Alexis Comnenus*.
Decrees about Marriage.
SIMEON, the Young Abbot of Xero-
cerce.
His Genuine Works.
XXXIII. Orations.
A Treatise of Piety, call'd *Hymns of the Divine Love*.
CCXXVIII Maxims.
Two small Treatises, viz. one about the Impressions made by the Elements on the Bodies and Minds of Men; and the other, of the manner of God's Omnipresence.
Works in Manuscript, or lost.
Divers Homilies and Hymns.
St. **ANSELM**, Archbishop of Canterbury.
His Genuine Works still extant.
Two Treatises, call'd *Monologia and Prologia*.
A Reply to *Gaunilon*.
A Treatise of Faith, the Trinity and the Incarnation.
—Another of the Procession of the Holy Ghost.
—Another of the Fall of the Devil.
—Another shewing why God was made Man.
—Another of Original Sin.
—Another of Truth, of the Will and its Freedom.
—Another of the Agreement between Free-will and Predestination.
A Letter to *Hilary* Bishop of Naumburg, about the Use of unleaven'd Bread.
A Treatise of the Restauration of Clerks, who have committed Sins of Uncleanness.
—Another of Marriages between near Relations.
—Another of the Will of God.
—Another of Peace and Concord.
—Another of a Grammarian.
XVI. Homilies.
An Exhortation to the contempt of Temporal Things.
An Admonition to a dying Person.
XXI. Meditations.
LXXIV. Prayers.
Four Books of Letters; to which are annexed two others concerning the Eucharist.
Spurious Works
A Poem on the contempt of the World.
The Psalter of the Virgin Mary.
A Dialogue about Divinity.
—Another concerning the Passion of Jesus Christ.
A Treatise of the Dimensions of the Cross.
—Another of the Conception of the Virgin Mary.
—Another of the Festival of her Conception.
—Another on the same Subject.
The History of the Passion of St. *Gnignier*.
A Tract about the Stability of the Monastic Life.
Two Dialogues concerning Religion.
A Relation of certain Miracles.
Divers Works printed among those of other Authors.
THIERRY, Abbot of St. Trudo.
Genuine Works still in our Possession.
The Lives of St. Bavo, St. Trudo, St. *Rumoldus*, and St. *Landrada*.
Works lost:
The Life of St. *Benedict*.
An Account of the Translation of his Body.
The Life of St. *Amelberga*.
The Histories of the Old and New Testament in Verse.
PETER, Chartophylax, or Keeper of the Records of the Church of Constantinople.
Genuine Pieces that we have.
Answers to certain Cases relating to Church Discipline.
INGULPHUS, Abbot of Croyland.
A Genuine Work.
An History of the Abby of Croyland.
GEORGIUS CEDRENU, a Greek Monk.
A Genuine Piece.
His Annals or Epitome of History, from the Creation of the World to A. D. 1057.
ROSCELIN, a Clerk of the Church of Compiègne.
A Piece that is lost.
A Treatise of the Holy Trinity.
PAUL, Provost of Benrieden.
Genuine Works.
An History of the Actions of Pope Gregory VII.
The Life of St. *Herlucia*.
CONRAD, Monk of Bruvilliers.
A Genuine Piece.
The Life of St. *Wolphelin* Abbot of Bruvilliers.
GEFFRY de MALTERRE, a Monk of Normandy.
A Genuine Work still extant.
An History of the Conquests of the Normans.
BERTULPHUS or **BERNULPHUS**, a Priest of Constance.
His Genuine Works.
A Continuation of *Hermanus Contractus's* Chronicle.
Some other small Tracts.
WILLIAM of Apulia.
A Genuine Piece.
A Poem on the Conquests of the Normans.
NALGOD, a Monk of Cluny.
Genuine Works.
The Lives of St. Odo, and St. Mayol.
OTHLO, Monk of St. Boniface.
A Genuine Piece.
The Life of St. Boniface.
GREGORY, Cardinal.
A Manuscript Work.
A Collection of Canons call'd *Polycarp*.
PETER de HONESTIS, a Clerk of Ravenna.
A Genuine Piece still extant.
A Constitution for Canons.
THIBAUD or **THEOBALD**, a Clerk of the Church of Etampes.
A Genuine Piece.
A Letter to *Roscelin*, inserted in the third Tome of the *Spicilegium* by Father *Luke Dachery*.
EADMER, a Monk of Canterbury, and the Pupil of St. *Anselm*.
Genuine Works.
The Life of St. *Anselm*.
An History of Novelties divided into six Books.
A Treatise of the Excellency of the Virgin Mary.
—Another of her Cardinal Virtues.
A Discourse on Blessedness.
A Collection of Similitudes taken out of St. *Anselm's* Works.
Manuscript Works.
A Treatise of Ecclesiastical Liberty.
The Lives of St. *Wilfrid*, and St. *Dunstan*.
Divers Letters.
GISEBERT or **GILBERT**, a Monk of Westminster.
A Dialogue about Religion between a Christian, and a Jew.
BERNARD, a Monk of Cluny.
A Manuscript Work.
Customs of the Order of Cluny.
BERNARD, a Clerk of the Church of Utrecht.
A Work that is lost.
A Commentary on the Eclogues of *Theodulus*.
ADAM, Abbot of *Perseme*.
Genuine Pieces still extant.
Letters publish'd by *M. Baluzius*.
Works lost.
Sermons and Commentaries on the Holy Scripture.
ALBERT, a Benedictine Monk of Mets.
A Piece that is lost.
An History of his Time.
ERARD, a Benedictine Monk.
Works lost.
A Commentary on the Pentateuch.
Divers Homilies.
BERTHORius, Abbot of Mount Cassin.
Works lost.
Works lost.
Several Treatises of Philosophy and Physics.
A Discourse to his Monks.
GONTHIER or **GONTHERIUS**, a Monk of St. *Amand*.
A Work that is lost.
A Relation of the Martyrdom of St. *Cyricius* in Verse.
ANASTASIUS, a Monk of St. *Sergius* at Angers.
A Genuine Piece still extant.
A Confession of Faith.
BAUDRY, Bishop of Dol.
A Genuine Piece.
The Epitaph of *Beringer*.
GAUNILON, an English Monk.
A Genuine Work.
A Treatise of the Demonstration of the Existence of God.
NICETAS SERRON, Archbishop of Heraclia.
Genuine Works.
A Commentary on St. *Gregory Nazianzen's* Homilies.
A Commentary on the Poems of the same Saint.
A Supposititious Work.
A Catena on the Book of Job.
SAMUEL of Morocco a Converted Jew.
A Genuine Piece.
A Treatise to shew that the Messiah is come.
ALGER, a Deacon of Liege, and afterwards Monk of Cluny.
His Genuine Works still extant.
Three Books of the Sacrament of the Body and Blood of JESUS CHRIST.
A Preface to his Treatise of Mercy and Justice.
A Manuscript Work.
A Treatise of Mercy and Justice.
Works lost.
An History of Liege.
Divers Letters.
NICOLAS, Bishop of Methune.
A Genuine Piece.
A Treatise of the Eucharist.
Manuscript Works.
Several Treatises of the Procession of the Holy Ghost against the Latins.
SAMONAS Archbishop of Gaza.
A Genuine Piece.
A Dialogue between a Christian and a Saracen about the Eucharist.
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- ## Of the Twelfth Century.
- St. **BRUNO**, Founder of the Carthusian Order.
His Genuine Works still extant.
TWO Letters.
Spurious Works.
All the other Works that are attributed to him, and which really belong to Bruno, Bishop of Segni.
LEO Cardinal Deacon.
Manuscript Works.
Letters.
PETRUS THEUTBODUS.
A Genuine Work.
The History of the Crusade.
A nameless Italian Author.
His Genuine Works still extant.
Four Books of the History of the Crusade.
ROBERT a Monk of St. Remigius at Rheims.
A Genuine Work.
The History of the Crusade.
DOMNIZON, a Priest.
A genuine Work.
The Life of the Princess *Mathilda*.
RAINOLDUS of Semur, Archbishop of Lyons.
A genuine Work.
The Life of St. *Hugh*, Abbot of Cluny.
BAUDRY, Bishop of Noyon and Terouane.
A Genuine Work.
A Chronicle of the Churches of Cambray and Arras.
SIGEBERT, a Monk of Glémbours.
Genuine Works.
A Continuation of St. *Jerom's* Chronicle.
A Treatise

of the Ecclesiastical Writers.

- A Treatise of Ecclesiastical Writers.
A Letter written in the Name of the Clergy of *Liege* and *Cambray*.
The Lives of *St. Sigebert*, *St. Guibert*, and *St. Maclou*. *Works lost*.
The Life of *St. Thierry*, or *Theodoricus*.
The History of the Passion of *St. Lucy*, and her Defence, with a Sermon in Commendation of this Saint.
The Passion of the *Theban* Martyrs in Verse.
An Apology for the *Masses* of *Marry'd* Priests.
An Answer to the Inhabitants of *Trier*, concerning the four *Ember-Weeks*.
The Book of *Ecclesiastes*, in Heroick Verse.
A Treatise of the Reformation of the Cycles.
ODO, Bishop of *Cambray*.
His Genuine Works which we now have.
A Commentary on the Canon of the *Mafs*.
Three Books of Original Sin.
A Treatise in form of a Dialogue against a Jew, concerning the necessity of the Incarnation and Grace of *Jesus Christ*.
A Tract concerning the sin of Blasphemy against the Holy Ghost.
A Tract explaining the Harmony of the four Evangelists.
A Sermon on the Parable in the Gospel of the unjust Steward.
YVES or *YVO* Bishop of *Chartres*.
Genuine Works.
Two hundred and eighty nine Letters.
A Treatise call'd *Pannormia*.
Another call'd the *Decrees*.
Supposititious Works.
Two Chronicles.
• *GISEBERT*, or *GILBERT CRISPIN*. Abbot of *Westminster*.
A Genuine Work still extant.
A Conference with a Jew concerning Religion.
Manuscript Works.
A Homily on the Book of *Canticles*.
A Discourse upon *St. Jerom's* Preface to the Bible.
A Treatise of Sins.
LEO of *Marfi*, Cardinal Bishop of *Ostia*.
A Genuine Work.
A Chronicle of *Mount-Cassin*.
PETRUS ALPHONSUS, a Spanish Jew Converted.
A Genuine Work.
A Dialogue concerning the Truth of the Christian Religion.
STEPHEN Abbot of *St. James* at *Liege*.
A Genuine Work.
The Life of *St. Modaldus*.
PASCHAL II. Pope.
Genuine Works still in our Possession.
Letters.
Fragments of some other Letters.
Works lost.
Commentaries on the Books of the Holy Scripture, and several other Treatises.
ANSCHERUS, Abbot of *St. Riquier*.
A Genuine Work.
An Account of the Life and Miracles of *St. Angilbert*.
THEOFREDUS Abbot of *Epternach*.
A Genuine Work.
The Life of *St. Wilbrod*.
THEOBALDUS, a Clerk of the Church of *Esampes*.
Genuine Works.
Five Letters.
RADULPHUS or *ARDENS*.
Genuine Works.
Several Sermons.
NICETAS SEIDUS.
A Manuscript Work.
A Treatise against the *Latins*, concerning the Primacy of the Church of *Rome*, of which there are some Fragments in *Allatius*.
HARIULPHUS, a Monk of *St. Riquier*.
Genuine Works still extant.
A Chronicle of *St. Riquier*.
The Life of *St. Arnold*.
A Relation of the Miracles of *St. Riquier*.
The Life of *St. Maldegisilus*.
HUGH, Abbot of *Flavigny*.
A Genuine Work.
A Chronicle of *Verdun*.
ODO, a *Benedictin* Monk of *Ast*.
Vol. II.
- A Genuine Work*.
A Commentary on the Book of *Psalms*.
RAIMOND D'AGILES, a Canon of *Puy*. *A Genuine Work*.
The History of the *Crusade*.
TURGOT, a Monk of *Durham*.
A Genuine Work.
The History of the Church of *Durham*, to the Year 1096.
JOHN PYKE, an English Writer.
The History of the English, Saxon, and Danish Kings that have Reign'd in England.
WALTER Archdeacon of *Oxford*.
A Translation of *Geffrey* of *Monmouth's* History of England.
EUTHYMIUS ZYGABENUS a Greek Monk.
Genuine Works.
Panoplia Dogmatica, or a Treatise of the Orthodox Faith.
Commentaries on the Book of *Psalms*, *Canticles*, and the *Gospels*.
PHILIPPUS SOLITARIUS, a Greek Monk.
A Genuine Work.
Dioptron; or the Rule of the Christian Life.
UDASCHALCUS, a Monk.
A Genuine Work.
A Relation of the Controversy between *Herman* Bishop of *Augsburg*, and *Egino* Abbot of *St. Ulrich*.
GELASIUS II. Pope.
Genuine Works.
Seven Letters.
FLORENTIUS BRAVO, a Monk of *Winchester*.
Genuine Works still extant.
A Chronicle.
A Genealogy of the Kings of England.
WILLIAM DE CHAMPEAUX, Bishop of *Châlons*.
Works lost.
A Book of Sentences.
Several other Treatises.
MARBODUS, Bishop of *Rennes*.
Genuine Works.
Divers Poems.
Six Letters.
BRUNO, Bishop of *Segni*.
Genuine Works.
Commentaries on the *Pentateuch*, Books of *Job*, *Psalms*, *Canticles*, and *Apocalypse*.
145 Sermons.
A Treatise on the Song of *Zacharias*.
A Treatise of the Incarnation and Burial of *Jesus Christ*.
A Tract concerning the Use of unleavened Bread, against the *Greeks*.
The Life of Pope *Leo IX*.
A Treatise of the Corruption of the Age.
The Life of *St. Peter* of *Anagnia*.
Six Books of Moral Discourses attributed to *St. Bruno*.
Two Letters.
A Treatise of the Sacraments, or Ceremonies of the Church.
CALIXTUS II. Pope.
Genuine Works still extant.
Thirty six Letters.
Spurious Works.
Four Sermons on *St. James*.
GUIBERT, Abbot of *Nogent*, sous *Coucy*.
Genuine Works.
A Treatise of Preaching.
Ten Books of Moral Commentaries on the Book of *Genesis*.
Tropologia, or an Explication of the Prophecies of *Hosea*, and *Amos*, and on the Lamentations of *Jeremiah*.
A Treatise against the *Jews*.
A Treatise of the real Body of *Jesus Christ* in the *Eucharist*.
A Treatise of the *Encomiums* of the Virgin *Mary*.
A Treatise of Virginity.
Three Books of the Relicks of Saints.
The History of the *Crusades*, under the Title of *Gesta Dei per Francos*.
The Life of *Guibert* by himself.
A Sermon on the last Verse of the 7th Chapter of the *Wisdom* of *Solomon*.
Works lost.
Sentences taken out of the *Gospels*.
Commentaries on the other lesser Prophets, *Manuscripts*.
- ERNULPHUS* or *ARNULPHUS*, Bishop of *Rochester*.
Genuine Works still extant.
Two Letters.
GAUTERIUS, Bishop of *Maguelone*.
A Genuine Work.
An Epistle, serving instead of a Preface to *Lietbert's* Commentary on the Book of *Psalms*, published by him.
GEFFREY, Abbot of *Vendome*.
Genuine Works.
Five Letters.
A Treatise of the Body and Blood of *JESUS CHRIST*.
A Treatise of Elections against the Investitures.
Two other Treatises against the Investitures.
A Treatise of Dispensations.
A Discourse on the Qualities of the Church.
Explications of the Ark of the Testimony.
A Treatise of the Sacraments of *Baptism*, *Confirmation*, *Extreme Unction* of the Sick, and the *Lord's Supper*.
A Treatise of the Reiteration of the Sacraments.
A Treatise to prove that Bishops ought not to exact any thing for Blessings and Consecrations.
A Rule for the Confessions of Monks.
A Discourse on the three Virtues of Pastors.
A Dialogue between God and the Sinner.
Four Hymns.
Eleven Sermons.
HONORIUS II. Pope.
Genuine Works still extant.
Eleven Letters.
BAUDRY, Bishop of *Dol*.
Genuine Works.
The History of the *Crusade*.
A Memoire concerning the Monastery of *Fecamp*.
The Life of *St. Hugh*, Archbishop of *Rouen*.
Other Lives of the Saints.
HILDEBERT, Bishop of *Mans*, and afterwards Archbishop of *Tours*.
Genuine Works.
Eighty three Letters.
Nine other Letters publish'd by *F. Dacher*.
Two Discourses on the Nativity of our Lord.
A Paraphrase in Verse on the Canon of the *Mafs*.
Two Sermons.
A Synodical Discourse.
The Life of *Hugh* Abbot of *Cluny*.
The Epitaph of *Berengarius*.
A Letter to *Reginoldus*.
A Preface to the Life of *St. Radegonda*.
A Work lost.
A Treatise of Virginity.
STEPHEN HARDING, Abbot of *Cisteaux*.
Genuine Works still extant.
The Charter of Charity.
The small beginning of the Order of *Cisteaux*.
A Discourse on the Death of *Albericus*.
A Discourse Dedicated to *St. Bernard*.
PETRUS GROSOLANUS, or *CHRY-SOLANUS*.
A Genuine Work.
A Discourse before *Alexis Comnenus*.
EUSTRATIUS, Archbishop of *Nice*.
Manuscript Works.
A Reply to *Chrysolanus*.
Some other Treatises.
STEPHEN, Bishop of *Autun*.
A Genuine Work.
A Treatise of the Prayers and Ceremonies of the *Mafs*.
NICEPHORUS BRYENNIUS of *Macedonia*.
A Genuine Work still extant.
The *Byzantine* History from the Year 1057. to 1081.
JOANNES ZONARUS, Secretary of State to the Emperor of *Constantinople*.
Genuine Works.
Annals, or an Ecclesiastical History.
Commentaries on the Canons.
A Discourse of Impurity.
A Canon of the Virgin *Mary*.
A Preface to the Poems of *St. Gregory Nazianzen*.

A TABLE of the Works

- Fifty six Letters.
Works lost.
- An Explication of the Canons for the Festival of Easter.
Genuine Works.
- Several Sermons.
A Poetical Work on the Procession of the Holy Ghost.
HONORIUS SOLITARIUS, Professor of Scholastical Divinity in the Church of Autun.
A Treatise of the Lights of the Church, or of the Ecclesiastical Writers.
A List of Hereticks.
A Chronological Table of the Popes.
The Pearl of the Soul, or a Treatise of Divine Offices divided into four Books.
A Treatise of the Image of the World, in three Books.
The Philosophy of the World.
A Treatise of Predestination and Free Will.
Questions upon the Books of Proverbs and Ecclesiastes.
A Commentary on the Book of Canticles.
The Seal of the Virgin Mary.
Works lost.
- An Illustration of the Church, of the Doctrine of JESUS CHRIST, and of Eternal Life.
The Mirror of the Church.
The Scandal against the Incontinence of Priests.
An Historical Summary.
A Treatise of the Eucharist.
A Treatise of Eternal Life.
The Ladder of Heaven.
Extracts out of St. Augustin's Works in form of a Dialogue.
A Treatise of the Pope and the Emperor.
Commentaries on the Books of Psalms, and Canticles.
Certain Homilies on those Gospels that were not explain'd by St. Gregory.
The Key of Natural Philosophy.
The Nutriment of the Mind in the Festivals of our Lord, and the Saints.
Several Letters.
A Spurious Work.
- A Moral Commentary on the Book of Canticles.
NICOLAS, a Monk of Soissons.
A Genuine Work still extant.
- The Life of St. Godfrey.
AELNOTHUS, a Monk of Canterbury.
A Genuine Work.
- The History of the Life and Passion of Canutus King of Denmark.
THOMAS, a Monk of Ely.
A Genuine Work.
- An Account of the Life and Translation of St. Etheldrith.
St. NORBERT, Founder of the Order of Premonstré.
A Genuine Work.
- A Moral Discourse in form of an Exhortation.
RUPERT, Abbot of Duys.
Genuine Works.
- A Treatise of the Trinity and its Operations, divided into three Parts, and containing Commentaries almost on the whole Bible.
Commentaries on the XII. lesser Prophets, and on the Book of Canticles.
XIII Books of the Victory of the Word of God.
A Commentary on St. Matthew, of the Glory of the Son of God.
Commentaries on the Gospel of St. John, and on the Apocalypse.
A Treatise of the Glorification of the Trinity, and of the Procession of the Holy Ghost.
A Treatise of the Divine Offices.
GUIGUE, Prior of La Grande Chartreuse, or the Great-Charter-House.
Genuine Works still extant.
- Statutes of the Carthusian Order.
The Life of St. Hugh, Bishop of Grenoble.
Meditations.
A Treatise of the Contemplative Life, or the Ladder of the Cloister.
Four Letters.
Works lost.
- A Treatise of Truth and Peace, kept in Manuscript in the Charter-House, or Carthusian Monastery of Colen.
- Some other Letters.
DROGO or DREUX, Cardinal Bishop of Orléans.
Genuine Works.
- A Sermon on the Passion of JESUS CHRIST.
A Treatise of the Creation and Redemption of the first Man.
A Tract on the seven Gifts of the Holy Ghost.
A Treatise of the Divine Offices.
PETER of Leon, Anti-pope, under the Name of ANACLETUS II.
Genuine Works.
- XXXVIII Letters.
GEFFREY, Bishop of Chartres.
A Genuine Work still extant.
- A Letter to Stephen, Bishop of Paris.
GEFFREY the Gross, a Monk of Tiron.
A Genuine Work.
- The Life of St. Bernard, Abbot of Tiron.
PETER, Library-keeper of Mount-Cassin.
Genuine Works.
- A Treatise of Illustrious Personages of Mount-Cassin.
The Fourth Book of the Chronicle of Mount-Cassin.
A Treatise of the Roman Letters.
Works lost.
- Sermons.
Lives of the Saints.
The History of the Righteous Men of Mount-Cassin.
An Exposition of the Rule of St. Benedict.
Scholia, or Notes on the Old Testament.
Several Hymns, Letters, &c.
RODULPHUS, Abbot of St. Tron.
Genuine Works still in our Possession.
- A Chronicle of the Abby of St. Tron.
The Life of St. Liebert, Bishop of Cambray.
A Letter to Sibertus, a Monk of St. Pantaléon.
A Manuscript Work.
- A Treatise against Simony, of which F. Mabillon has publish'd the Arguments.
GILBERT, or GILBERT, Bishop of Limerick.
Genuine Works.
- Two Letters.
FRANCO, Abbot of Afflighem.
Genuine Works.
- XII Books of the Grace and Mercy of God.
A Letter against the Monks, who leave their Monasteries.
A Letter to certain Nuns.
Works lost.
- Sermons on the Life, &c. of the Virgin Mary.
TURSTIN Archbishop of York.
Genuine Works.
- A Letter to William Archbishop of Canterbury.
The Original of the Monastery of Rippon.
ULRICUS Bishop of Constance.
Genuine Works still extant.
- The Lives of St. Gibbard, and St. Conrad.
WILLIAM of Somerset, a Monk of Malmesbury.
His Genuine Works.
- The History of England.
The History of the Bishops of this Kingdom.
The Life of St. Adelmus.
INNOCENT II. Pope.
Genuine Works.
- XLVIII. Letters.
CELESTIN II. Pope.
Genuine Works.
- Three Letters.
LUCIUS, II. Pope.
Genuine Works.
- Ten Letters.
ECKARDUS, Abbot of Urangen.
Genuine Works.
- A Chronicle.
Letters and Sermons.
Works lost.
- The Lanthorn of Monks.
HUGH a Monk of Fleury.
Genuine Works still extant.
- A Chronicle.
Two Books of the Royal Prerogative, and the Sacerdotal Dignity.
ANSELM, Abbot of Gemblours.
A Genuine Work.
- A Continuation of Sigebert's Chronicle.
- ORDERICUS VITALIS, a Monk of St. Evrou.
Genuine Works.
- XIII. Books of Ecclesiastical History.
ANSELM Bishop of Havelberg.
A Genuine Work.
- A Conference between him and certain Grecians, concerning the Controversies between the Gree and Latin Churches.
HERVÆUS, a Monk of Bourg de Dol.
A Genuine Work.
- A Commentary on the Epistles of St. Paul.
Works lost.
- An Exposition of the Book of the Celestial Hierarchy of St. Dionysius the Areopagite.
Commentaries on the Books of Genesis, Isaiah, the Lamentations of Jeremiah, the end of the Prophecy of Ezekiel, Ecclesiastes, Judges, Ruth, Tobie, the XII lesser Prophets, and the Epistles of St. Paul.
Divers Sermons.
A Treatise of the Lessons of the Divine Offices.
A Book of the Miracles of the Virgin Mary.
An Explication of the Treatise of the Lord's-Supper, attributed to St. Cyprian.
HUGH DE FOLIET, a Monk of Corbie.
Genuine Works still extant.
- Four Books of the Cloister of the Soul.
Four other Books of the Soul.
The Book of Physick for the Soul.
Two Books of Birds.
A Treatise of the Shunning of Marriage, or of Carnal and Spiritual Nuptials.
The Mirror of a Sinner.
Doubtful Works.
- A Discourse of the Flesh and Spirit.
Four Books of the Mystical Ark, and that of Noah.
STEPHEN, Bishop of Paris.
Genuine Works still extant.
- Several Letters.
RAINERIUS, a Monk of St. Lawrence at Liege.
A Genuine Work.
- A Treatise of Illustrious Men of his Abby, and of Liege.
GUALBERT, a Monk of Marchiennes.
Genuine Works.
- Two Books of the Miracles of St. Rémi.
da.
PANDULPHUS of Pisa.
A Genuine Work.
- The Life of Pope Gelasius II.
FABRICIUS TUSCUS, Abbot of Abbingdon.
A Genuine Work.
- The Life of St. Adelmus.
AUCTUS Abbot of the Order of Valombre.
Genuine Works.
- The Life of St. John Gualbert.
The Life of Bernard Hubert.
An Account of the Translation of the Head of St. James.
ALBERTUS or ALBERICUS, a Canon of Aix.
A Genuine Work still extant.
- The History of the Crusade to the Year 1120.
FOUCHER, a Monk of Chartres.
A Genuine Work.
- The History of the Crusade to the Year 1124.
GAUTIER LE CHANCELIER.
A Genuine Work.
- The History of the Crusade from A. D. 1115. to A. D. 1119.
ANNA COMNENA, the Daughter of Alexis Comnenus.
A Genuine Work.
- Alexius, or the History of the Reign, &c. of Alexis Comnenus.
ISAAC, an Armenian Bishop.
Genuine Works.
- Two Treatises against the Armenians.
MICHAEL GLYCAS, of Sicily.
A Genuine Work.
- Annals from the Creation of the World, to the Death of Alexis Comnenus.
ODO, Abbot of St. Remigius at Rheims.
A Genuine Work still in our Possession.
- A Relation of a Miracle of St. Thomas.
HUGH of St. Victor.
Genuine

of the Ecclesiastical Writers.

Genuine Works.

Literal Notes on the *Pentateuch*, on the Books of *Judges*, and *Kings*, and on some of the *Psalms*.
Explications of the *Lamentations* of *Jeremiah*, and the Prophecies of *Joel* and *Obadiah*.
Notes on the Books of *St. Dionysius*, of the Hierarchy.
The Soliloquy of the Sou'.
The *Encomium* of Charity.
A Discourse on the manner of Praying.
A Discourse of the Bridegroom and the Spouse.
Four Books of the Vanity of the World.
A hundred Sermons.
Didactic Instructions.
A Treatise of the Power and Will of God.
Tracts concerning the Incarnation of *JESUS CHRIST*.
Miscellanies of Theological Learning.
A Dialogue between Master and Scholar.
The sum of the Sentences.
A Treatise of the Sacraments.
PETRUS ABÆLARDUS.
Genuine Works still extant.
Letters to *Heloissa* and others.
An Introduction to Theology.
His Apology.
Explications on the *Lord's Prayer*, and on the *Credo*s of the Apostles, and of *St. Athanasius*.
A Reply to the Problems of *Heloissa*.
A Treatise of Heresies.
A Commentary on the Epistle to the *Romans*.
Sermons.

Works lost.

Dialectica.
Notes on the Prophecy of *Ezekiel*.
A Treatise of Morality under the Title of, *Know thy Self*.
A Book call'd *Isa* and *Nay*. These two last are Manuscripts in the Library of *St. Germain des Prez*.
WASELINUS MOMALIUS Prior of *St. Lawrence* at *Liege*.
A Genuine Work.
A Letter to *Gaufelinus*, Abbot of *St. Florin*.
AMEDEUS, Bishop of *Lausanna*.
Genuine Works.
Eight Sermons in Commendation of the Virgin *Mary*.
St. BERNARD, Abbot of *Clairvaux*.
Genuine Works still extant.
Four hundred and seventeen Letters.
Five Books of Consideration.
A Treatise of the Manners and Duties of Bishops.
A Treatise of Conversion.
A Treatise of Injunctions and Dispensations.
An Apology for *William* Abbot of *St. Thierry*.
A Commendation of the new Militia.
A Treatise of the Degrees of Humility and Pride.
A Treatise of the Love of God.
A Treatise of Grace and Free-Will.
A Letter to *Hugh* of *St. Victor*.
The Life of *St. Malachy*.
Sermons proper for the *Sundays* and Festivals of the whole Year, and on other Subjects.
Sermons on the Book of *Canticles*.
The Arbitrator's Sentence between the Bishop and the Count of *Auxerre*.
The Draught of a Letter relating to the *Crusade*.

Spurious Works

The 418th Letter and others following to the Number of 423.
A Pious Meditation on the Knowledge of Human Nature.
A Treatise of the Building of the Inner-House.
A Treatise of Charity.
The Mystical Life.
Meditations on the Passion and Resurrection of *JESUS CHRIST*.
A Treatise of Virtues.
An Exposition of the *Lord's Prayer*.
Several Sermons &c.

WILLIAM, Abbot of *St. Thierry*, or *Theodoric*.

Genuine Works still extant.

The first Book of the Life of *St. Bernard*.
A Letter to the *Carthusians* of *Mons-Dieu*.
A Treatise of the Contemplation of God.
A Treatise of the Dignity of Love.
The Mirror of Faith.
The Mystery of Faith.
The Book of Meditations.
A Treatise of the Nature of the Body and Soul.
A Treatise against *Abaelardus*.
A Book of the Works of *William* of *Conches*.
A Treatise of the Sacrament of the Altar.
An Exposition of the Book of *Canticles*.
ARNOLDUS, Abbot of *Bonneval*.
Genuine Works.
A Treatise of the Words of *JESUS CHRIST* on the Cross.
A Treatise of the Cardinal Works of *J. C.*
A Treatise of the six Days Work.
A Discourse of the Commendation of the Virgin *Mary*.
Meditations.
The Second Book of the Life of *St. Bernard*.

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A Commentary on the 44th *Psalms*.
A Tract of the seven Gifts of the Holy Ghost.
PETER the Venerable, Abbot of *Cluny*.
Genuine Works still extant.
Letters.
A Treatise of the Divinity of *JESUS CHRIST*.
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A Treatise against the *Pertrabusiens*.
Two Books of Miracles.
A Sermon on our Saviour's Transfiguration.
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GUERRIC, Abbot of *Ignny*.
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ROBERT PULLUS, Cardinal.
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A Treatise of the Contempt of the World.
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The Life of *Lewis* the Great.
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GILBERT DE LA PORREE, Bishop of *Poitiers*.
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HUGO METELLUS, A Regular Canon of *St. Leon* at *Toul*.
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A Letter concerning the *Eucharist*, publish'd by *F. Mabillon*.
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THOMAS Abbot of *Maurigny*.
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BERNARD, a Monk of *Cluny*.
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Three Books in Verse of the Contempt of the World.
ULGERUS, Bishop of *Angers*.

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A Letter to Pope *Innocent II*, in favour of the Abby of *St. Mary de Ros*.
A Commendation of *Marbodius*, Bishop of *Rennes*.

ANTONIUS MELISSUS, a Greek Monk.

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A Collection of Common Places, or Maxims taken out of the Works of the Fathers.

HERMAN, Abbot of *St. Martin* at *Tournay*.

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A Relation of the Re-establishing of the Church of *St. Martin* at *Tournay*.
Three Books of the Miracles of *St. Mary* at *Laon*.

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The Life of *St. Otho*, the Apostle of *Pomerania*.

ARCHARDUS, a Monk of *Clairvaux*.

A Genuine Work.

The Life of *St. Gesele*.

HENRY, Bishop of *Troyes*.

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EUGENIUS III. Pope.

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HUGH, a Monk of *Cluny*.

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A Letter concerning the Virtues of *Hugh*, Abbot of *Cluny*.

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ODO of *Deuil*, Abbot of *St. Cornelius.*
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THOMAS BECKET, Archbishop of Canterbury.
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- the Difference between Mortal and Venial Sins.
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PETER DE ROY, a Monk of Clairvaux.
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A Letter to the Provost of the Church of *Noyon.*
ENERVINUS, Provost of *Siemsfeld.*
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ECBERT, Abbot of *St. Florin.*
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BONACURSIUS of Milan.
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EBRARD, of *Bethune.*
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A Treatise against the *Manichees* of his Time.
MICHAEL of Thessalonica, Defender of the Church of Constantinople.
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ODO, a Regular Canon of *St. Augustine.*
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LAURENTIUS, a Monk of *Liege.*
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Moral Discourses on the same Book.
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Six Treatises of Dignity, Knowledge, Justice, Continency, Obedience, and the Silence of Clergymen.
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The History of the Passion of *St. Cyricius*, and *St. Julitta.*
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A Genuine Work.
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JOHN of Salisbury, Bishop of Chartres.
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JOHN Bishop of Lydda.
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 The Topography of Ireland.
 The History of the Conquest of Ireland by Henry II. King of England.
 The Itinerary of the Country of Wales.
 The Lives of the Saints and Letters.
 <i>RICHARD, Abbot of Mount-Cassin.</i>
 <i>A Genuine Work.</i>
 A Continuation of Peter the Library-keeper's History of the Illustrious Men of Mount-Cassin.
 <i>STEPHEN, Bishop of Tournay.</i>
 <i>Genuine Works still extant.</i>
 CCLXXXVII Letters divided into three Parts.
 <i>Works lost.</i>
 A Commentary on the Decretal of Gratian.
 Several Sermons.
 <i>THEODORUS BALSAMON, Patriarch of Antioch.</i>
 <i>Genuine Works.</i>
 Commentaries on the Canons, and the Nomocanon of Photius.
 A Collection of Ecclesiastical Constitutions.
 The Resolution of divers Canonical Questions.
 Answers to the Questions of Mark, Patriarch of Alexandria.
 Two Letters.
 <i>ELIAS of Coxe, Abbot of Dunes.</i>
 <i>Genuine Works.</i>
 Two Discourses before the Chapter of Cîteaux.
 <i>SAXO GRAMMATICUS, Provost of Roschild.</i>
 <i>A Genuine Work.</i>
 A History of Denmark to the Year 1186.
 <i>JOANNES CAMATERUS, Patriarch of Constantinople.</i>
 <i>A Genuine Work still extant.</i>
 A Letter to Pope Innocent III.
 <i>ZACHARIAS, Bishop of Chrysopolis.</i>
 <i>A Genuine Work.</i>
 A Commentary on the Concordia of Ammonius.
 <i>ROGER DE HOVEDEN, Professor of Oxford.</i>
 <i>A Genuine Work.</i>
 A Continuation of Ven Bede's History of England to A. D. 1202.
 <i>JAMES DEVITRY, Cardinal.</i>
 <i>Genuine Works.</i>
 The History of the Levant, divided into three Books.
 Two Letters of the taking of Damietta.</p> <hr/> <p>Of the Thirteenth Century.
 <i>JOACHIM, Bbot of Flora; flourish'd from the Year 1181, to the Year 1200: which is thought to be the Year of his Death.</i>
 <i>Genuine Works still extant.</i>
 See the Catalogue of them p. 425.
 <i>Works lost Ibid.</i>
 <i>BERNARD, Provost of Pavia, and afterwards Bishop of Fayence; flourish'd about the beginning of this Century.</i>
 <i>A Genuine Work, &c.</i>
 A Collection of Decretals.
 <i>JOHN BELETH, Doctor of Paris; flourish'd about the same time.</i>
 <i>A Genuine Work.</i>
 A Treatise of the Divine Offices.</p> | <p><i>Works lost.</i>
 Several Sermons.
 <i>PETER.</i>
 Chanter of Paris; flourish'd about the same time.
 <i>A Genuine Work, &c.</i>
 The Book call'd, <i>A Word in Short.</i>
 <i>Manuscripts, or Works lost.</i>
 See the Catalogue of them p. 425, 426.
 <i>DODECHIN, Abbot of St. Disibode; flourish'd about the same time.</i>
 <i>Genuine Works, &c.</i>
 The Relation of an Expedition to the Holy Land.
 The Continuation of the Chronology of Marianus Scotus.
 <i>ALBERTUS.</i>
 Patriarch of Jerusalem; flourish'd about the same time.
 <i>A Genuine Work, &c.</i>
 The Rule of the Order of Carmelites.
 <i>HERVARD, Arch-Deacon of Liege; flourish'd about the same time.</i>
 <i>A Genuine Work, &c.</i>
 A Letter to a Canon of Laon.
 <i>INNOCENT III.</i>
 Pope; Elected Jan. 8. 1198. consecrated and seated in the Papal Chair Feb. 21. 1199. Dy'd July 16. 1216.
 <i>Genuine Works, &c.</i>
 A Treatise of the Contempt of the World.
 A Treatise of the Mysteries of the Mass.
 A Commentary on the seven Penitential Psalms.
 Prayers.
 Sermons.
 A Dissertation on the Consecration of the Pope.
 A Treatise of Alms-giving.
 A Treatise in praise of Charity.
 Hymns or Pieces of Prose.
 Two Discourses to the General Council of Lateran, and the Acts of that Council.
 The first, second, part of the fifth, the tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth and sixteenth Books of Letters, with a Collection of Letters about the Affairs of the Empire.
 <i>Manuscripts.</i>
 The third, fourth, part of the fifth, the sixth, the seventh, eighth, and ninth Books of Letters.
 <i>Works lost.</i>
 The seventeenth, eighteenth, and nineteenth Books of Letters.
 <i>ROBERT,</i>
 Of Corbeon Cardinal; flourish'd about the beginning of the Century.
 <i>A Genuine Work still extant.</i>
 A Body of Divinity.
 <i>ALANUS,</i>
 Of Lille; flourish'd at the University of Paris about that time.
 <i>Genuine Works &c.</i>
 A Commentary on the Canticles.
 A Summary of the Art of Preaching.
 A Penitential.
 A Treatise on the Parables.
 A Book of Sentences, or of Memorable Sayings.
 A Treatise of an Honest Man, in Verse call'd, <i>Anticlodianus.</i>
 Nature's complaint against the Sin of Sodomy.
 Four Books against the <i>Albigenses</i> and <i>Waldenses.</i>
 Eleven Sermons.
 Six Books concerning the Wings of the Cherubims.
 Two Pieces of Prose.
 <i>Manuscripts.</i>
 A Body of Divinity, call'd, <i>Quot Modis</i>, and other Works of which see the Catalogue, p. 426.
 <i>SIMON,</i>
 Priest of Tournay; flourish'd about the same time.
 <i>Manuscripts.</i>
 See the Catalogue of them, p. 426.
 <i>NICHOLAS,</i>
 Of Otrantes; flourish'd about the same time.
 <i>Manuscripts.</i>
 See the Catalogue of them, p. 442.
 <i>ABSALOM,</i></p> |
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of the Ecclesiastical Writers.

ABSALOM,
Abbot of *Spinkerbac*; flourish'd about that time.
Genuine Works, &c.
Fifty Sermons.
ANDREAS SYLVIUS,
Abbot of *Marchiennes*; flourish'd at the same time.
Genuine Works, &c.
The History of the *Merovingians*,
Two Books of the Miracles of Saint *Rictruda*.
TAGENON,
Dean of *Pavia*; flourish'd about the same time.
Genuine Works still extant.
The History of the Expedition of the Emperor *Henry Barbarossa*.
An Anonymus **AUTHOR**.
Who flourish'd about the same time.
Genuine Works, &c.
Another History of the same Expedition.
GAUTIER,
Of *Contances*, Archbishop of *Roan*, made Bishop of *Lincoln* in 1182. Archbishop of *Roan* in 1184. Dy'd Nov. 16. 1207.
Genuine Works, &c.
The Relation of the Expedition of *Richard* King of *England* in *Palestine*.
WILLIAM,
The Pilgrim, and
RICHARD,
Canon of *London*; flourish'd the beginning of the Century.
Genuine Works, &c.
The Relations of the Expedition of the same King *Richard* in *Palestine*.
STEPHEN,
Monk of *Cella Nova* in *Spain*; flourish'd the beginning of this Century.
Manuscripts.
The Relation of the Miracles of Saint *Rodolph*, Bishop and Monk.
JOHN,
Of *Nusco* Monk of *Mont-Virginis* in the Kingdom of *Naples*; flourish'd about the same time.
A Manuscript.
The Life of St. *William* the Founder of his Order.
NICETAS,
Archbishop of *Theffalonica*; flourish'd about the same time.
A Genuine Work, &c.
An Answer to the Queries of Monk *Basil*.
Manuscripts.
A Treatise concerning the Procession of the Holy Ghost against *Hugo Eutherianus*.
NICETAS ACOMINATES CHONIATES LOGOTHETES;
Flourish'd the beginning of the Century; Dy'd in the Year 1206.
Genuine Works, &c.
One and twenty Books of History.
A Treatise of the Orthodox Faith.
MICHAEL ACOMINATES CHONIATES,
Archbishop of *Athens*; flourish'd about the same time.
A Genuine Work, &c.
A Panegyrick on his Brother *Nicetas Choniates*.
Manuscripts.
Several Sermons.
JOEL,
The Greek; flourish'd about the same time.
A Chronological Abridgment.
GILBERT MARTIN,
Abbot of *Glembours*, Elected in the Year 1194. lays down the Abbotship in 1204. Dy'd a few Years after.
Manuscripts, or Works lost.
See the Catalogue of them, p. 426.
BALDWIN,
Emperor of *Constantinople*, made so in 1204, taken Prisoner by the *Bulgarians*, Apr. 15. 1205. Dy'd 16 Months after.
A Genuine Work, &c.
A Letter about the taking of *Constantinople* by the *Latins*.
GEOFFREY,
Of *Ville-Hardouin*; flourish'd the beginning of the Century.
A Genuine Work still extant.
The Relation of the taking of *Constantinople*.

GONTHIER,
Monk of *Paris*, in the Diocess of *Basil*; flourish'd about the same time.
A Genuine Work, &c.
The Relation of the taking of *Constantinople*.
PETER,
Of *Corbeil*, Archbishop of *Sens*, made Bishop of *Cambray*, in 1200, translated the same Year to the Archbishoprick of *Sens*. Dy'd June 3. 1222.
A Summary of Theology.
STEPHEN,
Of *Langton* Cardinal flourish'd in the University of *Paris*, the beginning of the Century: Made Cardinal by *Innocent III.* afterwards Archbishop of *Canterbury*.
Genuine Works, &c.
The History of the Translation of the Body of St. *Thomas* of *Canterbury*.
A Letter to King *John*.
Forty eight Statutes.
Manuscripts.
Commentaries on the Holy Scripture.
Several Sermons.
WILLIAM,
Of *Segnelay* Bishop of *Auxerre*, Elected in 1207. Translated to the Archbishoprick of *Paris* in 1220. Dy'd in 1223.
A Genuine Work, &c.
A Body of Divinity.
A Work lost.
A Treatise of the Divine Offices.
LAMBERT,
Of *Liege* Monk of St. *Lawrence* of *Duitz*; flourish'd the beginning of the Century.
A Genuine Work, &c.
The Life of *Herbert*, Archbishop of *Cologne*.
An Anonymus **AUTHOR**.
Flourish'd about the same time.
A Genuine Work, &c.
The Life of St. *William*, Abbot of *Roschild*.
WILLIAM,
Of *Puil Aurent*; flourish'd about the same time.
A Genuine Work, &c.
A Chronology of the *Albigenses*.
WERNERUS,
Abbot of St. *Blaise*; flourish'd about the Year 1210.
Genuine Works, &c.
Several Postilary Sermons.
ARNOLD,
Abbot of *Lubeck*; flourish'd under the Empire of *Philip* and *Otho*.
A Genuine Work, &c.
The Continuation of *Helmoldus's* Chronology of the *Scalvonians*.
GERVAIS,
Of *Tilbury*; flourish'd about the Year 1210.
Genuine Works, &c.
An Universal History of the West.
The History of *England*.
GAUTIER MAPES,
Archdeacon of *Oxford*; flourish'd under the Reigns of *Henry II.* *John* and *Richard* Kings of *England*.
Manuscripts.
Pieces of Poetry against the Irregularities of the Ecclesiasticks.
GILBERT, ALANUS, JOHN GALLUS of *Volterra*, and **PETER** of *Benevento*; flourish'd about the beginning of the Century.
Genuine Works, &c.
Collections of the Decretals.
BERNARD,
Of *Compostella*; flourish'd the beginning of this Century.
Genuine Works still extant.
A Collection of the Decretals of *Innocent III.*
A Commentary on the Decretals.
A Treatise of Cases on the five Books of Decretals.
A Collection of the Bulls of the Pope.
An Anonymus **AUTHOR**.
Who flourish'd under *Innocent III.*
A Genuine Work, &c.
A Collection of the Decretals of *Innocent III.* Writ during and since the General Council of *Lateran*.
WILBRAND,
Of *Oldenburg*, Canon of *Hildesheim*; flourish'd the beginning of the Century.
A Genuine Work, &c.
A Relation of the Expedition to the Holy Land.

ROBERT,
Regular Canon of *Premontre*; flourish'd the beginning of the Century.
A Genuine Work, &c.
A Chronology from the beginning of the World, to the Year, 1212.
JOHN,
Of *Oxford* Dean of *Salisbury*; flourish'd the beginning of the Century.
Genuine Works, &c.
The History of *England*.
The Relation of his Voyage to *Sicily*.
JOHN,
Abbot of *Fordeham*, flourish'd the beginning of the Century.
Genuine Works, &c.
The Life of St. *Wolfric*.
The Actions of *John*, King of *England*.
The Chronicle of *Scotland*.
JOCELIN,
Of *Brakelonde*, Monk of *Uske*; flourish'd at the same time.
Genuine Works, &c.
The Chronicle of the Monastery of *Uske*.
A Treatise of the Election of *HUGH*.
The Life of St. *Robert*.
JOHN GREY,
Bishop of *Norwich*; flourish'd the beginning of the Century, died in the Year, 1216.
A Genuine Work, &c.
His Chronicle.
ADAM,
Of *Barking*, an *Englishman*; flourish'd about the same time.
A Genuine Work, &c.
His Chronicle.
HUGH WHITE,
Monk of *Peterburgh*; flourish'd at the same time.
Genuine Works, &c.
The History of the Monastery of *Peterburgh*.
The Original of the Church of *Mercia*.
St. **FRANCIS**.
Of *Assisy*, Born in 1182. founded his Order in the Year, 1208. died in the Year, 1226.
Genuine Works, &c.
Treatises of Piety.
WILLIAM,
Deacon of the Church of *Bourges*; flourish'd in the beginning of the Century.
A Manuscript.
A Treatise against the *Jews*.
MANUEL CHARITOPULA,
Patriarch of *Constantinople*, from the Year, 1221. to the Year, 1226.
Genuine Works, &c.
An Answer to the Queries of the Bishop of *Pella*.
Two Decrees about Marriage.
HONORIUS III. Pope.
Elected July, 8. 1216. died April, 19. 1227.
Genuine Works still extant.
A Collection of his Decretals.
Several Letters in the Annals, in the Councils, in the Bullary, in the Decretals, and in the Miscellanies of Monsieur *Baluze*.
ALEXANDER NECKAM,
Abbot of *Exeter*, made Abbot in the Year, 1215. died in the Year, 1227.
Manuscripts.
See the Catalogue of them, p. 428.
HELINAND,
Monk of *Froimont*; flourish'd in the beginning of the Century, died in the Year, 1227.
Genuine Works, &c.
The four last Books of his Chronological History.
A Letter concerning an Apostate Monk.
The History of St. *Gereon*, the Martyr.
Manuscripts.
A Treatise of the Apocalypse.
An Encomium on the Monastical Life.
St. **ANTHONY**,
Of *Padua*, the Disciple of St. *Francis*; flourish'd the beginning of the Century, Died in the Year, 1231.
Genuine Works, &c.
Sermons.
A Mystical Exposition of the Holy Scriptures.
A Moral Concordance on the Bible.